Liberty University John W. Rawlings School of Divinity

Potential Ministry Approaches for Reaching Hispanic Millennials in El Paso, Texas
America's Largest Ethnic Demographic in The Borderland

A Thesis Project Report Submitted to

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by

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Thesis Project Approval Sheet

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
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How can evangelical churches be more effective when conducting Christ's missional mandate to make disciples of all nations among one of the United States' largest ethnic people group? A recent demographic study reveals that 60% of Hispanic Millennials form one of the nation's largest ethnic demographics. The El Paso Metropolitan Statistical Area (MSA) is home to the largest concentration of Hispanic Millennials living in the United States. This Doctor of Ministry project discovers ministry approaches that will equip ministry leaders in El Paso, Texas to be more effective at conducting Christ's missional mandate within their ministry context.

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Chapter 1: Introduction

How can evangelical churches be more effective when conducting Christ's missional mandate to make disciples of all nations among one of the United States' largest ethnic people group? A recent demographic study revealed that 60% of Hispanic Millennials form one of the nation's largest ethnic demographics. Another survey found that there will be approximately 32 million Hispanic voters by the 2020 Presidential election.[1] Hispanic voters will make up 13.2% of all eligible voters in the United States.[2] The trends show a growing political influence among those who identify themselves as Hispanic. Additionally, Hispanic economic surveys also show that they are exerting an economic influence on the American economy.[3]

The growing Hispanic population in the United States shows several potential ministry opportunities over the next several years. Ministry among Hispanic Millennials will be one of the more significant opportunities presenting itself over the next decade. Patten reports that over 14.6 million Hispanics are part of the Millennial generation.[4] She goes on to state, "Altogether, nearly six-in-ten Hispanics are Millennials or younger."[5] Thus, 60% of the total Hispanic population in the United States is part of the Millennial (24-40 years old) or the Generation Z (23 years old and younger) demographic.

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[1] Anthony Cillufo and D'Vera Cohn, "6 Demographic Trends Shaping the U.S. And The World In 2019," Pew Research Center, accessed April 20, 2019, https://www.pewresearch.org/fact-tank/2019/04/11/6-demographic-trends-shaping-the-u-s-and-the-world-in-2019/.

[2] Ibid.

[3] Rakesh Kochhar, "Latinos' Incomes Higher Than Before Great Recession, But U.S.-Born Latinos Yet to Recover: Overall Gain Is Driven by Rise in Share of Higher-Income Immigrants Who Have Lived in The U.S. For More Years," Pew Research Center, accessed April 20, 2019. https://www.pewhispanic.org/wp-content/uploads/sites/5/2019/03/Pew-Research-Center_Latino-Incomes-Report_2019-03-07.pdf.

[4] Eileen Patten, "The Nation's Latino Population Is Defined By Its Youth: Nearly Half Of U.S.-Born Latinos Are Younger Than 18," Pew Research Center, accessed April 20, 2019, https://www.pewhispanic.org/2016/04/20/the-nations-latino-population-is-defined-by-its-youth/.

[5] Ibid.

These statistics show that ministry among Hispanic Millennials will be an emerging ministry field for Evangelicals over the next several decades. Christ's directive to the church is to make disciples of all nations.[6] His injunction presents a challenge for American Evangelicals in the 21st century to reach a growing Hispanic population. Moreover, it seems that Hispanic Millennials, as well as Hispanic Gen-Z, will garner a particular focus for church planting, disciple-making, and missional efforts in the coming years.[7]

<center>Ministry Context</center>

The Primary Population Demographic

The primary population demographic upon which this research project will focus is the Hispanic Millennials within the El Paso Metropolitan Statistical Area (MSA). Who are the Hispanic Millennials within the border region of El Paso? El Paso is where the largest concentration of Hispanic Millennials lives in the United States. Therefore, the implications for ministry to Hispanic Millennials in El Paso with those living in other areas of the United States is readily evident.

Geographic and Social Context of El Paso, Texas

The geographic and social context for this project is the city of El Paso, Texas. The history of El Paso begins with the native Americans that lived in the area for hundreds of years before Juan dé Oñate, a Spanish explorer, discovered the area in 1598 and called it El Paso del

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[6] Matthew 28:19, King James Version (KJV). Unless otherwise noted, Unless otherwise noted, all scripture references in this thesis project will be from *The King James Study Bible, Full Color Edition*, edited by Edward Hindson, (Nashville, TN: Thomas Nelson Publishers, 2017).

[7] Kim Parker And Ruth Igielnik. "On the Cusp of Adulthood and Facing an Uncertain Future: What We Know About Gen Z So Far," (May 14, 2020), Pew Research Center, accessed December 5, 2020, https://www.pewsocialtrends.org/essay/on-the-cusp-of-adulthood-and-facing-an-uncertain-future-what-we-know-about-gen-z-so-far/. Note: This trend report gives a definition for the generational cohorts.

Norte.[8] El Paso del Norte became two cities after establishing the international border between

Mexico and the United States at the Rio Grande river. El Paso and Cuidad Juárez are the later

manifestations of El Paso Del Norte.

Overview

El Paso's modern history traces to 1859 as a town on the Butterfield Stage Route to

California.[9] Later, the railroads established four rail lines in the city, which contributed to its

growth through the late 1800s.[10] The railroad continues to be a significant employer in El Paso,

along with education. Governmental agencies also are significant employers, such as federal civil

service and law enforcement. The military base that is, now, Fort Bliss, was set up in 1848. The

U.S. Army launched the military expedition into Mexico to capture the revolutionary leader

Poncho Villa from El Paso in 1917. The U.S. Army base, Fort Bliss, also contributes to the

demographics and economy of El Paso. There is a medium-sized oil refinery in El Paso ran by

the Andeavor Refining company.[11] The University of Texas at El Paso (UTEP) is a major

educational institution in the city. The city of El Paso hosts the annual NCAA College Football

Bowl game, The Sun Bowl. Furthermore, the professional minor league baseball team, The

Chihuahua's, is the minor league team for the National League Baseball San Diego Padres.

There is also a professional minor league soccer and hockey team that are in El Paso.

Furthermore, the motion picture industry has filmed three large projects in El Paso in recent

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[8] *Encyclopedia Britannica*, s.v. "El Paso, Texas," accessed April 22, 2019.
https://www.britannica.com/place/El-Paso-Texas.

[9] Ibid.

[10] Ibid.

[11] "Our Story," Andeavor Company, accessed April 22, 2019. http://andeavor.com/about/our-story/.

years: Man on Fire (2004), Glory Road (2006), and Sicario (2015). El Paso is a major city with growing ministry potential.[12]

Demographics

The demographic research location will in the El Paso (MSA). The location of the El Paso (MSA) is on the border of Mexico. El Paso's metropolitan area includes the city of El Paso, El Paso County and Las Cruces, New Mexico. The sister city of El Paso is Ciudad Juárez, Mexico, which is about five miles from downtown El Paso. The total population in El Paso County, as of 2019, is about 839, 238, with about 80% claiming Hispanic heritage.[13] The city of El Paso has a population of 685,575. The total population of El Paso, Juarez, and Las Cruces is about 2.5 million residents. Barna demonstrates that 72% of the larger Latino community in the El Paso (MSA) are unchurched.[14] Hispanic Millennials make up about 9% of the total residence of El Paso.[15]

These numbers show that between 60-70,000 Hispanic Millennials live in the city limits of El Paso with 250,000 living in the greater El Paso MSA and Juarez. Barna estimates that 26% of Hispanic Millennials within the larger Latino community are unchurched, in other words, 26% of the 9% annotated in the Barna Group study are unchurched.[16] If the statistics bear out, about 16,000 Hispanic Millennials that live in El Paso are unchurched, and about 65,000 unchurched

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[12] The source for most of the information in this paragraph comes from the first-hand knowledge of researcher living in El Paso, Texas, since 2005, before this research project.

[13] "El Paso County, Quick Facts," United States Census Bureau, accessed September 15, 2020, https://www.census.gov/quickfacts/elpasocountytexas.

[14] "El Paso, TX-Las Cruces, NM: City Report 2017-2018 With Comparative Data from The Southwest Region," *The Barna Report: Cities*. digital version. Edited by David Kinnaman and Roxanne Stone. Ventura, CA: Barna Group, 2017. 22.

[15] "El Paso, TX," Data USA, accessed November 14, 2018, https://datausa.io/profile/geo/el-paso-tx/#demographics.

[16] Kinnamen and Stone, "El Paso, TX-Las Cruces, NM: City Report 2017-2018", 2017, 22.

Hispanic Millennials reside in the greater El Paso (MSA). These statistics communicate a significant percentage of the population in the El Paso area is unchurched.

Sociological Tensions

The southern border area of the United States is a unique area in which to conduct Christian ministry. It is a transition area for those coming from Latin America. El Paso, Texas, is the largest immigration corridor along the United States' southern border. The city is a melting pot of Latin American ethnicities, such as Mexican, Puerto Rican, Honduran, Salvadoran, and Guatemalan. However, the predominant Latino ethnicity in the city is Mexican. El Paso is the largest metropolitan U.S. city on the border of Mexico.

El Paso has the largest concentration of Hispanic Millennials in the United States. The city, historically, has a close relationship with its sister city Juarez, Mexico. Juarez is accessible by three pedestrian and two vehicle points of entry. The volume of traffic between Juarez and El Paso contributes to the unique ministry context of the area. For example, in 2017, over 1.6 million people crossed the three pedestrian points-of-entry between Juarez and El Paso.[17] El Paso and Juarez were a singular city before establishing the international boundary between Mexico and the United States. Many Hispanics live in El Paso yet work in Juarez and vis-a-versa. The two cities are inextricably linked in history, family ties, culture, and economics.

Social Influences

The primary religious influences in El Paso (MSA) are the Roman Catholic Church and Pentecostal/Charismatic churches. One study observes that the Roman Catholic Charismatic Renewal and Protestant Pentecostal movements leverage the most influence in the border regions

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[17] "Traffic Volume, International Bridges," City of El Paso. Accessed April 22, 2019. https://www.elpasotexas.gov/international-bridges/traffic-volume.

between Mexico and the United States.[18] Equally influential in the El Paso region is the

Liberation Theology in the Roman Catholic Diocese of El Paso.[19] Some of the other cultural

influences among the Latino community in El Paso are a blend of ethics and values with origins

in Native-American heritage and Roman Catholic observances, such as the celebration of the

Quinceañera (the 15th)[20] and Día De Los Muertos (Day of The Dead).[21]

The next influence among Hispanic people is the family unit. The understanding of

family within Mexican culture extends beyond the immediate family living in a domicile. It

encompasses the entire extended families of both spouses and the communities from which they

have come or in which they live. Hispanic culture in El Paso functions very much on a family or

communitarian construct. For example, when a Hispanic person dies, it is typical for the entire

familial sphere of influence and the greater community to attend the funeral to demonstrate

solidarity with the bereaved.[22] Bishop Ramirez communicates the centrality of family influence

in the Latino community as he writes, "From the Latino experience of having received their faith

in the family, they can readily accept that faith comes from parents, grandparents, and the

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[18] Jacob Waggoner, "Spirit, Transformation, and Gender in Borderlands: A Representative Case Study". *International Journal of Contemporary Economics and Administrative Sciences* 6, no. SI (May 3, 2016): 12-23, accessed March 25, 2019, http://ijceas.com/index.php/ijceas/article/view/111.

[19] Ibid.

[20] *Encyclopedia Britannica*, s.v. "Quinceañera," accessed September 7, 2020, https://www.britannica.com/topic/quinceanera. Note: This is a celebration for a young lady turning 15 years old in the Latino community. According to one Latino pastor in El Paso, more impoverished families will borrow thousands of dollars to fund such a celebration to save-face in the broader Hispanic community and not embarrass their daughter in the eyes of potential suitors.

[21] Alex Heigl, "Día De Los Muertos: Not 'Mexican Halloween,' but So Much More," (November 1, 2016), People.com, accessed September 7, 2020, https://people.com/human-interest/dia-de-los-muertos-not-mexican-halloween-but-so-much-more/. Note: This is a Latino celebration honoring their departed ancestors. The recent movie, *Coco*, is based on the Dia De Los Muertos celebration.

[22] The researcher witnessed this first-hand when a Sunday School class member died in an automobile accident and attended the funeral. It was a standing-room-only event in the chapel in the funeral home.

extended family, all those in their lives who introduced them to Christ mainly through example."[23]

<p style="text-align:center">The Problem Presented</p>

A ministry problem among Hispanic Millennials is a growing trend for them to be less inclined towards faith and religion. One study suggests a growing number of Hispanic Millennials (21%) claim no faith affiliation or "other" when answering questions about their religious faith and preferences.[24] How can churches in the border regions, such as El Paso, be more effective in carrying out Christ's missional mandate among Hispanic Millennials?

There should be some type of ministry approach or model that would be effective when ministering among Hispanic Millennials. However, it seems that the conduct of ministry among Hispanic communities in the United States commonly is a subordinate ministry of most churches, such as "Spanish church" or the "Spanish ministry" that is overseen by a Spanish speaking pastoral staff member. Consequently, Hispanic cultural considerations can become unaccounted for in the conduct of ministry. For example, how would a local church with a Spanish ministry respond to a Hispanic congregation's request to use church facilities to celebrate the Quinceañera or Día De Los Muertos? Furthermore, how would a church planter ministering to a mostly Hispanic population in a U.S. border town on the U.S-Mexican border evangelize a Mexican and not consider resistance to the rite of baptism from the entire family or community? Rodriguez touches on the weakness of taking a homogeneous approach to ministry among Hispanics. He suggests that the "'one-size-fits-all' approaches to Hispanic ministry must

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[23] Bishop Ricardo Ramirez, *Power from the Margins: The Emergence of the Latino in the Church and in Society*, (Ossining, NY: Orbis Books, 2016), 189.

[24] *Hispanic America: Faith, Values, And Priorities; Barna Research Reports*, edited by David Kinnaman, (Ventura, CA: Barna Group, 2012), 32.

be ones that take seriously the socioeconomic and cultural differences that exist among Latinos in the United States…"[25] Therefore, it is essential to consider the influences that bear upon reaching Hispanic Millennials when considering a ministry model or approach.

How can a local church effectively be on mission with Christ among Hispanic Millennials within the confines of the El Paso, Texas area? Furthermore, what are the unique features of doing Evangelical ministry among Hispanic Millennials? Contextualized missional efforts are part of foreign mission work. Sills remarks that contextualizing is a critical aspect of carrying out Christ's missional mandate among the nations.[26] Nevertheless, are the principles of contextualizing Christ, the gospel, and the church in a foreign country viable for ministry among Hispanic Millennials living in a major metropolitan city on Mexico's border?

One aspect of consideration is whether or not the homogenous unit principle (HUP) of reaching ethnic people groups is a viable ministry approach among Hispanic millennials, especially within an American socio-economic and political context.[27] The heterogeneous nature of Latin America further complicates finding easy answers to these and other questions. Hispanics are not a homogenous demographic bloc. For example, each nation in Latin America has its own culture, history, social customs, and views on life, family, and religion. The Spanish language is heavily nuanced among the Latin American people groups. Consequently, ministry leaders will increasingly have to deal with the heterogeneous nature of Latin Americans as their population in America continues to grow over the next several years.

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[25] Daniel A Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, (Wheaton, IL: IVP Academic, 2011), 48.

[26] M. David Sills, "Paul and Contextualization," *Paul's Missionary Methods: In His Time and Ours*, edited by Robert L. Plummer and John Mark Terry, (Downers Grove, IL: IVP Academic, 2012), 196.

[27] Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches That Multiply*, 2nd ed., (Nashville, TN: B&H Academic, 2016), 105, 109-10.

The question of how to effectively carry out Christ's missional mandate is no different among ministry leaders who work on America's southern border with Mexico, such as El Paso, Texas. Ministry among Hispanics in America's borderland region takes on an even more idiosyncratic context. Mexican's born and reared in El Paso have an affinity with their counterparts in Juarez. However, the same cannot be deduced for those Mexicans born and reared in other parts of the United States. A further complication among Hispanic Millennials in the borderland are issues of Americanism and immigration. There also is a divide within the Mexican American community about culture and language. For example, some Mexican Americans living in El Paso do not know how to speak Spanish and are not Roman Catholic church members.

<div align="center">Purpose Statement</div>

The purpose of this project will be to discover a ministry approach for outreach and discipleship that will equip ministry leaders to be more effective at conducting Christ's missional mandate within their ministry context. There is a myriad of approaches to consider when seeking an answer to ministry among Hispanic Millennials. There are a plethora of nuances that influence the conduct of Christ's evangelical mandate within the ministry context of Hispanic Millennials living in the United States' border region. Like any other people-group, Hispanic Millennials are not beyond Christ's redemptive plan and evangelical mandate. Alvarez sees the potential for evangelism within the Latino community when he writes about the gospel impact of transforming and healing the human heart.[28] Nevertheless, how are churches and church planters

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[28] Isomar Alvarez, *Viral Multiplication in Hispanic Churches: How to Plant and Multiply Disciple-Making Churches in Twenty-First Century America*, (Nashville, TN: Discipleship Resources, 2016), 83-91.

going to actualize Christ's missional mandate among Hispanic Millennials in the United States' border region?

Basic Assumptions

The research for this project functioned on two categories of assumptions: practical and theological. The practical assumptions were those within the context of the research problem and Christian ministry. Those assumptions were that the study could be accomplished within the context of El Paso, Texas, within the allotted time, and within the parameters approved by the Institutional Review Board. Another practical assumption was that there would be adequate sources of information from which to gather and analyze data that would result in a solution to the research problem. The next practical assumption that influenced this study was that Christian ministries have a desire to reach Hispanic Millennials and want to know how to better accomplish this within their ministry context.

The theological assumptions upon which this study functioned were that Christian ministry is possible among Hispanic Millennials, that Christ desires for His church to make disciples among Hispanic Millennials, that the *Missio Dei* (Mission of God) and the *Imago Dei* (Image of God) are critical components for Christian ministry among any people group. Another theological assumption was that the gospel message is cross-cultural and therefore, disciple making is a multi-ethnic endeavor.[29] The Scriptures reveal that Christ mandates the making of disciples in all nations.[30] Therefore, the theological assumption is that Hispanic Millennials can be successfully evangelized and discipled by any local congregation in any ministry context.[31]

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[29] Romans 1:16, KJV

[30] Matthew 28:18-20, New Living Translation, NET.

[31] Acts 2:47, KJV

Definitions

Charismatic

In Christian belief and practice, the term *charismatic* often refers to a person or a set of beliefs that find their origin in the Charismatic Movement. The word, *charismatic*, originates from the Greek word for gift, χάρισμα/charisma, in the Greek New Testament.[32] As such, the word goes beyond the standard English lexical meaning as an adjective. Instead, it reflects a particular emphasis among various elements of Christianity; namely the spiritual gifts. As a result, if a doctrine, practice, local church, parachurch organization, or spiritual leader receives the label charismatic from others, it means that they are reflecting elements of belief and practice that are unique to the Charismatic Movement. What are the core beliefs of the Charismatic Movement?

The Charismatic Movement is a twentieth-century movement within Evangelical Christianity. It emphasizes the Holy Spirit's ministry and particular spiritual gifts to be operative in the Christian and the local church. Enns identifies the primary theological emphases of Charismatic beliefs and practices: baptism of the Holy Spirit, speaking in tongues, continuing revelation, the gift of healing, signs-and-wonders, slain in the Spirit, positive confession, and oneness theology within some groups.[33] Scholars also observe that the Charismatic Movement's churches and parachurch organizations are very active and influential in foreign missions.[34]

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[32] *The New Greek/English Interlinear New Testament: The Newest Interlinear Translation of the Greek New Testament, UBS 5th edition, Nestle-Aland 28th edition*; *With a Literal English Rendering and The New Revised Standard Version*, translated by Robert K. Brown and Philip W. Comfort, edited by J.D. Douglas, (Carol Stream, IL: Tyndale, 2020), 557.

[33] Paul Enns, *The Moody Handbook of Theology*, 3rd ed., (Chicago, IL: Moody Publishers, 2014), 679-83.

[34] John D. Woodbridge and Frank A. James, III, *Church History, vol.2: From Pre-Reformation to the Present Day; The Rise and Growth of the Church in Its Cultural, Intellectual, and Political Context*, (Grand Rapids, MI: Zondervan, 2013), 694-95.

Church

The word *church* has both a theological definition and contextual application that influences the understanding of the word. Verbrugge gives a thorough, yet short, study on the background of the Greek word, *ekklesia*, from which the English word, *church*, is understood. He demonstrates that *ekklesia* is a word found in the political discourse of the classical Greek writers; it is a synonym for the Hebrew word, *qahal*, and that it always seems to have locative limitations.[35]

For this project, the working definition of the church will conform to the most common Baptist theological expression of the term as published in article thirty-three of the First London Confession of Faith (1644). This article states:

> That Christ hath here on earth a spirituall Kingdome, which is the church, which he hath purchased and re- | deemed to himself, as a peculiar inheritance. Which | church, as it is visible to us, is a company of visible | Saints, called & separated from the world by the word | and Spirit of God, to the visible profession of the faith | of the gospel, being baptized into that faith, and joined | the Lord, and each other, by mutuall agreement, in | the practical injoyment of the Ordinances, commanded | by Christ their Head and King.[36]

A more succinct definition of the church for this project will be that the church is a local assembly of saved, baptized members in voluntary association with one another to participate in the ordinances, the furtherance of the gospel, and for the mutual edification of the followers of Christ.

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[35] Verlyn D. Verbrugge, *New International Dictionary of New Testament Theology*, Abridged Edition, (Grand Rapids, MI: Zondervan, 2000), 170-73.

[36] William L. Lumpkin and Bill J. Leonard, *Baptist Confessions of Faith*, Second Revised Edition, (Valley Forge, PA: Judson Press, 2011), 153-54.

Communitarian and Community

The word *communitarian* refers to "relating to social organization in small cooperative partially collectivist communities."[37] While the word implies the concept of communal living, it, more often, refers to people groups living in a community arrangement in a mutually supportive manner. By contrast, *community* means that people live within a social construct with shared characteristics such as ethnicity, beliefs, values, or cultural considerations.[38] Whereas, communitarian refers to the dynamics by which that community operates. Community, in a theological and biblical context, is a synonym for the biblical word, *fellowship*. Therefore, for this project, the word *communitarian* will describe how the Latino community functions and *community* will describe the body of Latinos living within a geographical location.

The understanding of community and communitarian are essential aspects of this project as it relates to Hispanic Millennials. The Bible records the sharing meals and fellowshipping from house-to-house are key aspects of early Christianity.[39] The home and the practice of hospitality imply a family or communitarian construct for the early congregations. Hellerman writes, "…the ancient Mediterranean family provided the dominant social model for many of the early Christian congregations."[40] Rodriguez advances the communitarian concept when he writes how cohesiveness within the "local church results from an emphasis on community among Hispanic families."[41] Thus, a good understanding of the concepts of community and

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[37] *Merriam-Webster.com Dictionary*, s.v. "communitarian," accessed September 9, 2020, https://www.merriam-webster.com/dictionary/communitarian.

[38] *Merriam-Webster.com Dictionary*, s.v. "community," accessed September 9, 2020, https://www.merriam-webster.com/dictionary/community.

[39] Acts 2:46, KJV

[40] Joseph H. Hellerman, *The Ancient Church as Family*, (Minneapolis, MN: Fortress Press, 2001), 25.

[41] Daniel A. Rodriguez, *A Future for the Latino Church: A Model for Multilingual, Multigenerational Hispanic Congregations*, (Downers Grove, IL: IVP Academic, 2011), 172-73.

communitarian among Hispanic people are important considerations to the overall research of this project.

Contextualization

The word *contextualize* describes putting something into its context or understanding something within a specific context. Contextualization in Christian ministry is the act of putting the Christian message or worldview into a specific context. It often is an approach to ministry in which there is a discussion among theologians and missiologists. Missionaries to foreign nations often will use contextualization to help bring clarity and meaning of the Christian message to those they are trying to evangelize or disciple. Sills defines contextualization as one's attempt to be faithful "to God's Word in culturally appropriate ways."[42] Therefore, for this project, contextualization will refer to carrying out Evangelical ministry among Millennials within the Latino community in El Paso, Texas.

Disciple and Discipleship

The word, *disciple*, is a term that refers to a person that follows the teachings of another. The biblical word comes from the Greek word, μαθητής (*mathētēs*) in the Greek New Testament.[43] The Greek definition is that it means a learner, pupil, or follower. Vines writes that the word means more than just one who had academic knowledge of another's teachings; instead, it indicates one who was an adherent or habitual practitioner of those teachings of

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[42] Sills, "Paul and Contextualization," *Paul's Missionary Methods*, 197.

[43] *Η ΚΑΙΝΗ ΔΙΑΘΚΗ: The New Testament; The Greek Text Underlying the English Authorized Version of 1611*, (London: Trinitarian Bible Society, 1985), 300.

another.[44] The word disciple, then, describes one who is giving themselves over to learning and inculcating into their lifestyle the things they are taught from a teacher. A synonym for this understanding of the word *disciple* is an *apprentice*. Platt understands this nuance of the word when he writes on the importance of being an example of what the Christian life looks like in the training of new Christians as they learn to imitate Christ.[45]

The definition for the word, *disciple*, for this project, will be one who is a disciplined follower or life-long apprentice of Jesus Christ, under the tutelage of the Holy Spirit, the Bible, and spiritual leaders, among the community of saints or the church. Friedmann implies the idea of a disciplined follower as a disciple when he discusses various aspects of the Anabaptist *nachfolge*.[46] Furthermore, the root for disciple and discipleship is the same for the word, discipline, which is the Latin, *discipulus*.[47] Additionally, for this project, discipleship defines the process by which one actualizes their faith and grows to conform to their life after Christ's similitude.

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[44] W.E. Vine, "The Expository Dictionary of New Testament Words: With Their Precise Meanings for English Readers," *Vines Complete Expository Dictionary of Old and New Testament Words*, One-Volume Edition, edited by W.E. Vine, Merrill F. Unger, and William White, (Nashville, TN: Thomas Nelson Publishers, 1996), 171.

[45] David Platt, *Follow Me: A Call to Die. A Call to Live*, (Carol Stream, IL: Tyndale House Publishers, Inc., 2013), 191.

[46] Robert Friedmann, *The Theology of Anabaptism: An Interpretation*, reprint, (Eugene, OR: Wipf & Stock Publishers, 1998), 44-48. Note: Friedmann addresses various aspects of Anabaptist *nachfolge* throughout the text. The cited pages offer an excellent synopsis of the Anabaptist *nachfolge*. Anabaptist principles of discipleship are in more recent works on the subject by authors, such as Chan, Chandler, Platt, and Dever. *Nachfolge* is literally "after consequences." It carries with it the idea of understanding the effects or the results of something. Thus, in Anabaptist understanding, the *nachfolge* refers to the results or consequences of one's conversion to Christ. The word defines the principle of one understanding the consequences and obligations of a Christian after their conversion.

[47] *Merriam-Webster.com Dictionary*, s.v. "discipline," accessed September 9, 2020, https://www.merriam-webster.com/dictionary/discipline.

Evangelical and Evangelicalism

Historically, evangelical and evangelicalism refer to the missionary emphasis of

Protestant Christianity in the late nineteenth century.[48] The terms are derivatives of the word,

evangelize. These words characterize a segment of Protestantism that views Christianity's

evangelizing activity as an essential element of the Christian experience. However, in the latter

half of the twentieth century, the term Neo-evangelical became a label of preference for those

elements within the Fundamentalist movement that did not subscribe to the more extreme

separatism by some Fundamentalists leaders.[49] Therefore, for this project, the terms evangelical

and evangelicalism will refer to those elements within Protestantism that emphasize evangelism

as the central purpose of the local church and the Christian life.

Gospel

There is much discussion in the contemporary literature about the word *gospel*. For

example, John MacArthur has written four separate books to define and give meaning to the

gospel.[50] MacArthur writes of his motivations for writing his works on the gospel, "Two of my

best-known books on the gospel are in-depth critiques of the preposterous notion that repentance,

self-denial, the cost of discipleship, and the lordship of Christ are all truths unnecessary for

salvation and thus best left out of our gospel proclamation."[51] The local bookstores and online

distributors of Christian literature possess a growing body of works by contemporary authors

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[48] Woodbridge and James, *Church History, vol.2, 2013,* 563-616.

[49] Woodbridge and James, 805-812.

[50] The works by John MacArthur dealing with the gospel are *The Gospel According to Jesus* (1988), *The Gospel According to The Apostles* (2005), *The Gospel According to Paul* (2017), and *The Gospel According to God* (2018).

[51] John MacArthur, *The Gospel According to Paul: Embracing the Good News at the Heart of Paul's Teachings*, (Nashville, TN: Thomas Nelson Publishers, 2017), xxii.

discussing the gospel and its implication for current ministry considerations.[52] The most common

understanding of the gospel, currently, goes beyond the simple definition of the death, burial, and

resurrection of Jesus Christ. Contemporary understanding about the gospel broadens its meaning

and application to encompass various aspects of incarnational ministry within the context of

disciple-making or kingdom-building precepts. Morrow addresses this incarnational nuance

concerning spiritual formation when he writes, "…it is helpful to make a distinction between the

gospel as an invitation offered to unbelievers and the gospel as God's full Kingdom program."[53]

The gospel, then, is more than just a message to proclaim according to the available literature. It

is a synonym for God's redemptive purposes and the actualization of the eschatological

Messianic kingdom. Schreiner notices this idea when he comments on the theology of the

Apostle Paul, "…the kingdom is an eschatological reality that has broken into the present."[54] The

definition of the word, gospel, in this project is that it is both the positive message that the

Messiah has come and made salvation available to everyone and that the church is building His

spiritual kingdom on earth through His missional mandate.

Hispanic and Latino

The focus of this project relates to ministry among Hispanic Millennials. However, this

begs the question, what is a Hispanic person? The word *Hispanic* is an anglicized word from the

Spanish, *Hispania*.[55] It commonly refers to the Spanish speaking peoples of Mexico, Latin

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[52] A few authors with recent works on the Gospel: Greg Gilbert, *What Is the Gospel?* (2010); Matt Chandler, *The Explicit Gospel* (2012); David Platt, *Follow Me* (2013); Mark Batterson, *All In* (2013).

[53] Jonathan Morrow, "Introducing Spiritual Formation," *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, edited by Paul Pettit, (Grand Rapids, MI: Kregal Publications, 2008), 36.

[54] Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments*, (Grand Rapids, MI: Baker Academic, 2013), 559.

[55] *Merriam-Webster*.com Dictionary, s.v. "Hispanic," accessed September 9, 2020, https://www.merriam-webster.com/dictionary/Hispanic.

America, and the Caribbean. Hispanic is a monolithic term that brings into a single word various heterogeneous Spanish speaking people from various ethnicities. Interestingly, many Spanish-speaking people do not call themselves *Hispanic*. Oliver gives a thorough overview of the background and feelings among Spanish-speaking people about the word *Hispanic*.[56] He says that Spanish-speaking people prefer the term *Latino*, over *Hispanic*.[57]

The reason for the preference of *Latino* over *Hispanic* is that the term *Hispanic*, among Spanish-speaking people, is another name for someone from Spain. Consequently, when a person applies the term *Hispanic* to someone, who speaks Spanish and is not from Spain, their interpretation is that someone is calling them a *Spaniard*. As a result, some Spanish speaking people can take offense to the label, *Hispanic*. It is essential, then, to understand the linguistic nuances that influence ministry among Hispanic people.

Therefore, for this project, the terms *Hispanic* and *Latino* will be used interchangeably to define people whose primary language is Spanish, and they come from any Spanish-speaking people group. The ministry context of this project is within a community that has a majority of Mexican and descendants of Mexican people living within the area of concern for this project. However, this project's ministry implications compel a broader consideration among the Latino community than just those from Mexico living in the El Paso (MSA). Consequently, this project will use the broader terms of *Hispanic* and *Latino*.

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[56] Juan M.C. Oliver, *Ripe Fields: The Promise and Challenge of Latino Ministry*, (New York: Church Publishing, 2009), 5-19.

[57] Oliver, *Ripe Fields*, 2009, 7.

Millennials

The millennial generation, commonly, refers to those born in the latter decades of the twentieth century. A definitive time bracket that defines the millennial generation escapes most researchers. Some generational time brackets for millennials start in 1980, and other brackets begin with 1995. The Barna group uses 1984-2002 as their generational bracket for millennials.[58] Taylor uses 1980 as the starting point for millennials in his study.[59] The definition of the millennial generation will refer to those persons born between 1980-2000. This project recognizes that there are arguments for the differing generational brackets that define the millennial generation. However, 1980-2000 is the more common understanding of defining the millennial generation.

Missional

Missional is a theological term that refers to the evangelistic purposes of God, *Missio Dei*.[60] Moreau points out that evangelicalism understands the term as encompassing both the incarnation of Christ and His atoning work on the Cross as the basic foundation for God's missionary work among humanity.[61] For this project, the terms *missional*, *Missio Dei*, and *mission of Christ* will function interchangeably to include the subtasks of the evangelistic mandate of Christ: to proclaim the gospel; to baptize new converts; to indoctrinate and disciple

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[58] "Making Space for Millennials: A Blueprint for Your Culture, Ministry, Leadership, And Facilities," *Barna Reports*, edited by David Kinnamen, (Ventura, CA: Barna Group and Cornerstone Knowledge Network, 2014), 5.

[59] Paul Taylor, *The Next America: Boomers, Millennials, and the Looming Generational Showdown*, (New York: PublicAffairs, 2014), 201.

[60] Alan Hirsch, *The Forgotten Ways: Reactivating Apostolic Movements*, 2nd ed., (Grand Rapids, MI: Brazos, 2016), 86-88, 320-321.

[61] A. Scott Moreau, "Missiology," *Evangelical Dictionary of Theology*, 3rd ed., edited by Daniel J. Treier and Walter A. Elwell, (Grand Rapids, MI: Baker Academic, 2017), 554.

new Christians, and to develop disciple-makers who will engage in the mission of Christ.[62] Additionally, these terms will influence the theological basis for the project.

Limitations

The nature of the project is such that there are several limitations inherent upon the research that will influence the study's comprehensiveness. The limitations will influence the scope and quality of the research to find solutions to the stated problem. Therefore, this project will be limited by demographic considerations, geographic considerations, and time considerations. Furthermore, another limitation of this study will be the honesty of the respondents to the research instrument.

Delimitations

The delimitations of this project will encompass the subject of the successful evangelization and discipleship of Hispanic Millennials within the geographic context of the El Paso (MSA). This project will only examine models and methods of ministry that address the research question. It is not in the scope of the research project to make an exhaustive study of every aspect of Christian ministry or theology to arrive at an answer to the research question. Instead, this project's scope will center on seeking a ministry approach or method that will help local churches and church planters more effectively evangelize Hispanic Millennials within their ministry locations.

Thesis Statement

The El Paso (MSA) is home to one of the largest concentrations of Hispanic Millennials living in the United States. Hispanic Millennials, as with the larger body of Millennials, in the

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[62] Matthew 28:18-20, NET.

United States, are growing in political and economic influence in American society. Many factors influence how they think and respond to matters of faith and evangelistic outreach by local churches. This project assumes that evangelism and discipleship among Hispanic Millennials are possible given Christ's missional mandate and its implications for ministry. However, ministry leaders of conservative evangelical churches in the El Paso (MSA) are having difficulty with Christ's disciple-making mandate among Hispanic Millennials.[63] This project will address how evangelical churches in El Paso (MSA) can be more successful at making disciples among Hispanic Millennials. Therefore, the purpose of this project will be to discover a potential disciple-making strategy to help Evangelical churches make disciples among Hispanic millennials.

Most, Hispanic Millennials that live in El Paso (MSA) are of Mexican heritage. The cultural and social influences of Mexico and the United States mold and shape Hispanic Millennials' perspectives. The influence of Mexican culture along the border region has no natural or political boundaries. By contrast, one study suggests changing feelings and loyalties among Hispanic Millennials in the United States.[64] However, those changes are not as apparent with Hispanic Millennials in the El Paso area. As such, one of the major influences within Mexican culture is family and community. The *la familia* concept shapes beliefs about the local church and Christian ministry. This study will show that a ministry approach that understands the local church as a family merits a possible disciple-making strategy for local churches in El Paso (MSA).

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[63] "Ministry to Hispanic Millennials," Survey Monkey.com, accessed May 10, 2020, https://www.surveymonkey.com/results/SM-M7JRFQX89/.

[64] Mark Hugo Lopez, Ana Gonzalez-Barrera and Gustavo López, "Hispanic Identity Fades Across Generations as Immigrant Connections Fall Away," Pew Research Center, accessed September 1, 2020, https://www.pewresearch.org/hispanic/2017/12/20/hispanic-identity-fades-across-generations-as-immigrant-connections-fall-away/.

Chapter 2: Foundations

Literature Review

The salient literature relevant to carrying out the Great Commission among Hispanic millennials covers a broad spectrum of thought and disciplines. There are several research studies on issues that are cogent to the topic. The business world is writing, and publishing works on the millennials and Hispanics about marketing tendencies and business leadership. There are some works on Hispanic ministry already available for the contemporary minister. However, there is a dearth of extant literature or studies specific to this project's research topic.

Thus, a review of relevant literature important to this project covers issues and topics from various perspectives yet addresses current ministry questions either directly or indirectly. One research study on Hispanic millennials seeks to discover the relevance of Twitter advertising to Hispanic millennials' purchasing habits.[1] The study indirectly contributes to this project's topic by revealing insights into potential perceptions about social media use by local churches. It will inform and influence a potential strategy for ministry among Hispanic Millennials. Therefore, the literature necessary for this research project falls into the following categories: church growth, church planting, generational studies, and ethnic studies.

Church Growth Literature

How can local churches experience more people coming to Christ and growing numerically in their attendance? The execution of Christ's mandate to make disciples of all nations is one of the ongoing discussions within the literature available to the contemporary

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[1] Enrique Murillo, María Merino, and Adriana Núñez. "The Advertising Value of Twitter Ads: A Study among Mexican Millennials." *Revista Brasileira de Gestão de Negócios* 18, no. 61 (July 2016): 436–56. http://doi:10.7819/rbgn.v18i61.2471.

minister. The theories about the best practices to evangelize and disciple people in a particular generation have a noticeable development starting with a series of works giving rise to the Church Growth Movement in the latter half of the twentieth century.[2]

Traditional or Church-Growth Approaches

A representation of these early works seeking to evaluate, quantify, and reproduce church growth results are a series of books by Elmer Towns. The first of these books is *The Ten Largest Sunday Schools and What Makes Them Grow* (1969). The thesis of this work is to offer a model of potential church growth through Sunday School. Baptist churches traditionally use the method of the Sunday School as their Christian Education and discipling apparatus. Towns' work addresses a particular ministry question for that era by examining local churches where attendance growth came through their Sunday School ministries. The implication of Towns' work and others in the genre is that struggling local churches should endeavor to implement these churches' strategies and techniques to experience the same growth. The follow-up works by Towns are *America's Fastest Growing Churches* (1972) and *Great Soul-Winning Churches* (1973). Early and Dempsey describe the ministry models promoted by the early Church Growth genre as the *traditional model*.[3] The traditional model of local church ministry was popular until the late 1980s.

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[2] A. Scott. Moreau, "Church Growth Movement," *Evangelical Dictionary of Theology*, 3rd ed., edited by Daniel J. Treier and Walter A. Elwell, (Grand Rapids, MI: Baker Academic, 2017), 186-88.

[3] Dave Early and Rod Dempsey, *Disciple Making Is…: How to Live the Great Commission with Passion and Confidence*, (Nashville, TN: B&H Academic, 2013), 230-31, 239-47.

Seeker-Sensitive Ministry Approaches

The next developmental phase of the literature relevant to this project's topic addresses a specific need for ministry among a particular generation. The literature examines and offers approaches to carrying out Christ's evangelistic mandate among the Baby Boomers. The studies and books in the Church Growth literature genre integrate more sociological science than the earlier literature. This literature seeks to answer ministry questions about attracting Baby Boomers into the local church. The recommendations for approaching ministry to Baby Boomers became known as the *Seeker-Sensitive* approach centering on addressing the felt needs of that generation.[4]

One of the most influential books in the Seeker-Sensitive genre of the Church Growth Movement literature is *The Purpose Driven Church* (1995), by Rick Warren. The thesis of the book is that a healthy church is a prerequisite for numerical church growth.[5] As in the early works on Church Growth, Warren offers a program centered on five purposes to help achieve the health required for church growth: fellowship, discipleship, worship, ministry, and evangelism.[6] Warren's work is a practical application of a shift in thinking about church growth from numbers (quantity) to spiritual health (quality). His book integrates some principles hypothesized in two earlier works: *Body Life* (1972) by Ray Stedman, and *The Disciple-Making Church* (1990) by Bill Hull.

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[4] Early and Rod Dempsey, *Disciple Making Is…*, 231-32, 249-57.

[5] Rick Warren, *The Purpose Driven Church*, (Grand Rapids, MI: Zondervan, 1995), 16-17.

[6] Ibid, 49.

Disciplemaking Ministry Approaches

The Disciple-Making Church is a seminal work in the field of Church Growth studies. It openly challenges the philosophy that undergirds the early Church Growth literature; namely, numerical growth is equivalent to fulfilling the Great Commission. Hull writes that local churches engaging in making disciples will produce healthy Christians that can replicate themselves at home and abroad.[7] The shift in church growth goes from discovering and replicating corporate programs, like Friend Day, to discovering principles and methods for developing spiritually healthy people that will, in turn, foster growth. Spiritually healthy churches foster numerical growth by spiritually healthy church members evangelizing people in their sphere of influence as a byproduct of their obedience to Christ. Moreover, as the new century dawned, reevaluating the church's purpose in society influences the church growth literature.

Kingdom Ministry Approaches

The next development in the church growth literature integrates Christ's missional mandate with the theology of the kingdom. One of the first books to address this issue is *The Kingdom Agenda* (1999) by Tony Evans. The integration of Christ's kingdom statements in the Synoptic Gospels with the church's evangelistic mandate is not new. However, the idea has experienced a renewed emphasis in recent years. Evans asks, "Why does the church merely react to society's agenda rather than offering a kingdom agenda to better society itself?"[8] He relates that a person's conversion to Christ is equivalent to becoming a citizen of a new community or

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[7] Bill Hull, *The Disciple-Making Church: Leading A Body of Believers on The Journey of Faith*, 2nd ed., (Grand Rapids, MI: Baker Books, 2010), 16.

[8] Tony Evans, *The Kingdom Agenda: Life Under God*, 3rd ed., (Chicago, IL: Moody Press, 2013), 306.

society.[9] In this work, Evans understands that Christ's kingdom is manifested in the converts of Christ and corporately in the local church. The implications are that evangelism and discipleship are more than building numerical growth in a local church but also building citizens of a new community. Evans is bringing into the Church Growth literature a kingdom aspect that is absent in the earlier literature. The work seems to understand church growth, not in terms of numerical growth, but growth in influence. These ideas will inform the next significant development in the literature.

Simple or Organic Church Ministry Approaches

The focus on making disciples and building Christ's kingdom gives rise to the next major approach in the Church Growth literature, *the organic church*. The first decade of the twenty-first century was a time of change in American church life. The digital or information age was in full bloom. New ideas about leadership, executive teams, and business approaches were quickly taking root in American culture. Evangelical churches began to adopt some of these new principles and practices in local church ministry.

Moreover, the first decade of the twenty-first century also saw the rise of a new generation, *The Millennials*. The literature of the Church Growth Movement had a new generation upon which to focus. Now missiologists, church growth experts, and Christian educators had to find answers to understand this new generational cohort. The organic church model seems to answer some of the questions regarding Millennials and church life. Furthermore, the organic church approach to local church ministry seeks to decentralize ministry activities from the property of the local church and push ministry out into the community.[10]

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[9] Ibid, 342.

[10] Earley and Dempsey, 232-33.

The literature representative of the organic church approach to ministry is the works by authors Neil Cole, Leonard Sweet, Frank Viola, Alan Hirsch, and Eric Geiger. One recent book by Cole that discusses the organic church model is *Organic Church* (2005). The theme of his book is to argue that the nature of the local church is organic. He defines an organic church as one that demonstrates Christ's DNA: Divine Truth, Nurturing Relationships, and Apostolic Mission.[11] Thus, he suggests that the DNA model will result in exponential growth. The organic approach to local church ministry views the church as an organism rather than an organization. His premise is that if churches are to reach their communities, they must be willing to evangelize people where they live and not expect them to come to church to hear the gospel.[12] The essence of the organic church literature is that believers need to leave the church property and carry the message of the gospel into the community.

Another work representative of the organic church literature approach is *Simple Church* (2006) by Thom Rainer and Eric Geiger. They define a simple church as one that is "…designed around straight forward and strategic process that moves people through the stages of spiritual growth."[13] Their work is an example of a kind of syncretism of several ideas previously published by earlier works within the Church Growth literature. The outcome of their approach is for local churches to grow through making disciples. Consequently, the simple church model is a type of organic church model whose primary focus is on fostering spiritual growth. By contrast, the organic church model has the intent of actualizing Christ's missional mandate. Nevertheless, both the organic and simple church models seek to take Christian ministry into the

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[11] Neil Cole, *Organic Church: Growing Faith Where Life Happens*, (San Francisco, CA: Jossey-Bass, 2005), 115-16.

[12] Cole, *Organic Church*, 2005, xxvii.

[13] Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Making Disciples*, 2nd ed., (Nashville, TN: B&H Books, 2011), 60.

communities rather than the church property's central location (Lk. 14:21). These concepts begin informing the thesis for this project.

Church Planting Literature

The next category of literature that is relevant to the thesis of this project is that which addresses the ministry of Church Planting. Planting local churches is a ministry consistent with Christ's commission to His disciples.[14] Church planting was a natural outcome of the Apostle Paul's evangelistic efforts. Church planting is indicative of the evangelistic efforts within one's nation as well as abroad. Foreign missionaries plant local indigenous churches. Therefore, a review of the pertinent church planting literature is essential to this project.

The church planting literature gives application to how one can implement the principles of the various approaches within the church growth genre. Some of the literature representing this genre are Aubrey Malphurs, Ed Stetzer, and J. D. Payne's works. Moreover, a new trend in the church planting literature discusses the need for establishing church planting movements. Alan Hirsch, Craig Ott, and Gene Wilson have books on this aspect of church planting.

One of the more influential books in the church planting genre is *Planting Growing Church for The 21st Century* (1998). This work gives a practical blueprint for planting a new church. Malphurs defines church planting as a "…venture of faith."[15] The book seeks to address growing concern and a potential solution for the declining interest in faith in the United States at the end of the twentieth century. The author discusses the need for establishing small groups as part of the church planting effort to satisfy the need for authentic relationships articulated by the

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[14] Matthew 28:18-20, English Standard Version, ESV.

[15] Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*, 3rd ed., (Grand Rapids, MI: Baker Books, 2004), 19.

unchurched.[16] Establishing small groups as a method of evangelism and establishing new churches begins to arise in church planting literature.

One work that addresses this project's concern is *Planting and Growing Urban Churches: From Dream to Reality* (1997), edited by Harvie M. Conn. This work discusses the various methods used for successfully planting churches in the urban areas of the world. The book talks about church planting in Latin America and Hispanics in correlation with other ethnic demographics in the world's urban centers. For example, the article "Rural Roots and Urban Evangelism" by Rebecca Long provides important insights to reaching people living in Mexico by illustrating how social ties and control among the Zapotec Indians influence how they are evangelized in Mexico.[17]

Another important work in the church planting literature is *Planting Missional Churches: Your Guide to Starting Churches That Multiply* (2016) by Ed Stetzer and Daniel Im. The book builds on ideas and approaches by other authors in the genre. Stetzer and Im give an overview of four church planting models: missional/incarnational, simple churches, multi-ethnic or monoethnic churches, and multisite churches. Critical to this study is the chapter which discusses the nature of multi-ethnic and monoethnic churches. Stetzer and Im point that a recent study suggests that most American churches prefer to be monoethnic.[18] They write that the complicated nature of declaring a multi-ethnic or monoethnic model as more biblical than the

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[16] Malphurs, *Planting Growing Churches for the 21st Century*, 2004, 371.

[17] Harvie Conn, *Planting and Growing Urban Churches: From Dream to Reality*, (Grand Rapids, MI: Baker Books, 1997), 182-90.

[18] Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches That Multiply*, (Nashville, TN: B&H Academic, 2016), 101.

other.[19] Therefore, understanding the nature of ethnic preferences and influences is an important consideration for this project.

Evangelism and Outreach Literature

The church growth and church planting literature have at their center evangelism and outreach. Evangelism and outreach to local communities and people groups is the locus of Christ's missional mandate. Many discussions result in the cross-pollination of data and information within the literature genre dealing with evangelism and outreach methods. Therefore, it is essential to this study to highlight some of the literature that covers approaches to evangelism and outreach, especially those focusing on specific demographic groups.

Saturation or Confrontational Evangelism

The evangelism and outreach literature that relates to personal evangelism can be found in two subcategories: confrontational evangelism and saturation evangelism. The first of the subcategories is confrontational evangelism. Some examples of the literature in this grouping are *Let's Go Soulwinning: Step-By-Step Lessons in How to Win A Soul to Christ* (1962), *How to Win Souls & Influence People for Heaven* (1973), *The Hyles Visitation Manual* (1975), *Winning Souls and Getting Them Down the Aisle* (1978), *To Seek and To Save: Winning and Building Committed Followers of Jesus Christ* (1996). This method of evangelism is known as *soul-winning* or *confrontational evangelism*. The proponents of this particular method of evangelism emphasize the need to confront individuals, cultures, or societies with a gospel proclamation. These works emphasize face-to-face gospel presentations instead of developing relationships with others as a prerequisite to evangelism. Chappell defines confrontational evangelism as,

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[19] Stetzer and Daniel Im, *Planting Missional Churches*, 2016, 107.

"…personally sharing the Good News with another in the power of the Holy Spirit and then seeing that individual bow his head and to confess his need for a Savior and receive Jesus into his heart."[20] Hyles instructs that it is the Christian's duty to teach new converts how to engage others with a gospel presentation.[21]

The second subcategory of this literature is known as saturation evangelism. Saturation evangelistic methods emphasize flooding a neighborhood, city, or area with the gospel. Representative of this kind of literature is *Capturing a Town for Christ: Saturation Evangelism in Action* (1973). In this work, Towns describes the concept of saturation evangelism as the gospel being preached to "every available person by every available means at every available time."[22] The concept of saturation evangelism is manifested in such outreach promotion programs as Friend-Day, or Anniversary Sunday. Saturation evangelism functions more as an attractional concept where church members invite friends, neighbors, or relatives to church, or hang special invitations to attend church on doors throughout a particular neighborhood.

Relational Evangelism Methods

A more recent work on outreach and evangelism that takes a different perspective is *Out of Their Faces and Into Their Shoes: How to Understand Spiritually Lost People and Give Them Directions to God* (1995) by John Kramp. Kramp's thesis is that we need to understand people to understand better how to evangelize them. He writes:

> For many years, I tried to share my faith in ways that violated some of the laws of lostology. Most of the evangelism methods that I had learned were based on the

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[20] Paul Chappell, *To Seek and To Save: Winning and Building Committed Followers of Jesus Christ*, (Murfreesboro, TN: Sword of the Lord Publishers, 1996), 2.

[21] Jack Hyles, *Let's Go Soul Winning: Step-By-Step Lessons In How To Win A Soul To Christ*, (Murfreesboro, TN: Sword of the Lord Publishers, 1962), 4.

[22] Jerry Falwell and Elmer Towns, *Capturing A Town For Christ: Saturation Evangelism In Action; The Old Time Gospel Hour Edition*, (Old Tappan, NJ: Fleming H. Revell Company, 1973), 13-14.

premise that people believed in God, worried about eternity, and lived lives filled with felt needs. These assumptions led me to accost people like a door-to-door vacuum salesman, regurgitating canned sales pitches without listening to or understanding their perspectives on life.[23]

Kramp begins to challenge the evangelism methods of a previous era and offer a more relationally-based approach to personal evangelism and local church outreach.

A similar work to Kramp's is *Becoming A Contagious Christian* (1995) by Bill Hybles and Mark Mittelburg. Of particular interest, the authors inform that effective evangelism and outreach begins with creating relationships with others, especially those that are not Christians.[24] The fundamental difference between the outreach methodology of the 1990s and that of the 1970s is the emphasis on building relationships as a prerequisite to sharing the gospel. The method has other monikers, such as *relational evangelism* or *friendship evangelism*.[25] Thus, this era's evangelism and outreach literature strongly emphasize establishing relationships as part of the local church's outreach methodology.

Small-Group Evangelism

In the twenty-first Century, the evangelism and outreach literature segue into another metamorphic phase. The literature from the first decades of the new century discusses the use of small groups as a method for evangelizing one's sphere of influence. Small group ministry models are part of this genre as it seeks to answer questions about authentic Christian witness in a post-modern era. Several works are representative of this genre of literature.

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[23] John Kramp, *Out of Their Faces and Into Their Shoes: How to Understand Spiritually Lost People and Give Them Directions to God*, (Nashville, TN: Broadman & Holman Publishers, 1995), 10.

[24] Bill Hybles and Mark Mittelberg, *Becoming A Contagious Christian*, (Grand Rapids, MI: Zondervan, 1995), 97.

[25] Tony Miano, "What Is Friendship Evangelism," CARM, accessed September 6, 2019, https://carm.org/what-is-friendship-evangelism.

The emphasis on building relationships that will become small groups is a model found in such works as *The Organic Church: Growing Faith Where Life Happens* (2005), *The Forgotten Ways* (2006), *Simple Church: Returning To God's Process For Making Disciples* (2006), and *Exponential Groups: Unleashing Your Church's Potential* (2017). The literature of this genre emphasizes a concept called *incarnational ministry*. Incarnational ministry is that Christians are encouraged to incarnate themselves, as Christ did, into their ministry context.[26] Moreover, there seems to be some syncretism in the literature blending several ideas and concepts into a singular topic such as missions, local church outreach, church growth, spiritual formation, or discipleship. This genre's literature indicates that contemporary ministry life should revolve around relational small groups to be effective on mission, evangelism, spiritual growth, or discipleship. Thus, Christ's missional mandate is interpreted through the lens of relational small groups. However, is this model of evangelism effective in reaching Hispanic Millennials? There are indications that this model has some viability.

Generational Studies

Generational studies form the next category of literature pertinent to the thesis of this project. *Millennial* is a generational descriptor for a particular demographic of a population. Therefore, the literature analyzing this demographic of the population bears upon this project as it will give insight into this group's nuances. The underlying premise of this project centers on understanding the millennial generation within an ethnic people group.

Books that are representative of generational literature are *Culture Shift: Communicating God's Truth to Our Changing World* (1998), *Boomers, Xers, and Other Strangers:*

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[26] A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey*, (Grand Rapids, MI: Baker Academic, 2004), 12.

Understanding the Generational Differences That Divide Us (1999), *The Millennials:*

Connecting to America's Next Generation (2011), *The Next America: Boomers, Millennials, and*

The Looming Generational Showdown (2014). The study and analysis of generational nuances

have economic, political, and social relevance. These works help bring insight into trends that

are shaping contemporary culture. The literature within generational analysis assists churches to

formulate informed strategies for carrying out the Great Commission (Matt. 28:18-20, NET)

within their ministry context. For example, Rainer and Rainer write that Millennials are

relational beyond their immediate families and seek out quality relationships with others.[27]

Churches and church leaders will find that information influential in deciding to keep a legacy

method of evangelism or integrate a newer relation-based outreach program in their ministries.

Thus, generational studies find practical influence upon the contemporary ministry.

The literature indicates that various generations understand Christianity in different ways.

Therefore, their relevance to this study is the literature on Millennials in general. The works

about Millennials tend to focus on them as a general demographic of society. Ethnic, regional, or

economic-based studies on Millennials seem to be minimal. For example, there we no studies

discovered in the research process that compare and contrast Millennials in rural communities to

Millennials in suburban contexts. However, there is an expectation that this will change as the

Hispanic population in the United States begins to exert a more significant influence on

American culture. The critical points of understanding about Millennials gleaned from the

literature is that they are more entrepreneurial, relational, desire to be involved, and have a more

positive outlook for the future than the preceding generational groups.

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[27] Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation*, (Nashville, TN: B&H Publishing Group, 2011), 19.

Ethnic Studies Literature

Ethnic-based studies are the final category of literature that is of relevance to this project. However, there seems to be a limited quantity of literature specific to the study of Hispanic Millennials and their views and values towards church and Christianity. Some available works in this category were available for this project. They were: *Ripe Fields: The Promise and Challenge of Latino Ministry* (2009), *A Future for The Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (2011), *Power from The Margins: The Emergence of The Latino in The Church and In Society* (2016), *Viral Multiplication In Hispanic Churches: How To Plant and Multiply Disciple-Making Hispanic Churches in Twenty-First Century America* (2016), *and Mi Casa Uptown: Learning To Love Again* (2017). Barna Group has a research study on Hispanics in America that includes a survey of Hispanic Millennials, *Hispanic America: Faith, Values, & Priorities* (2012). Thus, works specific to this project's thesis on Hispanic Millennials is an emerging source of literature.

Ramirez writes that the family is the locus of Hispanic culture.[28] A family is a small group with genetic ties. The ethnic-based literature indicates that in the Hispanic community, the family and those traditions that are in the family carry over into the larger Hispanic society. This fact has a bearing on the current study about Hispanic Millennials. Long writes that the community defines identity among the Zapotec people and those who migrate away from the community have obligatory responsibilities to fulfill to those in their former community.[29] However, as time passes and new generations are born in the new culture, the cultural traditions begin to wane. For example, The Barna Group study on Hispanics indicates that Millennials are

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[28] Bishop Ricardo Ramirez, *Power from The Margins: The Emergence of The Latino in The Church and in Society*, (Maryknoll, NY: Orbis Books, 2016), 2.

[29] Conn, *Planting and Growing Urban Churches*, 1997, 186-88.

less likely to hold traditional family values than their older predecessors.[30] However, Mexican Millennials living in American border communities, such as El Paso, Texas, tend to hold more to traditional family values than those living in communities further away from the border.

One weakness with the ethnocentric literature is understanding the social and cultural context of the information. What is the information's applicability to the Hispanic Millennial demographic group? For example, do Hispanic Millennials from Guatemala living in Chicago, Illinois, have the same views on family values as Hispanic Millennials from Mexico living in Del Rio, Texas? Therein lies another problem with the available literature on Hispanic Millennials; that of understanding its context within the diversity of the Latino population.

The term *Hispanic* is a general term for anyone of Latin American heritage. Latin America encompasses all of the nations between Mexico and South America and many of the Caribbean nations like Cuba. There is a commonality in language and religious influence among Latin Americans. Equally, there is a myriad of diversity in culture, social mores, and beliefs and values between Latin American nations that need to be considered when engaging with literature about Hispanic Millennials.[31] Many Spanish-speaking people do not consider themselves *Hispanic*; instead, they prefer the term *Latino*.[32] For example, the Barna Group study reports that even though Hispanics tend to hold to "traditional family values," they are not very interested in biblical teaching about the family.[33] The question left unanswered by the study is why this dynamic exists and who are answering the surveys in this manner, Mexicans, Cubans, Puerto Ricans, Chileans, or an eclectic group? Thus, it is anticipated that as more Hispanic-related

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[30] *Hispanic In America: Faith, Values, & Priorities*, (Ventura, CA: Barna Group, 2012), 70.

[31] Juan Oliver, *Ripe Fields: The Promise and Challenge of Latino Ministry*, (New York: Church Publishing, 2009), 5-18.

[32] Ibid.

[33] *Hispanic In America*, 2012, 69.

research and literature becomes available, some of these gaps in the information will be addressed.

<div align="center">Theological Foundations</div>

The primary theological foundation of this project is within the study of Ecclesiology. There are also ancillary considerations from other areas of theology such as Christology, Anthropology, and Soteriology. Theology influences practices in Christian ministry. A theological starting point is necessary to gain an understanding of how Christian practices come into existence. For example, some denominational liturgical practice has its origins in a theological understanding of such matters as worship, communion, and baptism. Moreover, the anabaptist practice of separatism in the sixteenth century is found within their understanding of ecclesiology. The discovery of an answer to reaching Hispanic Millennials, then, naturally begins with seeking to establish a theological foundation for this project.

Theology Defined

What is theology? There is more to theology than just a simple statement of belief. Strong understands theology as the science of understanding facts about God and His workings among His creation and then codifying those discoveries in a "formulated system of truth."[34] Most contemporary scholars define theology as the science or study of God that produces a theological statement about God or some aspect about God.[35] It seems from a further investigation that the word, *theology*, is more broadly understood as the study of beliefs and how those beliefs have come to their contemporary expression.

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[34] Augustus H. Strong, *Systematic Theology: A Compendium*, reprint, (Valley Forge, PA: Judson Press,1995), 2.

[35] Millard J. Erickson, *Christian Theology*, 3rd ed., (Grand Rapids, MI: Baker Academic, 2013), 8.

Consequently, the study of Christian theology seeks to understand various biblical topics, such as the church (ecclesiology) or salvation (soteriology). Allen states that Christian Theology is "human reason disciplined by the gospel."[36] How one exercises their reason to come to a theological conclusion is the process of *theological formulation*. It is essential to have a working knowledge of how one comes to a theological conclusion.

Applied Theology Defined

Moreover, understanding how Hispanics and Hispanic Millennials express their understanding of Christian theology is essential to understand how they will practice what they believe. Therefore, the context within which theology or a theological concept is expressed falls within the discipline of *applied theology*. For example, a Mexican immigrant may have a different perspective about the local church than one of Mexican heritage that only knows the church's American social context.

Ecclesiology

Ecclesiology Defined

Ecclesiology is the study of the church and its developmental understanding from the Scriptures and throughout Christian history. Furthermore, the study of how the church and issues related to the church are understood and expressed within a specific ethnic, regional, or national context. The study of evangelism, discipleship, spiritual formation, church planting, and foreign missions are aspects of applied theology of ecclesiology. The theological foundations for this project will be limited to investigating and delineating how Hispanic Millennials understand

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[36] *Christian Dogmatics: Reformed Theology for The Church Catholic*, edited by Michael Allen and Scott R. Swain, (Grand Rapids, MI: Baker Academic, 2016), 7.

ecclesiology within their context. Therefore, the theological starting point must be to rehearse the common understanding of ecclesiology to segue to a more specific understanding of the church with the Hispanic context.

A Working Definition of the Church

What is the church? What is the church's relationship to contemporary society? How does the church fulfill Christ's evangelistic injunctions?[37] How can the church be relevant to any specific demographic group, such as Hispanic Millennials? These and other questions become the foundations upon which a theological understanding develops about the application of ecclesiology within a ministry context. Therefore, it is crucial to examine the doctrine of the Church to best understand its application within the context of ministry to Hispanic Millennials.

A working definition of the church is that the church is a local assembly of saved and baptized converts of Christ, who voluntarily gather together at an agreed upon place and time with the specific purpose of worship, fellowship, preaching and teaching, discipleship, mutual encouragement, and to administrate the rites of Communion and Baptism. The local church also assembles to coordinate charitable and benevolent activities and to carry out Christ's evangelist mandate. Furthermore, the local church functions as a spiritual family and surrogate community to those who join and participate in the life of the congregation.[38]

The Biblical Revelation of the Church

The Bible is the first source by which one gains an elementary understanding of the church. Erickson writes that the doctrine of the church is both "a very familiar and very

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[37] Matthew 28:18-20, Holman Christian Standard Bible, HCSB.

[38] Acts 2:41-47, CEV; Acts 6:1-7, HCSB.

misunderstood topic."[39] Lewis and Demarest identify various interpretive problems in gaining an understanding of the church.[40] It becomes necessary, therefore, to understand what the Scriptures teach about the church. An examination of the New Testament's biblical texts will assist in answering some of the problems and alleviate confusion about the church's doctrine.

  The Church as Revealed in the Synoptic Gospels. The word, *church*, is used twice in the Synoptic Gospels. It appears in the Gospel According to Matthew in Matthew 16:18 and Matthew 18:17. Christ is the only person using the word, *church*, in his discussions with His twelve disciples. The word does not appear in the Gospels of Mark or Luke. Christ declares the building of the church and the procedure for handling controversy in the church within these two passages. The Greek word for church used by Christ in the Matthean revelation is *ἐκκλησία*. There is some debate among scholars about whether the Greek preserved in Matthew's Gospel is possibly a copy from a Hebrew or Aramaic transcription. Should that be the case, then scholars desire to know what the Hebrew or Greek equivalent to ἐκκλησία is. The Septuagint (LXX) provides some insight.

  The Church as Revealed in the Johannian Writings. The Apostle John uses the word, *ἐκκλησία*, the most out of the Gospel authors. His body of writings comprises more than the Gospel that bears his name. Therefore, John gets a category to himself, the *Johannian Writings,* within New Testament Studies. The word, *church*, is not found in the Gospel According to John. Instead, it is found three times in the general epistle of 3rd John and seven times in the book of Revelation. Scholars believe that John's epistles' recipients are the local churches near the local

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[39] Erikson, *Christian Theology*, 950.

[40] Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology*, vol. 3: *Spirit-Given Life: God's People Present and Future*, (Grand Rapids, MI: Zondervan, 1994), 241-42.

church at Ephesus.[41] Therefore, the use of the word, ἐκκλησία, in John's epistles refers to local congregations.

__The Church as Revealed in the Acts of the Apostles__. The book of Acts or The Acts of the Apostles uses the word, ἐκκλησία, some eighteen times. An interesting use of the word, *church*, appears in Stephen's declaration just before his martyrdom. Stephen, the deacon, says of Christ, "…This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers."[42] Stephen uses the word, ἐκκλησία, to describe the nation of Israel as they met with God at Mount Sinai. Thus, Stephen uses the word not to describe a local congregation but to describe the nation of Israel. Moreover, Grudem recognizes Stephen's nuance of this word in this manner as the cognate of the Hebrew, קָהֵל (qahal).[43] The other places that the word *church* appears in Acts it refers to a local congregation.

__The Church as Revealed in the Pauline Epistles__. The Apostle Paul's letters to various churches and individuals are the largest biblical repository conveying understanding about the meaning of the word, *church*. The word, *church*, occurs forty-four times in the Pauline epistles. Paul tends to ebb and flow between the figurative and literal applications of ἐκκλησία. These nuances in the Pauline corpus have been at the heart of the theological debates concerning ecclesiology. The use of the word *church* in The Epistle to the Romans is describing a local congregation. The word church identifies the local congregation at Corinth in the First and

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[41] Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament*, 2nd ed., (Nashville, TN: B&H Academic, 2016), 905.

[42] Acts 7:38, KJV.

[43] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids, MI: Zondervan, 2000), 853-54.

Second Epistles to the Corinthians. Paul's use of the plural word churches in the Epistle to the Galatians refers to several independent congregations within a region or province called Galatia.

However, in the Galatian epistle, Paul uses the singular word, *church*, to describe his persecution of Christians in general. Paul writes, "… I persecuted the church of God, and wasted it."[44] The reader of this epistle discovers a seemingly expanded meaning of the word, ἐκκλησία. The way Paul uses the word may imply his understanding of its use in the Septuagint. Another possibility is that Paul picked up this nuanced use of the word from Stephen's last sermon. A similar use of the word, *church*, is also present in his Epistles to the Ephesians, Philippians, Colossians, and Hebrews. It appears that the Apostle Paul uses the word, *church*, in both a literal and figurative manner throughout the Pauline Epistles.

The Church as Revealed in the General Epistles. The General Epistles do not include the Johannian Writings. The Epistles of James and Peter uses the word, *church*, to refer to local congregations. James uses the word, *church*, in connection with someone needing to be healed and calling on the church leaders to assist. Peter uses the word *church* to identify a local congregation in "Babylon." There is much speculation about Babylon's identity, but Peter's reference seems to be to a local congregation.

It would seem that the broad manner in which the word *church* is used in Scripture only communicates a descriptive collective concept rather than a strict definition of a physical edifice, institution, or localized group of people. Carson observes, "…usage is far more important than etymology in determining meaning."[45] Therefore, it is just as critical to be familiar with the

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[44] Galatians 1:13, KJV.

[45] D.A. Carson, "Matthew," *The Expositor's Bible Commentary, Revised Edition, vol. 9: Matthew & Mark*, edited by Tremper Longman III and David E. Garland, (Grand Rapids, MI: Zondervan, 2010), 419.

Hispanic use and application of the word, *church*, to determine their understanding of the word used by Hispanic theologians, such as Bishop Ramirez.[46]

The Purpose and Mission of the Church

The study of the church's mission and purpose falls within the applied theology of ecclesiology. If ecclesiology (proper) seeks to answer the *what* and *who* of the church, applied ecclesiology seeks to discover the *church's how* and *why*. The genesis of such investigation is Christ's missional mandate to His disciples.[47] Christ's command to His disciples to make disciples (μαθητεύω) provides the foundation to define the purpose and mission of the church.[48] Since Christ is calling out an assembly of followers, how will that be accomplished until His second advent?

Several places in Scripture shed light upon the purpose and mission of the church. The collective study of these passages gives a good working model by which the church is to carry out its purpose in the world. There are three essential elements about the church's mission: one gleans from the various Scriptures that discuss the topic. They are going to the population, proclaiming the gospel message, initiating new converts, and teaching the commands of Christ. These all work synergistically, along with the ministry of the Holy Spirit's work in the heart, to bring a new convert to spiritual maturity, who will then go out and replicate the process in others.

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[46] Bishop Ricardo Ramirez, *Power from The Margins: The Emergence of the Latino In the Church and In Society*, (Maryknoll, NY: Orbis Books, 2016), 22-23.

[47] Matthew 28:19-20, Modern English Version, MEV.

[48] Ken Hemphill, *Connected Community: Becoming Family Through Church*, (Tigerville, SC: Auxano Press, 2011), 23.

The Apostle Paul gives a synopsis of this process in the first letter to the Corinthians and

his instructions in the second letter to Timothy.[49] Jesus is the example that gives an

understanding of the missional command. Christ demonstrates going to a population.[50] The

Scriptures also reveal that Christ proclaims a message to the targeted population.[51] Then, Christ

calls specific to follow, thus, initiating them as new converts for discipleship. Christ's earthly

ministry shows that Jesus indoctrinated and trained His disciples and then launched them to

replicate the process.[52]

Roman Catholic Application of Ecclesiology

Roman Catholicism influences the understanding and application of ecclesiology within

the Hispanic community with its long history in Latin America. What is the Roman Catholic

understanding and application of ecclesiology? Lewis and Demarest provide some insight when

they write:

> Traditional Roman Catholicism views the church as a visible and external
> institution organized hierarchically as episcopate, presbyterate, and diaconate.
> The mystical body of Christ is identical to the institutional Roman church. The
> church is said to be a continuation of the incarnation of Christ, the visible and
> material of God on earth.[53]

The Archbishop of El Paso recently published an official letter to the Catholic Diocese of

El Paso referring to the Catholics within the Diocese as *The Church*. He writes, when stating

concerns about the COVID-19 restrictions, "I recognize that the Church is exempt from these

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[49] 1 Corinthians 14:1-4, KJV; 2 Timothy 2:2, KJV.

[50] Matthew 8:5, KJV

[51] Matthew 4:32, KJV; Mark 1:14-15, KJV.

[52] Matthew 10:16, NLT; Mark 9:31, NIV; John 20:21, HCSB.

[53] Lewis and Demarest, *Integrative Theology*, vol. 3, 1994, 242.

legal restrictions, but at the same time we in the Church know that we have a responsibility to be concerned about doing our part as good Christians and good citizens."[54] Bishop Seitz writes in a previous letter to his constituency concerning border immigration when he describes those under his responsibility as *The Church*, *the Body of Christ*, and the *People of God in El Paso*.[55] His comments reflect an understanding of ecclesiology. How does he view the application of his ecclesiology?

Bishop Seitz goes on in his letter on immigration to state that the church "must continue to show compassion and attend to the material and spiritual needs" of all migrants coming to the border.[56] His vision for the actualization of this understanding of the church is for his constituency to be actively involved in the "fight for justice" for immigrants, that his leaders become advocates, and the church members are becoming involved in acts of charity and justice. He goes on to define the outcome of their efforts by stating:

> We belong to "to a Church without frontiers, a Church which considers herself mother of all" …the Eucharistic Christ is building a New Humanity, leading all of us together to the New Jerusalem. Our Lady of Guadalupe inspires in us a vision of the Americas as a great Temple for God's People,"[57]

Do the Archbishop of El Paso's comments accurately reflect the beliefs and practices of those within the Hispanic community in El Paso, Texas? The answer is unknown, but it is the official policy for those under the Diocese. Nevertheless, his comments represent both an ecclesiology and an application of that theology that drives policies and practices. As the

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[54] Mark J. Seitz, "Letter From Bishop Seitz July 6, 2020," The Catholic Diocese of El Paso, accessed July 21, 2020, https://www.elpasodiocese.org/letter-from-bp-seitz-for-july-6-2020.html.

[55] Mark J. Seitz, "Sorrow and Morning Flee Away: Pastoral Letter on Migration to the People of God in Diocese of El Paso," The Catholic Diocese of El Paso, accessed July 21, 2020, http://www.bordermigrant.org/border-migrant-english.html.

[56] Ibid.

[57] Ibid.

spiritual leader of a predominately Hispanic community, they influence the thinking of Hispanic Millennials within the greater El Paso about the church and its function within the community.

The Latino Understanding of the Church

When applied in a specific ministry context, Ecclesiology begins to develop nuances when attempting to convey its meaning to new disciples and establish new congregations. For example, in the sixteenth century, the desire to reestablish a pure church was driven by the ecclesiology of the Reformation leaders, such as Luther and Zwingli, and its application within that era. Furthermore, the Radical Reformation, a sub-movement within the Reformation, also was driven by the anabaptist understanding and application of ecclesiology. Littell observes, "…we have quite a different view of Christian tradition in the Anabaptists and the later Free Churches from that which obtains in Roman Catholicism and magisterial Protestantism."[58] His comment falls within his greater narrative on the motivations within the Reformation to restore the *True Church*.[59]

The Application of Mission. The application of Christ's missional mandate in a particular context is the work of missiologists.[60] Understanding how Christ's missional mandate is exercised within the Latino context helps to answer the question of this project. The pastoral letter published by the Archbishop of El Paso functions to give insight into this understanding. As mentioned earlier, his letter gives a glimpse into an understanding of the application of ecclesiology within a ministry context.

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[58] Franklin H. Littell, *The Anabaptist View of The Church*, reprint, *The Dissent and Nonconformity Series*, no. 11, (Paris, AR: The Baptist Standard Bearer, 2001), 82.

[59] Littell, *The Anabaptist View of The Church*, 79-108.

[60] A.S. Moreau, "Missiology," *Evangelical Dictionary of Theology*, 3rd ed., edited by Daniel J. Treier and Walter A. Elwell, (Grand Rapids, MI: Baker Academic, 2017), 552-55.

Moreover, his letter indicates a communitarian approach to ministry. It outlines how his constituency can be incarnational within a community. Could a communitarian approach be a method for reaching Hispanic millennials?

The Communitarian or Family Understanding of the Church. Street identifies that a common praxis within a given culture functions as a social institution "in which all people of a given culture participate."[61] Roman Catholicism brought Christianity to the Hispanic world through Spain and Portugal. The Native American cultures functioned in a collectivist and communitarian social pattern. Roman Catholic missionaries seized upon this feature to "contextualize" Christianity's message and meaning among indigenous people in the New World. For example, if the tribal leader adopted Christianity, received baptism and the Eucharist, the entire "community" followed the leader. Consequently, entire villages were evangelized to Christianity.

Nonetheless, a communitarian ministry approach became a powerful tool of transformation and influence within the Hispanic context. A community understanding is reflected in the saying, *mi casa es tu casa*, which means *my house is your house*. Notice the phrase is not an expression of individual concerns; instead, it is a community-oriented statement of belonging based on the family unit represented by the term *casa*.

Furthermore, Hellerman discovers the family principle of community in Mediterranean cultures to influence the spread and sustainment of Christianity in the first century.[62] The evangelical mission of the church has an understanding as a community exercise within Hispanic

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[61] R. Alan Street*, Subversive Meals: An Analysis of the Lord's Supper Under Roman Domination During the First Century*, (Eugene, Oregon: Pickwick Publications, 2013), 8.

[62] Joseph H. Hellerman, *The Ancient Church as Family*, (Minneapolis, MN: Fortress Press, 2001), 21-25.

culture. McIntyre communicates the cultural problems that Baptist groups encountered in carrying out missionary activities within Zapotec communities in Mexico in the early twentieth century. She asks about the implications of Christian mission when participation in the community of the church is at odds with "indigenous identity."[63] Bishop Ramirez reflects the communitarian aspect of Christian mission when he writes, "Pope Francis in his Joy of the Gospel gives great importance to the social dimension of evangelization."[64] He goes on to relate that the practical manifestation of evangelization within the Hispanic context is accompanied by a commitment to "build God's Kingdom of justice and peace."[65]Then, it would seem that the mission of the Church is practiced within a community or familial interpretation among Hispanics.

<div align="center">Theoretical Foundations</div>

Ministry Models and Approaches

The practical application of theology finds its manifestation in the various ministry models and ministry approaches to carry out Christ's missional mandate within a particular ministry context. There are five active models of ministry or ministry approaches currently being used within the United States. The development or emergence of these models has several factors that influence their purpose and desired outcome. Some of these factors of influence upon ministry model design are denominational, economic, cultural, or generational. The influence of the global economy and the rise and advances in information technology, such as social media,

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[63] Kathleen M. McIntyre, "'All of Their Customs are Daughters of Their Religion': Baptists in Post-Revolutionary Mexico, 1920s–present," *Gender & History* 25, no. 3 (November 2013): 477–497, http://doi:10.1111/1468-0424.12038.

[64] Ramirez, 26.

[65] Ibid.

are pushing contemporary ministry to be more innovative, flexible, and adaptable to the ever-changing marketplace. The current COVID-19 pandemic forces traditional and megachurch ministries to consider alternative forms of ministry such as small groups, home bible studies, or online services.

There are five ministry models or ministry approaches that will be under consideration for this project. They are the traditional, attractional, transformational, incarnational, and integrational models or approaches. Each of these ministry models has its strengths and weaknesses. All of them have their advocates and detractors, and all of them have been successful at reaching their target constituencies. These models will come under examination and comparison with the desired ministry preferences of Hispanic Millennials. The purpose and outcome of this examination will be to determine which model has the best potential for successful ministry among Hispanic Millennials.

The Traditional Church Model

The first ministry method under consideration will be the traditional church model. There are various ways the traditional model is understood. The most common way is to use the term to describe churches that reflect a ministry framework indicative of a particular church's historical practices or denomination. For example, traditional liturgical churches from the western European context reflect a typical ministry practice pattern within the boundaries of official denominational policy, such as the Common Book of Prayer, The Liturgical Calendar, or a program of service.

The traditional church's primary evangelistic focus is invitational evangelism. It is represented in such practices as door-to-door visitation or special outreach events such as

"Friend Day."[66] The traditional church model focuses on inviting people to church, and

evangelism occurs on the church property rather than developing relationships with non-church

people as a means of evangelism. Discipleship in the traditional church model is formal, and

often, curriculum-based activity, not very far from the catechism practices of Catholic, Orthodox,

or Magisterial Protestant denominations.

Furthermore, the term *traditional* is often applied to how a local church or denomination

employs music in their congregational services, the design for their church buildings, or the

design of the interior of their main worship sanctuary. As it pertains to music, a traditional

church model often, but not exclusively, emphasizes choirs, the singing of hymns, and the use of

hymn books over more contemporary forms of worship, such as praise bands or popular praise

songs by contemporary music artists. Towns writes of traditional churches, "Most denominations

had the same style of worship that went with the people's denominational or doctrinal loyalty."[67]

Consequently, others' perception of the traditional church is that it provides a measure of

consistency and predictability that comes with fostering homogeneity in congregational or

denominational life.

The label, *traditional*, is a relative term of description rather than an established or

codified ministry method. For example, Early and Dempsey do not give a strict definition of a

traditional church in their analysis of church models. They describe a traditional church in their

discussion, which underscores the problem of using relative terms as labels or nomenclature.[68] It

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[66] The most widespread manifestations of invitational evangelism methods are found in the late Jack Hyles' works, *Let's Build an Evangelistic Church* (1962), and the late Jerry Falwell, Sr., *Capturing a Town for Christ: Saturation Evangelism in Action* (1973).

[67] Elmer Towns, *Putting an End to Worship Wars*, (Nashville, TN: B&H Publishers, 1997), 9.

[68] Dave Earley and Rod Dempsey, *Disciple Making Is…How to Live the Great Commission with Passion and Confidence*, (Nashville, TN: B&H Academic, 2013), 230-31, 239-47.

is a similar problem to the way the terms *conservative* or *liberal* are applied in discussions. Their applicability depends on the perspective of the one using them. A church that reflects the traditional ministry model has a strong aversion towards change from their established norms and practice. Interestingly, Rainer discusses traditional churches' reticence towards adaptation or change as being detrimental to their longevity. [69] One weakness by some authors discussing ministry change and the hesitancy of traditional churches to embrace change is defining if the aversion to change is about change, *per se*, or if the aversion is to a certain kind of change that may be perceived as unscriptural or contrary to their values.

Strengths. Churches patterned after the traditional model possess particular strengths. Their main strength is that they have established a consistent ministry practice that transcends time and social fads. For example, Roman Catholic churches have a standardized liturgy and ministry practice that is duplicated in most of their congregations worldwide. The more conservative Protestant denominations tend to express a typical pattern of ministry and liturgical practice as well. The consistency within traditional churches sets the conditions for stability within the local church. Could it be that this kind of stability is what Millennials are looking for in local churches?[70]

Weaknesses. The traditional-church approach possess some identifiable weaknesses. The traditional church model's biggest weakness is that its standardized forms of ministry inhibit its ability to be flexible, adaptable, and innovative in the face of a changing ministry context or environment. While some ministry experts may propose that the standardization within

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[69] Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive*, (Nashville, TN: B&H Publishing Group, 2014), 25-30.

[70] Stephanie Samuel, "Study Shows Millennials Turned Off by Trendy Church Buildings, Prefer a Classic Sanctuary," (November 14, 2014), Christian Post, accessed December 1, 2020, http://www.christianpost.com/news/study-shows-millennials-turned-off-by-trendy-church-buildings-prefer-a-classic-sanctuary-129675/.

traditional churches is a strength, Brunson and Caner point out that the reticence to adapt in the face of change is a form of spiritual myopia that leads to the local's death church.[71]

The Attractional Church Model

The second ministry model under consideration is the attractional model. The attractional model of ministry has several variations. The most common name for this ministry approach is *seeker-sensitive*.[72] The primary focus of the model is relational evangelism of the *unchurched*. The term *unchurched* is a popular moniker for those who have never visited or attended a local church.[73] This model's primary manifestations within Evangelicalism; are the purpose-driven church model by Rick Warren and the Willow Creek model by Bill Hybles.[74] The attractional model is not limited to the megachurch movement characteristic of the 1980s and 1990s. However, Earley and Dempsey associate the megachurch movement with the attractional model.[75] Furthermore, the seeker-sensitive model of ministry was very successful at reaching the Baby-Boomer generation.[76] Less traditional forms of church practice characterize a local church

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[71] Mac Brunson and Ergun Caner, *Why Churches Die: Diagnosing Lethal Poisons in the Body of Christ*, (Nashville, TN: B&H Publishing Group, 2005), 74-78.

[72] Elmer Towns and Warren Bird, *Into the Future: Turning Today's Church Trends into Tomorrow's Opportunity*, (Grand Rapids, MI: Fleming H. Revell, 2000), 141.

[73] Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them*, (Grand Rapids, MI: Zondervan), 19.

[74] Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*, (Grand Rapids, MI: Zondervan, 1995). Note: This work by Warren establishes the Purpose-Driven model. Lynne and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church*, (Grand Rapids, MI: 1995). Note: This work by the Hybles' establishes the ministry approach that is known as the Willow Creek model. These two books set the standard for the seeker-sensitive or attractional approach to local-church ministry that became popular in the late 1990s.

[75] Earley and Rod Dempsey, *Disciple Making Is*, 231.

[76] The Baby-Boomer generation is defined as those born between 1945-1964. They are the children born to those who fought in World War II. They are the first post-World War II generation. The Baby-Boomer generation is more commonly identified with the Anti-War and Counterculture College Students of the Vietnam -War era in U.S. History.

based on this model, worship music is a blend between traditional and contemporary, and more relationally-focused forms of outreach.

Strengths. A strength of the attractional method of ministry is that it tends to focus on meeting the practical needs and concerns of those being reached in a particular location or demographic.[77] For example, suppose there is a felt need in the local population for marriage enrichment. In that case, churches based on the attractional model will offer marriage seminars and other marriage to attract the local population to their church to minister to that need from a biblical perspective. Another strength of the attractional ministry approach is its emphasis on participatory worship in their music program. Churches based on the attractional model tend to make the worship service a central motif in attracting and keeping people coming to their services. A third strength of attractional ministry methods emphasizes small group participation to address the particular felt needs of those being reached in the community. Here again, an argument can be made that traditional churches use small group ministry to reach others through the Sunday School methods. However, the difference seems to be focused on intentionality, informality, and adaptability within the small-group ministry.

Weaknesses. The major weakness with the attractional method is fostering the spiritual growth and maturity of those who attend such ministries. For example, in 2007, the Willow Creek Community Church published an internal report in which they discovered their model's failure to make disciples effectively.[78] Coleman agonizes the emphasis on growing church attendances, infrastructure, and budgets while seemingly ignoring the fostering of spiritual

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[77] The concept related here is called the "felt-needs" approach. The seeker sensitive method focuses on addressing people's perceived needs first, then offering a biblical remedy to their spiritual problem. The underlying principle is in Jesus' feeding of the five thousand in Matthew 14:13-21.

[78]"Willow Creek Repents? Why The Most Influential Church In America Now Says, 'We made a mistake,'" (October 2007), Christianity Today, accessed December 22, 2020, https://www.christianitytoday.com/pastors/2007/october-online-only/willow-creek-repents.html.

growth and maturity in those who attend the local church.[79] Coleman's angst is indicative of the

literature from the discipleship movement within Evangelicalism. Thus, the recent discipleship

movement among Evangelicals attempts to remedy that problem of disciple-making in the local

church.

The Transformational Church Model

The philosophy that undergirds the transformational or disciple-making method of

ministry finds its origins in the Keswick and subsequent Deeper Life movements within

Evangelicalism.[80] The transformational model of ministry is characterized by a strong

commitment to making disciples through the local church. It is more commonly known as the

disciple-making church method. However, in recent years the term *transformation* has arisen

within the disciple-making focus of ministry. Stetzer and Rainer comment on the need for the

transformational model of ministry, "Rather than missionary disciples for Christ going into the

world, we have a group of people content to go in circles."[81] Their statement reflects an aspect of

the disciple-making model that understands the importance of being in the local community as

part of the missional endeavor.[82] Thus, the transformational model holistically incorporates the

ideas of the disciple-making philosophy within the local church ministry as both an individual

and community focus. Hull writes that the disciple-making model's goal is to teach new

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[79] Jim Putman, Bobby Harrington, and Robert E. Coleman, *Disciple Shift: Five Steps That Will Help Your Church to Make Disciples Who Make Disciples*, (Grand Rapids, MI: Zondervan, 2013), 11.

[80] Elmer Towns, "The Keswick Movement," *The Popular Encyclopedia of Church History: The People, The Places, and Events That Shaped Christianity*, edited by Ed Hindson and Dan Mitchell, (Eugene, OR: Harvest House Publishers, 2013), 203.

[81] Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating A New Scorecard For Congregations*, (Nashville, TN: B&H Publishing Group, 2010), 3.

[82] Ibid.

Christians to share their faith and conform their lives around the teachings of Christ.[83] The

outcome of the disciple-making model of ministry is committed followers of Christ. Hence, the

term *transformation* functions as a synonym for disciple-making.

Strengths. There are some strengths of the transformational model of ministry. This

model's primary strength is the emphasis on the spiritual development and maturity of new

converts to Christ. Issler understands discipleship as the spiritual formation or maturity of the

Christian to reflect more of Christ in their life.[84] The advocates of the transformational church

model understand that discipleship goes beyond the spiritual development of the individual to

influencing the local community. Another strength of the transformational church model is

building relationships as the key to the disciple-making process. Stetzer and Geiger call these

"discipling relationships."[85] A third strength of the transformational model of ministry is the

emphasis on small groups as the key to fully realizing the discipleship process. Small groups are

in all the different models of ministry. However, the transformational model understands the

centrality of small groups to the disciple-making effort. Dempsey calls this the church "of

groups" model.[86]

Weaknesses. The transformational model of ministry has some weaknesses. The most

observable weakness is that small-group discipleship can become inwardly focused to the

detriment of habitual outreach to the unchurched. The myopia that can stagnate traditional

churches from intentionally being missional can also become inculcated in a small-group. The

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[83] Bill Hull, *The Disciple-Making Church: Leading A Body of Believers on the Journey of Faith*, 2nd ed., (Grand Rapids, MI: Baker Books, 2010), 12-13.

[84] Klaus Issler, *Living into the Life of Jesus: The Formation of Christian Character*, (Downers Grove, IL: IVP Books, 2012), 15-36.

[85] Ed Stetzer and Eric Geiger, *Transformational Groups: Creating a New Scorecard for Groups*, (Nashville, TN: B&H Publishers, 2014). 34.

[86] Early and Rod Dempsey, *Disciple Making Is,* 279-81.

next weakness of the transformational model is that adherents can drift into the imbalance of community activism or charitable causes to neglect proclaiming the gospel in the community.

The Incarnational Church Model

The term *incarnational* is an all-encompassing word that describes different ministry approaches based on a Christian being a representative example of Christ in the local community.[87] Hirsch defines incarnational approaches to ministry as embodying a particular culture to evangelize people from within a particular culture.[88] The phrase "be Jesus to the community" is indicative of the incarnational philosophy that undergirds many forms of contemporary ministry methodology. Chandler reflects his understanding of incarnational ministry when he writes that evangelism and discipleship should not be limited to being inside the church house but extend beyond the church and into the community.[89] The incarnational ministry model emphasizes one being an example of Christ rather than a verbal proclaimer of the gospel or extending an invitation to a church service. That is not to say that evangelism does not happen in an incarnational ministry context. Instead, evangelism occurs as a natural corollary to the building of relationships. Furthermore, sometimes the word *gospel* is interchanged for *Christ* when emphasizing Christ's earthly ministry's missional nature within an incarnational context. Incarnational ministry approaches find their expression in the organic church model, the simple church model, the house church model, and other similarly focused ministry approaches.

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[87] Alan Hirsch and Dave Ferguson, *On The Verge: A Journey into the Apostolic Future of the Church*, (Grand Rapids, MI: Zondervan, 2011), 42, 69.

[88] Alan Hirsch, *The Forgotten Ways: Reactivating Apostolic Movements*, 2nd ed., (Grand Rapids, MI: Brazos Press, 2016), 318.

[89] Matt Chandler and Jared Wilson, *The Explicit Gospel*, (Wheaton, IL: Crossway, 2012), 148-52.

Strengths. The main strength of the incarnational ministry model is through being present in the same place where people naturally exercise living their daily lives. Consequently, Christians will develop relationships with the people they work with, shop with (grocery stores/malls), live with (neighborhoods), and eat with (restaurants). The anticipation, then, is that some of the unchurched with whom Christians develop relationships will result in their becoming followers for Christ. This model's second strength is the emphasis on informal small-groups, such as gathering for bible study and encouragement at a local restaurant. White discovers that groups work "because people are already in groups."[90] He states that Christians already have groups of people that they associate with but need some intentionality to become spiritual growth mechanisms.[91] In other words, groups naturally grow out of cultivated relationships. Consequently, the incarnational model's strength is that it capitalizes on relationships as a vehicle for evangelism, discipleship, and spiritual growth.

Weaknesses. One of the incarnational model's weaknesses is the tendency to deemphasize the importance of the local church as the locus for the Christian experience.[92] Informal groups do not have a formally established, centralized organizational framework that ensures accountability and structure like that of the local church. Hirsch calls this kind of centralized structure, *institutionalism*.[93] As such, the organic model's weakness is that adherents can be more vulnerable to spiritual exploitation without strong oversight that comes from the accountability inherent in the organized infrastructure of the local congregation.

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[90] Allen White, *Exponential Groups: Unleashing Your Church's Potential*, (Peabody, MA: Hendrickson Publishers, 2017), 9.

[91] Ibid.

[92] Earley and Dempsey, *Disciple Making Is*, 262.

[93] Hirsch, *The Forgotten Ways*, 318-19.

The Integrational Church Model

The integrational church model can be considered as a hybrid church model. The term, *integrate*, implies the inclusion of various aspects of the other models. The hybrid church model attempts to fuse the other ministry approaches' best qualities to develop a highly innovative and adaptive method of ministry.[94] Another aspect of the integrational church model is the intentionality towards multi-generational and multi-ethnic ministry. Megachurches tend to demonstrate integrational approaches to ministry with specialized ministries for every demographic represented in their congregations. Smaller congregations tend to demonstrate integrational approaches to ministry by being intentional about outreach and the discipleship of whole families. Consequently, integrational church models tend to exercise family-focused ministry methods. The integrational model focusing on families reflects a church congregation comprised of families rather than a congregation of individuals.

Strengths. The most considerable strength of the integrational church model is the holistic nature of its ministry philosophy. It considers immediate and extended family needs and develops approaches to address those concerns from a biblical perspective. Another strength of the integrational ministry approach is the ability to be flexible in finding solutions to unique ministry concerns within their ministry context. For example, a church with a traditional ministry method may integrate more organic or attractional methods to address a specific ministry question.

Weaknesses. A weakness with the integrational model is in the highly specialized nature of its approach. Consequently, an integrational church model being highly effective in one location may be difficult to replicate that model with similar results in a different context without

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[94] Earley and Dempsey, 267.

making significant changes to the model itself. For example, many churches attempting to integrate aspects of the purpose-driven model into their ministries in the middle 1990s did not experience the same successful attendance growth as Saddleback Community Church. As a result, the purpose-driven model reflects more of an integrational model than an attractive ministry model.

The Relevance of the Five Ministry Models

The five ministry approaches are relevant to the research project in that they provide a foundation from which to evaluate the ministry problem under consideration. They allow the working model for ministry among Latino Millennials to be evaluated against known ministry approaches and models. The ministry problem under consideration in this project requires an analysis of what is known against what is unknown. What is not known with ministry to Latino communities in the El Paso (MSA) is which ministry model(s) demonstrate the potential for effectively reaching Hispanic Millennials. Conservative Evangelical churches in El Paso are struggling to make disciples among Hispanic Millennials. Therefore, to seek an answer to the ministry problem requires evaluating the ministry variables against the ministry approaches to arrive at a possible solution to the research question.

Previous Research

Interest in ministry and evangelism among Hispanic Millennials is a growing body of research. Experts predict that Spanish-speaking ethnic groups will comprise over thirty-percent of the population in the United States by the middle of the twenty-first Century.[95] The body of

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[95] Juan Oliver, *Ripe Fields: The Promise and Challenge of Latino Ministry*, (New York, Church Publishing, 2009), 1.

research that is available most often relates to business and political concerns. Christian organizations sponsoring focused research on ministry and outreach to the Hispanic community is in its beginning stages. A larger body of published work resides in anecdotal discourses of those occupied in Hispanic ministry, which document their experiences and insights. The research accessible to the larger Christian community falls within four basic categories: specific demographic studies focusing on Hispanic Millennials, more extensive research on the Hispanic population, broader generational research focusing on the Millennial and Generation-Z, and research relating to population trends within the United States. Research within these categories offers some insight into answering the question being addressed in this project.

Specific research that focuses on ministry and outreach among Hispanic Millennials is not voluminous. Nevertheless, several research projects are currently available for examination dealing with Hispanic millennials, which pertain to economic concerns such as advertising response and communication preferences. These shed light on the research question by giving insight into the behavioral and social inclinations that motivate responses among Hispanic Millennials. They are germane to the project to indicate possible ways to conduct outreach and ministry among Hispanic Millennials.

The most recent research about Hispanic Millennials and their religious preferences and practices comes from the Pew Research Center. Pew published two research documents that bear on ministry and outreach among Hispanic Millennials. Both of these reports were published in 2014. The first report is "The Shifting Religious Identity of Latinos In the United States," and the second is, "Hispanic Millennials Are Less Religious Than Older U.S. Hispanics." The second gleans information from within the first report. The findings of the second Pew research product are that "Hispanic Millennials mirror young American adults overall in their lower rates of

religious affiliation and commitment compared with their older counterparts."[96] Earlier research into ministry among Hispanics published by Boston College was used as a source by the Pew researchers for their product.[97]

The impetus for the research by the publishers is attempting to understand the implications of and discover solutions to the Hispanic community's changing demographic patterns. The previous research offers salient suggestions on the answer to the research question. For example, Pew's research documents reveal two critical facts concerning questions pertinent to this project: Hispanic Millennials are less religiously inclined as older Hispanics, and Hispanic Millennials tend to mirror the more significant Millennial population in the United States most of the social trends. These research documents fail to answer the cause of such trends among Hispanic Millennials.

However, another work published by Pew implicates a possible answer as to why Hispanic Millennials are less inclined to religion as their parents. The report is "Hispanic Identity Fades Across Generations As Immigrant Connections Fall Away" (2017). The authors state, "The closer they are to their immigrant roots, the more likely Americans with Hispanic ancestry are to identify as Hispanic."[98] Their statement's implications shed light on the possible answer for Hispanic Millennials having less interest in spiritual matters. Suppose an immigrant family is devoutly Roman Catholic when they arrive in the United States. In that case, the Pew study

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[96] Jessica Martínez and Michael Lipka, "Hispanic Millennials are less religious than older U.S. Hispanics," May 8, 2014, Pew Research Center, accessed September 1, 2020, http://pewrsr.ch/RuZoCd.

[97] Hosffman Ospino, *Hispanic Ministry in Catholic Parishes: A Summary Report of the Findings from the National Study of Catholic Parishes with Hispanic Ministry*, (Chestnut Hill, MA: Boston College School of Theology and Ministry, 2014), https://www.bc.edu/content/dam/files/schools/stm/pdf/2014/HispanicMinistryinCatholicParishes_2.pdf.

[98] Mark Lopez, Mark Hugo, Ana Gonzalez-Barrera, and Gustavo López, "Hispanic Identity Fades Across Generations as Immigrant Connections Fall Away," December 20, 2017, Pew Research Center, accessed September 1, 2020, https://www.pewresearch.org/hispanic/2017/12/20/hispanic-identity-fades-across-generations-as-immigrant-connections-fall-away/.

implies that by the fourth generation, a person of Hispanic heritage will not follow the family's religious affiliation from the family's initial entry. Intermarriage with non-Latinos is a factor precipitating these trends, according to the author's research.[99]

Barna Group published two research documents on ministry to Hispanics with implications for ministry to Hispanic Millennials: "Hispanic America: Faith, Values, And Priorities,"(2012), and "El Paso, TX-Las Cruces, NM: City Report 2017-2018 With Comparative Data From The Southwest Region," (2017). As with previous research in the area of concern, these research products seek to understand the Hispanic community to aid Christian ministry efforts among Latino populations within the United States. The Barna reports reveal both positive and negative trends within the Hispanic community. However, they fail to discover an answer as to why these trends are occurring within Hispanic communities. It would seem from the previous research that the Hispanic community is a heterogeneous demographic, and by implication, so are Hispanic millennials. Therefore, there is no emerging or defining ministry model implicated in the research that addresses ministry among Hispanic Millennials.

The previous research indicates a hybrid and holistic (whole person) approach to ministry may be one possible way to conduct ministry among Hispanic Millennials. A ministry model or method among Hispanic Millennials may appear to an outside observer like those employed by missionaries ministering in the Latin American countries. Therefore, when considering the implications previously mentioned, it is suspected that an effective ministry method for reaching Hispanic Millennials is one that intentionally seeks to minister to the family unit and the greater local community.

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[99] Ibid.

Therefore, due to the theological concepts, previous research, and ministry models, this project seeks to discover a ministry method or model that will aid local churches ministering within the Hispanic community. Then, this research project will seek to discover an answer to the questions about reaching Hispanic Millennials. The project will accomplish this by formulating a research methodology, conducting the research, then assessing the data obtained through the data collection process to discover an answer to the research question.

Chapter 3: Methodology

The study of the research question upon which this project rests will use a qualitative approach in methodology. Sensing writes that methodology is "the overarching paradigm the research utilizes to study a particular problem."[1] This project's methodology follows the hypothesis that a family-oriented or communitarian ministry approach can successfully carry out ministry among Hispanic Millennials. This project uses an all-source methodology to research the problem within the ministry context of Hispanic Millennials living in El Paso (MSA). Ministry in the Southwest border region of the United States is a unique context due to the blending of Mexican, Native American, and Anglo-American cultures. The history in El Paso (MSA) is also a blend of the various people groups that call this area of the United States their home. The Spanish word that describes this blending of cultures and ethnicities is *mestizo*.[2] Rodriguez reflects on the unique challenges of Hispanic ministry when he writes in the conclusion of his study that Latinos "must embrace our uniqueness as mestizo people in a world where, according to Virgilio Elizondo, 'the future is mestizo.'"[3]

The intervention design considers this *mestizo* aspect of Hispanic culture even among Latinos of Mexican heritage. Consequently, the design considers the theological, demographic, cultural, and historical aspects of collecting and analyzing data.

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[1] Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, (Eugene, OR: Wipf & Stock, 2011), 26.

[2] Bishop Ricardo Ramirez, *Power from the Margins: The Emergence of the Latino in the Church and in Society*, (Maryknoll, NY: Orbis Books, 2016), 46, 144. Note: Ramirez describes the word in these passages, not a lexical definition.

[3] Daniel A. Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, (Downers Grove, IL: IVP Academic, 2011), 167.

Intervention Design

The intervention design begins with analyzing the macroenvironment and segues to the microenvironment. The macroenvironment establishes the location of the study in the broader context of the target of the study. The macroenvironment identifies where Hispanic Millennials live as it pertains to the research's conduct, such as the United States' Southwestern border region. The microenvironment analysis specifies that the research about ministry among Hispanic Millennials centers in the El Paso (MSA). More specifically, this project studies the problem that conservative local churches within the Evangelical movement have with successfully reaching and retaining Hispanic Millennials in the El Paso (MSA).
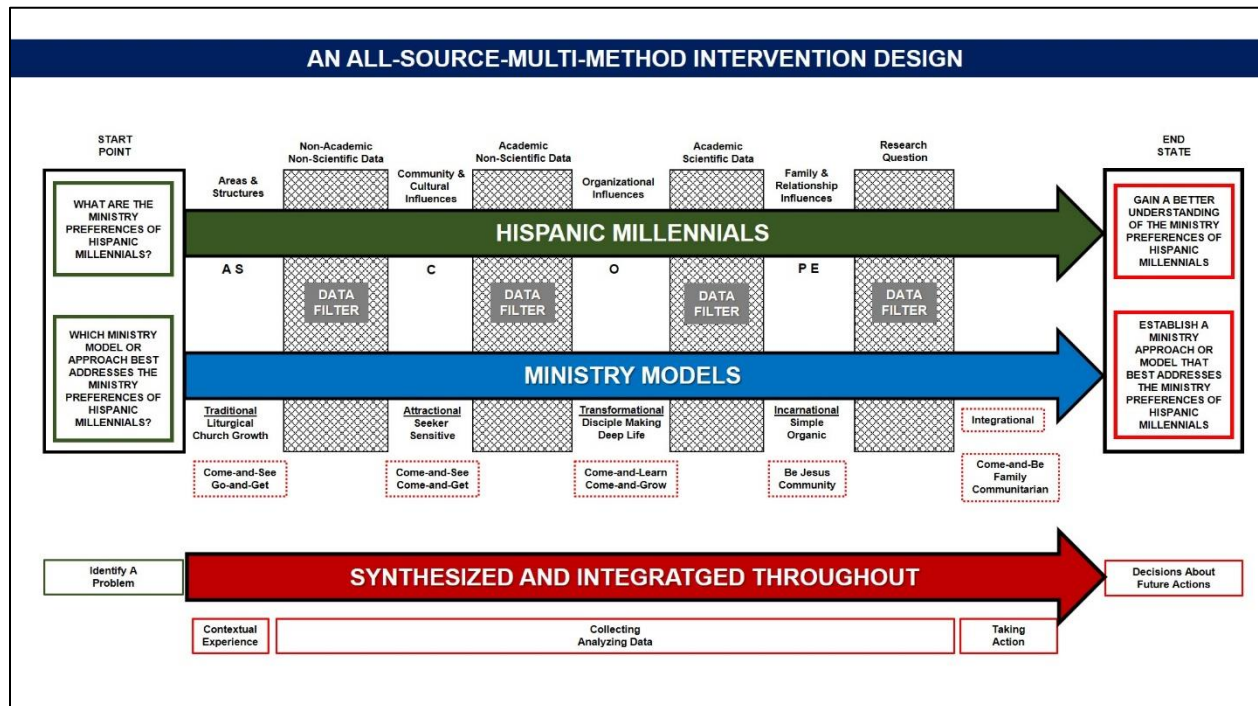
Overview

Figure 1 All-Source Multi-Method Design[4]

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[4] The chart, "All-Source Multi-Method Design," is an original work by the author of this project.

Purpose of the Intervention

The purpose of the intervention is to discover a ministry model or approach that best answers the research problem. The intent for the intervention is to collect data that will enlighten the validity of the hypothesis and inform the conclusions of this project. There may be a tendency to view the solving of the research problem as being more extensive than the study's scope and intent. However, by the employment of multiple approaches and methods, the research design will inform answers to the research question.

Another intent for this intervention is to provide a body of information useful for additional research into ministry among the Hispanic Millennials. The preliminary look into previous research on ministry to Hispanic Millennials reveals that such research does not exist. Information about ministry among Hispanic Millennials resides within research projects as subtopics on Millennials or Hispanics in general. There seems to be no available research about ministry specifically to Hispanic Millennials. Those studies on Hispanic Millennials that do exist are those within other disciplines other than religion or ministry. Thus, this intervention gives other ministry researchers potential insights into potential research areas concerning ministry to Hispanic Millennials.

The third intent for this intervention is to discover gaps in the extant information regarding ministry to Hispanic Millennials. For example, there are no extant studies available specifically on Hispanic Millennials. Consequently, the lack of research into ministry among Hispanic Millennials constitutes an information gap. The implications for this information gap may hinder a local church's attempt at reaching more Hispanic Millennials in the El Paso (MSA) due to a misguided understanding by ministering to them as part of a larger group of Hispanics or Millennials. An example of this kind of misunderstanding is a local church attempting to reach

a non-married or newly married Hispanic Millennial by inviting them to a church service or activity without extending the invitation to their families, such as mother, father, brother or sisters.

Intervention Framework

This section outlines the structure that guides the project. It is not an exhaustive accounting of every aspect of the intervention design. There is more specific information on the design in the section on the implementation of the intervention. This intervention's framework focuses on five areas of consideration: theology, demographics, sociological influences, previous research, ministry approaches, and data collection and analysis. The focus areas establish the foundation from which this study employs to research and analyze the project question.

Theological Considerations

The theological considerations for this intervention define the scope and, to some extent, the design's limits. The project's concern is finding a ministry model that shows ministry potential among Latino Millennials in the El Paso (MSA). The theological consideration limits the type of data collected and provides a discriminatory mechanism for data that is not relevant to the research question throughout the research process. The instrument design falls within the scope of theoretical and applied theology. Not only is having a working theological definition of the church relevant to the design, but it is also equally helpful to understand how Hispanics, in general, and how Hispanics Millennials, in particular, understand and apply the theology of the church within their social and cultural constructs. As applied theology, ministry models then address the potential solutions to the research problem of discovering which ministry approach shows the greater potential for ministry success among Latino Millennials.

Demographic Considerations

The intervention framework's demographic considerations draw from both traditional demographic information, as well as principles from a form of cultural anthropology known as *human terrain analysis*.[5] The access to traditional demographic information is the more well-known of the two considerations. The collection and analysis of the demographic information through these categories helps to discriminate what information is relevant to the research topic and which information is not relevant. There will be a discussion in the next section on how these considerations were of use to the research effort is a discussion in the next section.

Demographic Information

Demographic information for the intervention is an essential aspect of this study. The sources available to obtain demographic information for this study are local resources, such as libraries, and online sources, such as the United States Census Bureau. There are other resources that this study uses to obtain demographic information about Hispanics, Hispanic Millennials, or the El Paso (MSA).

Cultural Anthropology

The premise for this study finds its locus in questions concerning Hispanic culture. The discipline that focuses on sociological and cultural considerations about human society is cultural

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[5]Omer Dostri and Kobi Michael. "The Role of Human Terrain and Cultural Intelligence in Contemporary Hybrid and Urban Warfare." *International Journal of Intelligence, Security & Public Affairs* 21, no. 1 (April 2019): 84–102; Roberto J. González, "Beyond the Human Terrain System: A Brief Critical History (and a Look Ahead)," *Contemporary Social Science* 15, no. 2 (June 2020): 227–40. Note: Human Terrain Analysis is a controversial topic among anthropologists. The Global War on Terrorism (GWOT) encouraged the U.S. Government to seek out the use of anthropological methods and principles in developing understanding of middle eastern cultural nuances in light of their insurgencies and embedded terrorist organizations. However, the use of human terrain analysis by military planners and staff helped commanders come to a working understanding of both the local populations and the various threats in which they were responsible for operating. In short, it helped us to help our fellow soldiers to stay alive while conducting counterinsurgency operations in the GWOT.

anthropology. This project is not one that resides in the academic discipline of cultural anthropology. However, elements of that discipline help analyze demographic information and help to discern such information's relevance to the research question. Since this project is a study about people and a specific group of people within a unique cultural context, anthropological considerations become relevant to finding an answer to the research problem.

Spradley gives a thorough overview of cultural anthropology and ethnography's relevance to this project's essential considerations.[6] By contrast, this project is not a study to answer cultural anthropology or ethnography questions, per se. Nevertheless, the principles outlined by Spradley inform this project on aspects of culture that may otherwise be overlooked.

Sociological Influences

Sociological considerations influence this study in seeking to arrive at a potential answer to the research question. The nuances of Hispanic culture were touched on previously in another section. These anomalies speak to cultural and sociological influences that flavor the data collection quality, how that collection will transpire, and the data analysis. The research instrument considers these influences, especially when analyzing various ministry approaches. For example, is a traditional church ministry approach viable for ministry Latino Millennials or more Latinocentric? Furthermore, how does the church-as-family ministry model address the values and concerns of Latino Millennials living in El Paso (MSA)? Since it is beyond this study's scope to exhaust every possible ministry solution against Latino Millennials' sociological influences, the instrument lays the foundation for further research into these questions.

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[6] James P. Spradley, *The Ethnographic Interview*, reprint, (Long Grove, IL: Waveland Press, Inc., 2016), 3-24.

Previous Research Considerations

Previous research into ministry models and Hispanic Millennials are crucial factors that underlie the research instrument's framework. The analysis of previous research helps uncover a ministry problem that develops a research question to investigate. This project looks at several areas or disciplines to uncover and analyze previous research. The three primary locations for discovering previous research that builds the framework for this project are academic research databases, private-sector research databases, and U.S. Government databases.

Consideration of Ministry Approaches and Models

This project's primary concern is discovering a potential ministry model that will help conservative Evangelical churches reach Hispanic Millennials as they pursue being on mission with Christ. The literature review section of this project outlined the works on ministry models and approaches. The section, however, does not discuss those models or approaches in an in-depth manner. Nevertheless, this project investigates the following categories of ministry models or approaches: traditional, seeker-sensitive, disciple-making, kingdom building, simple or organic, and finally, familial or communitarian (church-as-family). There will be more information on each of these in the section on the implementation of the design.

The inclusion of ministry approaches or models into the implementation design had a bearing on the data collection and analysis of this project. This section discusses the ministry approaches from the perspective of data collection design. The collection and assessment of data on ministry models can be problematic for a qualitative approach. Therefore, data collection related to ministry models and approaches takes two approved forms from the Institutional Review Board (IRB): previous research and anonymous surveys. Consequently, the data collection on ministry models or approaches was limited to El Paso (MSA).

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While data collection and analysis of ministry models in the El Paso (MSA) limits the kind and type of data collected, this project does investigate information and data relevant to understanding the nuances of the various ministry models and approaches from a broader range of consideration. For example, there are three ministry models or approaches among conservative Evangelical churches in the El Paso (MSA): traditional, seeker-sensitive, and contemporary.[7] However, information about a particular model from a source outside of the El Paso (MSA) is helpful to the project. Furthermore, data collection of other ministry models in the El Paso (MSA) is also part of this project's consideration.

Data Collection and Analysis

This instrument's data collection relies on three areas of consideration: data from previous research, published literature (see literature review), and anonymous surveys. Sensing describes the dialectical method to data collection when he discusses the multimethod approach to research.[8] The framework for data collection in this project takes a multi-source or all-source approach in contrast to the dialectical approach which seeks to establish a conversation.[9] The data collection framework for this project examines the accessible open-source data irrespective

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[7] The information obtained about ministry models and El Paso methods comes from personal ministry experience in El Paso (MSA) to prepare a church planting effort before and unrelated to this project.

[8] Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, (Eugene, OR: Wipf & Stock Publishers, 2011), 54.; cf. Maybee, Julie E. Maybee, "Hegel's Dialectics," *The Stanford Encyclopedia of Philosophy* (Winter 2019 Edition), Edward N. Zalta (ed.), accessed September 24, 2020, https://plato.stanford.edu/archives/win2019/entries/hegel-dialectics/.

[9] Julie E. Maybee, "Hegel's Dialectics," *The Stanford Encyclopedia of Philosophy* (Winter 2019 Edition), edited by Edward N. Zalta, accessed September 24, 2020, https://plato.stanford.edu/archives/win2019/entries/hegel-dialectics/.; cf. David M. Kaplan, "Paul Ricoeur and the Philosophy of Technology," *Journal of French Philosophy* Volume 16, Numbers 1 and 2, Spring-Fall 2006, 41-56, accessed September 24, 2020, http://jffp.pitt.edu/ojs/index.php/jffp/article/viewFile/182/178. Note: The significant difference between classic dialectics and third-way philosophy is, at times, semantics. Hegelism analyzes opposing views to derive an outcome (pro/con=outcome). Third-way philosophy looks for syncretism between opposing views (pro + con=outcome).

if it is pro or con to the research topic or question.[10] For example, the source of some data may come from a research project or literature that is politically left-leaning, and some data may come from conservative Evangelical sources. The data collected for this project came from what was available and not from an intentional search for favorable or not favorable data to this project's purposes.

Implementation of the Intervention Design

Implementing the intervention design is just as critical to the project as the design of the intervention. In essence, the design's implementation is the execution phase of the research, while designing the intervention addresses the planning and preparation phase of the research.

Data Collection

The data collection for this project covers twelve months. Two methods were employed for collecting the data relevant to this project: published literature and one anonymous electronic survey. There was a prioritized and systematic means for assessing the written literature and its sources. The electronic means of data collection used one anonymous online survey through Survey Monkey for thirty-days.

The Collection Plan

The first step to collecting data for this project is to develop a collection plan. The development of the data collection plan for this project involves identifying the target of the research. This project identifies two targets for data collection: Hispanic Millennials and ministry approaches or methods of ministry. The next step in developing the collection plan involves

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[10] "open-source intelligence," *Definitions.net,* accessed September 24, 2020, https://www.definitions.net/definition/open-source+intelligence.

identifying what is known and what is unknown about the targets. This identification is accomplished by using a simple method of answering who, what, where, why, and how. The unknown information formulates questions that need answering. These unanswered questions become the priority information requirements (PIRs) that focus and prioritize collecting the required data. For example, what are the religious feelings of Hispanic Millennials? The data collection plan then lists every possible means of collection available to answer the question.

The Collection Matrix

After the data collection plan is established, a data collection matrix is developed to ensure a systematic approach to collecting and prioritizing data and information vital to this project. The thesis question serves as the guiding objective of the data collection. The answering or failing to answer the thesis question hinges on developing a systematic tool to focus the collection of data.

Thesis Data Collection Matrix

Research Question?		Information Requirement	Indicators	Source of Information
Which ministry method or approach can help conservative Evangelical churches reach Hispanic Millennials in the El Paso (MSA)?	1	What are the religious feelings or preferences among Hispanic Millennials?	1. Kinds of churches are Hispanic Millennials attending weekly? 2. Worship style that characterizes churches Hispanic Millennials attend	Published Scientific Demographic Studies Academic Books on Hispanic Millennials and Church Life Academic Journal Articles Investigative News Articles
	2	How do Hispanic Millennials religious preferences compare with non-Hispanic Millennials?	1. News reports that mention Hispanic Millennial religious preferences 2. Highlighted demographic differences between Hispanic Millennials and Non-Hispanic Millennials	Published Scientific Demographic Studies Academic Books on Hispanic Millennials and Church Life Academic Journal Articles Investigative News Articles
	3	What do Hispanic Millennials look for in a local church experience?	1. Reported reasons Hispanic Millennials are not attending church 2. Reported reasons Hispanic Millennials attend a particular local church	Published Scientific Demographic Studies Academic Books on Hispanic Millennials and Church Life Investigative News Articles
	4	What social/cultural influences bear on the religious feelings or preferences among Hispanic Millennials?	1. Hispanic Millennial participation in cultural celebrations 2. Hispanic Millennials absent from church during family or community activities	Books on Hispanic Millennials and Hispanic Culture Academic Journal Articles Investigative News Articles
	5	Does the Homogenous Unit Principle (HUP) influence Hispanic Millennial choices about church attendance?	1. A local church pastored by a Hispanic pastor with Hispanic Millennials being the largest group in attendance 2. A local church pastored by a Non-Hispanic pastor with Hispanic Millennials being the smallest group in attendance.	Published Ministry Research Studies Academic Books on Hispanic Millennials and Church Life Academic Journal Articles Investigative News Articles
	6	What ministry methods or models are currently being practiced among churches in general?	1. Reported trends on church life in the U.S. 2. Publications advocating or examining a particular method or approach	Published Ministry Research Studies Academic Books on Ministry Approaches and Church Life Academic Journal Articles
	7	What ministry methods or models are currently being practiced among local churches in the El Paso (MSA)?	1. The number of churches that example a particular method or model 2. The stated preferences of local church leaders that indicate a model or method	Direct Observation Local Scientific Demographic Research Studies Local Academic Journal Articles Local Investigative News Articles
	8	What ministry method or model best addresses the concerns and preferences of Hispanic Millennials in the El Paso (MSA)?	1. Models or methods that address most of the concerns or preferences stated by Hispanic Millennials 2. Models or methods in churches with the most Hispanic Millennials in attendance	Direct Observation Published Scientific Demographic Studies Books on Hispanic Millennials and Church Life Academic Journal Articles Investigative News Articles

Figure 2 Thesis Data Collection Matrix[11]

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[11] The chart, "Thesis Data Collection Matrix," in an original work by the author of this project.

Sources of Data

Moreover, just as important as the collection of published literature are the sources of the literature. The collection begins with publishers of academic ministry literature such as Baker Academic, B&H Academic, and IVP Academic. Data collection then moves to the research databases available at the Jerry Falwell Library and visits the research library at the University of Texas at El Paso (UTEP). Afterward, the data collection shifts to online sources of peer-reviewed online journals from academically reputable seminaries such as *Bibliotheca Sacra* (Dallas Theological Seminary), *The Southern Baptist Journal of Theology* (The Southern Baptist Theological Seminary), or *Harvard Theological Review* (Harvard Divinity School). The next phase of the data collection seeks out published sources from research firms such as Barna Group and The Pew Research Center. The data collection effort then moves on to seek information from reputable online periodicals such as Christianity Today, Time Magazine, Associated Press, or United Press International. Finally, the data collection effort seeks out information from other online sources such as Baptist Bible Tribune, Christian Post, Religion News Service.

Methods of Collection

Methods Utilized. This project uses two methods to collect data relevant to this project: data mining and one survey approved by the Institutional Review Board (IRB). [12] These collection methods are incorporated into the data collection matrix to ensure a comprehensive and synchronized approach to collecting information.

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[12] *Encyclopedia Britannica*, s.v. "Data Mining," access September 30, 2020, https://www.britannica.com/technology/data-mining.
Cf. Jiawei Han, Micheline Kamber, and Jian Pei, "Data Mining Concepts and Techniques Third Edition," *The Morgan Kaufmann Series in Data Management Systems* (2011): 83-124, accessed September 30, 2020.

Data from Published Sources. The collection of data from published sources is the

primary means for obtaining information relevant to this project. The type and quality of the data

can be problematic since a limited number of published sources directly address this project's

concerns. Consequently, the collection effort requires reaching beyond the project's central

concern to discover, collect, and incorporate data from multiple sources that address the research

question. Therefore, a data assessment filter helps to discriminate which information is helpful to

the thesis and not. The sources of published information are essential also. This project harvests

data from academic books that have quantified data or surveys.

Online Survey. This project uses one anonymous online survey in the collection and

assessment process. The platform employed for this anonymous electronic survey is Survey

Monkey. The process for using this platform requires the input of survey questions, previously

approved, and sent to respondents via email. Participants in the survey were approached via

phone call or email and agreed to fill out the anonymous survey. The Survey Monkey platform

automatically assesses the data. It also extracts the respondents' personally identifiable

information before generating a report analyzing the data collected from the survey. The survey

results are stored electronically in the Survey Monkey platform. A paper copy of the survey

results is stored in a locked filing cabinet in a locked office.

Survey Participants. Participants in the anonymous electronic survey were spiritual

leaders of conservative Evangelical churches within the El Paso (MSA). Participants consisted of

people who were local church pastors, pastoral staff, or missionaries whose ministry context was

within the El Paso (MSA). The participants received a phone call or email request to participate

in the anonymous survey.

Assessing the Data

The assessment of the data is an essential aspect of the research. A means for sorting the relevant data is crucial to the research as the other project elements. A matrix of assessment functions to help prioritize and discriminate the data against the research question. Sensing makes a key point about the tendency to blend the two activities of collecting and assessing data.[13] The means for assessing the data collection in this project involves the utilization of an assessment matrix. Specifically, this project uses a matrix that has similarities with one that assesses information concerning populations.

Filtering the Data

The filtration of the collected data is an essential aspect of the collection design. Data that is harvested from published works and one anonymous electronic survey needs to be sorted for relevancy to this project. The Data Collection Matrix helps with this process by influencing the separation of data that directly addresses the project's focus from that which does not. A Data Filtration Model is derived to assist with sorting the data collected from all-sources accessed in the collection process. A template for assessing the data starts with filtering the data by weighting it from the least academic data to the most academic data. The data source is also factored in by sorting it from the least scientific to the most scientific. The third filter for assessing the data is the research question by asking if the source of the data or the data itself addresses the research question. The optimum data input is one that is the most academic and the most scientific. However, there is data that addresses the research question that may not fall into this paradigm. This kind of data is an exception to the rule. It is considered on a case-by-case basis as it is collected or discovered in the research process.

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[13] Sensing, 194.

The Fusion of the Data

Data fusion is the next essential step in processing the collected data in this project's

research processes. Data fusion is the synthesizing of data from multiple sources to generate

more meaningful information.[14] In other words, data fusion is an intentional process of collecting

and examining data from all available sources to produce a thorough answer to the problem

under scrutiny.[15] The application of the process of data fusion of the data collection and

assessment process is that it provides inputs to a product, a thesis, or a dissertation. Sensing

discusses the employment of triangulation to assess data.[16] Triangulation is an example of data

fusion. The difference between filtering data and the fusion of data is that filtering does not

process it into a useful form. Filtering also discriminates or eliminates data that is not helpful to

the project. Data fusion processes the filtered data into a usable or relevant form. Moreover, the

data fusion process helps determine the value and quality of the information required to answer

the research question.

For example, the Barna Group's *Hispanic in America* is full of charts and graphs to

illustrate the analysis of the data their project collected. How is the information represented in

those graphs and charts useful to this project? The data fusion process helps to take that

information and make it relevant to the project. In essence, data fusion helps answer the question

as to why a particular piece of data is or is not essential to this project. Consequently, this

project's data collected and processed is put into a usable format, such as required by this

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[14] "data fusion," Business Dictionary, accessed September 30, 2020, http://www.businessdictionary.com/definition/data-fusion.html.

[15] *Joint Publication 2-0: Joint Intelligence*, October 22, 2013, (Washington, D.C.: Department of Defense, 2013), II-2, accessed September 30, 2020, https://web.archive.org/web/20160613010839/http://www.dtic.mil/doctrine/new_pubs/jp2_0.pdf.

[16] Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, (Eugene, OR: Wipf & Stock Publishers, 2011), 72-78.

project. In some ways, paraphrasing or highlighting quotations from other work publications is a type of outcome of the data fusion process.

Tasks Accomplished

The required tasks for this intervention cover collecting, assessing, and analyzing data and producing the written form of the thesis. The following is a list of tasks and subtasks that this project utilizes to arrive at the end state of the project:

- Task 1.0: Inventory of published sources for potential data collection.
    - Subtask 1.1: This requires conducting an inventory of the researcher's ministry library of hard-copy books and publications to determine what publications are on-hand that address the research topic.
    - Subtask 1.2: The second task is to conduct an inventory of the researcher's electronic publications stored on the personal computer (PC) and an external hard-drive to ascertain what electronic publications already are on-hand that address the research problem.
    - Subtask 1.3: The third task is to conduct database searches for peer-reviewed academic journal articles that address the research problem. The primary location is the Jerry Falwell Library. The next location for conducting database research queries is Google Scholar.
    - Subtask 1.4: The fourth task is to search online academic book publishers for books or ebooks relevant to this project.
    - Subtask 1.5: The fifth task is to search for online academic journals for articles that address this project's research question.

- Subtask 1.6: The sixth task is to search open-source information sources for information that may reveal scientific or academic publications or reports that may address this project's concerns.

- Subtask 1.7 The seventh task is to create a working bibliography for the project.

- Task 2.0: Data Collection and Assessment

  - Subtask 2.1 Conduct data harvesting from published sources of information.

  - Subtask 2.2 Develop and submit for approval of questions for the anonymous electronic survey to mentor.

  - Subtask 2.3 Set up an anonymous electronic survey on Survey Monkey.

  - Subtask 2.4 Contact potential survey participants and email the completed survey questionnaire to participants.

  - Subtask 2.5 Collect results from the online survey from Survey Monkey.

- Task 3.0 Data Fusion and Integration into the project documents

  - Subtask 3.1 Take the analyzed collected data and conduct further analysis on how the data best addresses or answers the research question.

  - Subtask 3.2 Develop charts or graphs to communicate the way the data addresses the concerns of this project.

- Task 4.0 Write rough draft chapters for the project.

Chapter 4: Results

Overview

The results of the intervention yield some interesting findings concerning the ministry problem under consideration. This project sought to discover a ministry model that shows the most promise for employment by conservative Evangelical churches in the El Paso (MSA) to reach Hispanic Millennials. The project addresses the problem by designing an intervention or framework based on two major lines of effort: researching Hispanic Millennials and researching ministry models or approaches. During the intervention implementation, data was collected, assessed, and analyzed for these two lines of effort. Furthermore, the data were filtered against the thesis of the project. In essence, the project sought to discover what tendencies did Hispanic Millennials demonstrate about church attendance and the Christian life, in general, and then analyze various ministry approaches that seemed to address or satisfy those tendencies.

As with any research project, some successes and failures characterized the study. Consequently, there are gaps in the information from the study which limit the comprehensiveness of the project. For example, some questions arise after the initial data collection and analysis, which require further research and cannot be addressed in this study due to the project's limitations and scope. Nevertheless, the project addresses the larger goal of setting the conditions for continuing research by others into this problem. The study results will be covered under the following areas of concern: a review of the intervention, results of the intervention, trends and themes, and finally, an overall assessment of the results.

Results of the Data Collection

The implementation of the intervention design produces data that illuminates the problem addressed by this project. The collected and analyzed data reveals some apparent nuances categorized as themes, slippages, and silences. Analysis of the collected data's totality is just as crucial to answering the thesis as individual pieces of data. Consequently, the all-source methodology of collecting, analyzing, and fusing the data sets the conditions for the project's overall results.

Themes

The data presents several themes that bear on the overall analysis of the results. The first theme is that family and community influence the way Hispanic Millennials assess their identity in the greater community. The second theme that the data reveals is that Latino Millennials tend to be less conservative on issues such as marriage and family issues. A third theme the data illuminates is that the El Paso (MSA) has two religious influences among Latino Millennials, which have a common value system: Roman Catholic Renewal and Charismatic Protestantism. Moreover, a fourth theme that emerges from the data is that the Latino population, in general, tends to lose its Latin identity over successive generations. A fifth them that also emerges is that Latino Millennials tend to mirror the larger body of Millennials on social and cultural values.

Slippages

The data reveals some slippages that warrant some discussion. One slippage in the data reveals that Latinos are not a monolithic demographic. The preponderance of Latinos living in the El Paso (MSA) is of Mexican heritage. Mexican and Native-American culture dominates the Latino community in the El Paso (MSA). Consequently, the data can reveal such things as

Latinos declaring themselves as Caucasians on U.S. Census data and, at the same time, declare themselves as Latino in other U.S. Census databases. The next slippage in the data reveals that some pastors view Hispanics in a monolithic manner.

Silences

There are some silences the data reveals that illuminate the focus of this project. The largest silence in the data is the lack of extant information on ministry-related research or ministry publications centered on Hispanic Millennials. The lack of information specifically about ministry to Hispanic Millennials may assume that any research on Latinos, in general, also applies to Hispanic Millennials. However, as the slippages in data indicate, this eclectic demographic approach may present problems for ministry leaders seeking assistance on ministry to Hispanic Millennials. Moreover, these kinds of silences in the data potentially force an inductive approach to understand ministry to Hispanic Millennials in any specific ministry context. The next silence in the data is a lack of information on ministry models or approaches currently indicative of ministries with many Hispanic Millennials attending local churches. The implications of these themes, slippages, and silences in the data are that many ministries and ministry leaders may miss a ministry opportunity to one of the nation's largest demographic bodies that resides in the El Paso (MSA). In particular, the data indicates that conservative Evangelical churches in El Paso (MSA) are possibly not considering this important aspect of ministry. Furthermore, research into the reasons that this dynamic exists should be a matter for other research projects.

Research Results on Hispanic Millennials

This project's significant result was the lack of ministry-related research, both qualitative and quantitative, explicitly focusing on Hispanic Millennials. Consequently, the data relevant to

this project remains within more extensive general studies about Millennials or the United

States' Hispanic population. Furthermore, an ancillary discovery from the research effort results

reveals no ministry studies specifically addressing Hispanic Millennials in the El Paso (MSA).

Therefore, through all-source methodology, data about the ministry preferences or indicators

about the ministry preferences of Hispanic Millennials in the El Paso (MSA) were extracted from

these more general studies. Consequently, a question arises as to what do the studies about

Millennials and Latinos reveal about Hispanic Millennials that may be relevant in addressing the

research problem?

Results from Millennial Studies in General

The larger body of data about Millennials revealed that what they are looking for in the

marketplace is authenticity.[1] Concerning ministry, The Barna Group reports that Millennials

"have a sense that church should be different somehow, above and beyond the dirty business of

sell, sell, sell."[2] Millennials have a strong sense of the importance of family and relationships.[3]

The data gleaned from this project's various studies reveal six core values indicative of the

Millennial generation: relationships, authenticity, involvement, community, diversity, and social

concerns. The studies do not consistently describe these values, as indicated in this project.

However, they often describe them rather than state them outright.

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[1] Ed Bahler, *Making Space for Millennials: Executive Summary*, (Frankfort, IL: Aspen Group | Cornerstone Knowledge Network, 2014), 16, 19-20. Accessed July 11, 2016, https://info.aspengroup.com/msfm-executive-summary.

[2] *Making Space for Millennials: A Blueprint for Your Culture, Ministry, Leadership, and Facilities*, edited by Dan Kinnaman, et al., (Ventura, CA: The Barna Group, 2014), 35.

[3] Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation*, (Nashville, TN: B&H Publishing, 2011), 19, 51-76.

Another revelation of the data gleaned by this project on the Millennial generation is that they tend to be more optimistic, innovative, entrepreneurial, and technologically astute than the previous generations.[4] Notter and Grant explain that Millennials tend to leverage the internet and social platforms' power to create what they want or need independently.[5] The data indicates that Millennials will not be idle or dependent upon others to satisfy their basic needs. Furthermore, the data indicates that Millennials will tend to avoid people, organizations, or environments that communicate a perception of negativity. The next question arises as to how much of the data about Millennials is characteristic of Hispanic Millennials.

Results from Hispanic Studies in General

One of the more interesting results that this project discovered is within the research about Hispanics in general. For example, Pew reports that nearly 25% of Hispanics are identifying themselves as former Catholics.[6] By contrast, Barna reports that 84% of Hispanics in the El Paso (MSA) believe that faith is an essential aspect of life. Another exciting discovery in the data is the changing nature of the Hispanic community in the United States. Pew reports that Hispanics are moving further away from their cultural heritage over successive generations of assimilation into American society, wherein 11% of Hispanics do not identify as Latino but American.[7]

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[4] The data from the cross-section of extant research highlights the optimistic attitude and technology-centric nature of the Millennials.

[5] Jamie Notter and Maddie Grant, *When Millennials Take Over: Preparing for a Ridiculously Optimistic Future of Business*, (Oakton, VA: Idea Press Publishing, 2015), 28.

[6] Alan Cooperman, "The Shifting Religious Identity of Latinos in the United States," (May 7, 2014), Pew Research Center, 5, accessed March 25, 2019, https://www.pewforum.org/wp-content/uploads/sites/7/2014/05/Latinos-Religion-07-22-full-report.pdf.

[7] Mark Hugo Lopez, Ana Gonzalez-Barrera and Gustavo López, "Hispanic Identity Fades Across Generations as Immigrant Connections Fall Away," Pew Research Center, accessed September 1, 2020, https://www.pewresearch.org/hispanic/wp-content/uploads/sites/5/2017/12/Pew-Research-Center_Hispanic-Identity-Report_12.20.2017.pdf.

The data also indicates that Hispanics place a high value on family. One research article succinctly points out this aspect among Latinos when it says, "Familism (or familismo) is broadly used to describe a strong sense of commitment, dedication, and service to family among Latina/os."[8] Family and the local community are important values for Hispanics, according to the data. It is interesting to find that the data indicates a divide within the Latino community. Furthermore, the Latino community's divide influences their religious preferences and habits about the family. Pew reports that 8% of Latinos changed their religious preferences because of their spouse or family.[9] This data point is one of the lower statistics recorded by the Pew article. However, since cultural identity changes with successive generations, this is an enlightening aspect of the data. The data also indicates that the influence of family loyalties holds over into Hispanic people's religious habits. Rodriguez discusses how the Latino core value of *la Familia* works as a kind of buffer or insulator within Latino families to mitigate change among successive generations of Latinos.[10]

The Rise of the Religiously Unaffiliated Latino (Nones)

However, there has been a steady change in religious affiliation since 2007 among Hispanics in the United States. Data analysis demonstrates that there has been a 21% decline among Hispanics associating with the Roman Catholic Church over the last thirteen years. The most interesting discovery in the data analysis is that there has been a 14% increase in Hispanics

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[8] Theodore R. Curry, Maria Cristina Morales, Egbert Zavala, and Jorge Luis Hernandez. "Why Is Family Violence Lower Among Mexican Immigrants? The Protective Features of Mexican Culture." *Journal of Family Violence*, vol. 33, no. 3 (April 2018): 174, https://doi:10.1007/s10896-017-9947-y.

[9] Cooperman, "The Shifting Religious Identity of Latinos in the United States," Pew Research Center, 2014, 43.

[10] Daniel A. Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, (Carol Stream, IL: IVP Academic, 2011), 172-73.

identifying as unaffiliated with any religion. These numbers represent a 1:1.5 ratio in the frequency of change. In essence, for every two Latinos leaving Roman Catholicism, at least one will self-identify as unaffiliated or a "none."

Hispanic Millennials Specifically

The data regarding Hispanic Millennials also has some enlightening aspects. Hispanic Millennials make up about 19% of the total Millennial population in the United States, approximately 15 million Latino Millennials.[11] Hispanic Millennials tend to mirror the larger group of Millennials. One marketing study of Mexican Millennials, in Mexico City, states, "we would argue that upscale Mexican Millennials tend to mimic their American counterparts…"[12] While this statement is not definitive, it is interesting that there is congruency between American Millennials and Mexican Millennials. A natural question then arises about a possible religious congruency between Latino Millennials and the larger group of Millennials in the United States.

A recent study by Barna on Hispanics in the United States reveals that Latino Millennials are distancing themselves from their families' Catholic faith and moving in one of two directions: Protestantism or away from Christianity altogether.[13] Barna concludes that the faith of Hispanic Millennials is becoming a mixture of beliefs and preferences.[14] 21% of Latino Millennials identify as having some other or no religious affiliation, which is slightly lower than

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[11] "Millennials: Breaking The Myth," (2014), Nielsen, accessed October 19, 2020, https://www.nielsen.com/us/en/insights/report/2014/millennials-breaking-the-myths/. Note: This is a marketing study. The title does not accurately reflect the content due to a large amount of content about Latino Millennials. The study reflects the assumption that Hispanic Millennials mirror the larger cohort of Millennials in their preferences.

[12] Enrique Murillo, "Attitudes toward mobile search ads: a study among Mexican millennials," *Journal of Research in Interactive Marketing* 11, no. 1 (2017): 91-108, cf. Nielsen, "Millennials: Breaking the Myth," (2014).

[13] *Hispanic America: Faith, Values, And Priorities; Barna Research Reports*, edited by David Kinnaman, (Ventura, CA: Barna Group, 2012), 32.

[14] Ibid.

the 32% of American Millennials identifying similarly on faith and religion matters.[15] These data

indicate some level of congruency between Latino Millennials and the larger generational cohort

of American Millennials about religious matters.

Hispanic Millennials and Church-Related Preferences

The data collection results for Hispanic Millennials' ministry-related preferences

demonstrate that there is little extant information for this aspect of the study. Data collection

results reveal a few instances within more extensive Hispanic or Millennial studies that

minimally speak to their religious or ministry preferences. Research from other studies reveals

that Hispanic Millennials generally parallel or mirror the larger generational cohort of

Millennials on other matters outside of religious concerns, as indicated in this chapter's previous

sections. Therefore, the multi-source data mining results on ministry-related preferences for

Hispanic Millennials are implied rather than overtly identifiable in a way that would allow for

cross-examining with ministry models. For example, since the larger generational cohort of

Millennials desires authenticity in churches, the data then implies that Hispanic Millennials

potentially desire the same. The implications, then, must be verified through further research in

order to be qualified or quantified. Therefore, a working theoretical model of the ministry

preferences of Hispanic Millennials must be derived to allow for the cross-examination with the

ministry models or approaches within this study.

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[15] Paul Taylor, *The Next America: Boomers, Millennials, and the Looming Generational Showdown*, (New York: PublicAffairs, 2014), 30; cf. with Barna, "Hispanic America: Faith, Values, And Priorities," *Barna Research Reports,* 2012, 32. Note: Taylor shows that 30% of Millennials are identifying as "Nones." Barna shows that 21% of Latino Millennials are identifying as other or no faith affiliation.

Online Survey Results and Analysis

One anonymous electronic survey was used in this project. It was created in Survey Monkey and was open from January to May 2020. The survey responses only reflect an interactive period of six days, with the most responses being in February and April. Reminders were sent to participants that had not responded by email, resulting in more responses. The survey sought responses from 22 ministry leaders of conservative Evangelical churches in the El Paso (MSA). There were two ways the survey questions were sent out, by internet link and by email. The survey collected a total of eighteen responses from local pastors and ministry leaders out of 22 participants. Four participants did not fill out the survey after it was sent to them. The survey's overall purpose was to gain a ministry picture of the El Paso (MSA), and Survey Monkey automatically tabulated results. Further analysis was completed analyzing and comparing the results between those ministry leaders identified as Hispanic with those who identified as Caucasian. The full survey and analysis can be found in the annex of this project.

Key Findings

The survey results revealed four key findings that helped to answer the ministry problem being studied by this project. The following are the key findings from the overall analysis of the anonymous survey:

1. The Homogenous Unit Principle (HUP) is not a factor in determining effective ministry among Hispanic Millennials in the El Paso (MSA).

Stetzer and Im quote McGavran when defining the Homogeneous Unit Principle (HUP) as the axiom that people "like to become Christians without crossing racial, linguistic, or class

barriers."[16] They also discuss the ongoing debate among missiologists about the properness of this principle.[17] The survey findings demonstrate that the more successful ministries reaching Hispanic Millennials in the El Paso (MSA) are doing so regardless if the pastor is Hispanic or Non-Hispanic. The survey did not ask participants for the primary demographic makeup of their congregations. Since this project focuses on ministry among Latino Millennials, it was determined that kind of demographic information would not be relevant to this study.

2. Formal Ministry Education, Ministry Experience in El Paso, and Ministry Longevity seem to determine effective ministry among Hispanic Millennials in the El Paso (MSA).

Another key finding of the survey reveals that being more successful at reaching Hispanic Millennials in the El Paso (MSA) are local church pastors with formal ministry education, ministry experience in the El Paso (MSA), and an overall record of longevity in the ministry. Local church pastors reporting having eleven or more Hispanic Millennial families attending their congregations possess these elements in their leadership. The survey does not inquire further into the respondents' spiritual health or the spiritual health of their congregations as a possible factor for effective ministry among Hispanic Millennials.

3. Family and Friends (Relationships) is the greatest determiner of Hispanic Millennial attendance or lack of interest in faith matters.

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[16] Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches That Multiply*, 2nd ed., (Nashville, TN: B&H Academic, 2016), 109.

[17] Ibid.

The final finding of the survey is that relationships significantly influence the spiritual habits of Hispanic Millennials. The majority of the respondents indicate that family and friends were reasons for attending or leaving their ministries. Furthermore, 35% of those surveyed report that family is the single most influential factor in determining if a Hispanic Millennial will attend or quit attending church. These findings support the cultural nuances delineated earlier in this project.

4. Overall, ministry leaders are having difficulty evangelizing Hispanic Millennials in the El Paso (MSA).

The survey's final finding is that 39% of all ministry leaders surveyed reported having no Hispanic Millennials convert to Christ or were baptized in their churches over the last twelve months. One suspected reason implied by the survey found that 67% of Non-Hispanic pastors reported not knowing why Hispanic Millennials left their church or answered "other" on the survey. Their reporting not knowing why Latino Millennials left their congregations could be interpreted as a lack of cultural intelligence regarding Hispanic Millennials. Another implication from the survey found that 42% of Non-Hispanic pastors reported having no Hispanic Millennials convert to Christ over the last twelve months. If the lack of cultural intelligence is a factor influencing Non-Hispanic Pastors in their understanding about Hispanic Millennials habits about church attendance, then the lack of evangelism success could also be interpreted as lack of understanding how to approach and share the gospel with Hispanic Millennials. However, further research will be required to ascertain the actual nature of the data collected by this survey.

Livermore defines cultural intelligence as the "capability to function effectively across national, ethnic, and organizational cultures."[18] The key phrase of the definition is "function effectively." Moreover, cultural intelligence is a biblical principle found in Solomon's injunction for shepherds to be diligent about knowing their flocks.[19] The data from the survey implied that Non-Hispanic pastors are culturally unaware as to why Hispanic Millennials do not attend or have stopped attending their churches.

<div style="text-align:center">Emergence of A Theoretical Working Model of Hispanic Ministry Preferences</div>

The results of the data collection on Hispanics, Millennials, and Hispanic Millennials, demonstrated a generalized working theoretical model about the ministry preferences of Hispanic Millennials. The model emerged from a synthesis of an eclectic combination of information representing an inference by the data, rather than one derived from a qualitative or quantitative ethnography of Hispanic Millennials. A dedicated ministry-related ethnography of Hispanic Millennials or Hispanic Gen Z is a matter for future research. What does the data indicate that Hispanic Millennials prefer to see in the local church's life? The data implied six areas of concern or interest: authentic, practical, relational, discipling, socially aware, and festive worship.

Authenticity

The desire for authenticity in ministry by both the Millennials and Hispanic Millennials has to do more with the atmosphere or spirit of a congregation rather than physical

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[18] David Livermore, *Leading with Cultural Intelligence: The New Secret to Success*, (New York: American Management Association, 2010), 4.

[19] Proverbs 27:23, KJV.

characteristics. Barna discovers that among Millennials that have dropped out of church life, they view the church as irrelevant to their lives.[20] In the same study, Millennials were asked which picture most represents their view of churches; 37% chose a picture with a person pointing a finger.[21] 39% of Hispanic Millennials chose the same picture.[22] Additionally, Millennials surveyed that believe the church is irrelevant to their lives expressed that they believe churches are judgmental (87%), hypocritical (85%), anti-homosexual (91%), and insensitive to others (70%).[23] The Barna numbers speak to both a perception and a reality. Barna and Kinnaman articulate that the perception of irrelevance of church by Millennials equated to an expression of a lack of value or importance.[24]

Traditional or conservative churches are perceived as being discriminatory from an unchurched point of view. This is partially due to these churches insistence upon compliance or conformity with an established theology, church practice, or lifestyle choices within their membership. Thus, traditional churches are seen as valuing homogeny among the congregation rather than diversity. Furthermore, the vetting process for membership among more traditional or conservative churches can be interpreted by Latino Millennials as that congregation being exclusionary rather than inclusionary.

Moreover, the contemporary social trend towards pluralism, tolerance, and inclusion can be antithetical to conservative evangelical churches' biblicism and ministry preferences. Latinos leaving Roman Catholicism for Protestantism or into the unaffiliated categories may be due to

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[20] Barna, "Making Space for Millennials," 2012, p. 36-37.

[21] Ibid.

[22] Ibid.

[23] Ibid.

[24] George Barna and David Kinnaman, *Churchless: Understanding Today's Unchurched and How to Connect with Them*, (Carol Stream, IL: Tyndale Momentum, 2014), 52.

the perception of a lack of relevance that Catholicism has to their lives. As such, sets the conditions for Latino Millennials to become more open to attending a local church that reflects their values and interests or they will drop out of church attendance all together. Therefore, the framework for this study sought to incorporate the concerns of Hispanic Millennials for authentic Christianity as a core value by which to examine possible ministry approaches.

Practical

Another implication from the data collection is that Hispanic Millennials are looking for churches to address life's practical concerns, such as family issues or financial management.[25] For example, the top two financial concerns annotated in the Barna study on Hispanics in America reveal that 39% of all Hispanics are interested in seeking advice on increasing their savings and 33% of Hispanics are interested in helping develop and implement a budget.[26] While these numbers are low, they do represent an interest of some kind. When analyzed against the overall percentage of Hispanic Millennials (19%) in America, between 5-6 million Hispanic Millennials seek financial matters.

Relational

The study reveals a tendency for Hispanics to place family and relationships as a core value.[27] The implications are that Hispanic Millennials place a high value on family and relationships. The data also indicates that Millennials place a high value on relationships. Furthermore, family and relational-centric values seem to be even stronger among Hispanic Millennials. These indicate a desire to see within the local church's culture similar values about

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[25] Barna, "Hispanic In America," 2012, 57-60.

[26] Ibid.

[27] Barna, "Hispanic In America," 2014, 63.

family and relationships. While it is not expressly delineated, the data's inference indicates that

Latino Millennials are looking for a church environment that fosters and cultivates the *la familia*

culture prevalent within Latino communities. Ramirez explains *la familia* as:

> Latino families are typically close knit. In spite of the pressures of the host
> country, family ties remain strong. The term *familia* goes beyond the immediate
> family. In our Las Cruces area, *la familia* also refers to the extended relationships
> beyond the parent–child relationships. Members of the extended family are
> cousins, aunts, uncles, grandparents, *padrinos*, *madrinas*, and many others whom
> we recognize as true members of our *familia*.[28]

Ramirez's last comment on family implies that an entire village, town, or city can be considered

part of *la familia*. Barna reveals that 78% of Millennials and 71% of Hispanic Millennials prefer

the word *community* to describe the local church.[29] Therefore, a local church that fosters a

culture of family and community seems to be one that has promise for reaching Hispanic

Millennials in the El Paso (MSA).

Discipling

Another discovery in the data is within the area of discipleship. Some synonyms for

discipleship are spiritual growth, spiritual maturity, or spiritual formation. Rodriguez discusses

the potential for local churches to become organic seminaries in the discipleship and spiritual

formation of Latinos.[30] Rainer and Rainer reveal that Millennials have a desire to have a mentor

in their lives.[31] The fact that they wish to have a mentor in their lives indicates a desire to learn.

The implications for Hispanic Millennials are that they are looking for a church that will disciple

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[28] Ricardo Ramirez, *Power from the Margins: The Emergence of the Latino in the Church and in Society*, (Maryknoll, NY: Orbis Books, 2016), 7. Note: *padrinos* = godfathers, *madrinas* = godmothers.

[29] Barna, "Making Space for Millennials," 2014, 75, 108-09.

[30] Daniel A. Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Congregations*, (Downers Grove, IL: IVP Academic, 2011), 125-44.

[31] Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation*, (Nashville, TN: B&H Book Publishing, 2011), 40-41.

them through a mentorship-type relationship in much the same way an apprentice learns a trade

skill. This style of discipleship's ramifications are that onlookers will be perceived as less

structured and more *ad hoc* than formal; in essence, it will be discipleship over coffee or at a

backyard cookout rather than working through a formal classroom or small group curriculum.

The function of a spiritual life coach may potentially fulfill this need.

Socially Aware

The results of this project reveal that Millennials generally value social awareness in

others and organizations. Hispanic Millennials tend to see social awareness in relation to their

families and the local community rather than as national or global concerns. One aspect of this

kind of awareness that this study discovered concerns the influx of Islam into the Latino

community in Houston, Texas. One of the attractions to Islam among Latino Millennials is that

Muslims emphasize family and community care as a pathway to converting Latinos to Islam.[32] It

seems that family and locally focused community care outreach techniques appeal to Hispanic

Millennials.

Festive Worship

The data gleaned for this project demonstrates a desire for the local church worship

experience to be festive rather than a preference for a particular worship style. The data infers

that Millennials enjoy a worship service that is blended. The definition of blended worship in this

project is the blending of two or more styles of worship, such as traditional and contemporary.

For example, a traditionally liturgical Protestant congregation may incorporate a traditional

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[32] "Why Latinos Are Converting to Islam," *The Vice Channel*, Season 2, Episode 2, YouTube uploaded January 17, 2019, accessed July 20, 2019, https://www.youtube.com/watch?v=qOdu-lXCPFI.

hymn and a praise song in its order-of-service. Moreover, a traditional congregational church may choose to sing a mixture of traditional hymns with contemporary worship songs in the church's congregational singing. Since Hispanic Millennials tend to parallel their counterparts, the data implies that similar worship practices will be of interest to Hispanic Millennials.

A broader message from the data is that there is a more profound concern for the worship experience to be equally expressive, respectful, and exciting in both content and atmospherics. Again, as a working model, verifying the validity of these implications is a matter for a future qualitative research project beyond this current study's scope. Barna and Kinnaman write of the unchurched that their perception of worship is *boring* and *tiresome*.[33] Ramirez writes of the value of understanding the worship experience as fiesta or celebration.[34] He observes, "It is no wonder that people leave the Catholic Church, with its emphasis on rubrics, and resort to more enlivened prayer and song in the evangelical churches."[35] Ramirez comments on the dull routine by which the liturgy is communicated as alienating Latino desire for more "enlivened" worship experiences. Notice that he does not say that Catholic Latinos do not respect the Liturgy. He observes the lack of life and energy by which the Liturgy of the Church is exercised as one possible reason that Catholics are leaving Roman Catholicism. Therefore, the data indicate that worship style is not as important as the atmosphere of the worship experience for Hispanic Millennials.

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[33] Barna and Kinnaman, *Churchless*, 2014, 51.

[34] Ramirez, 152-74.

[35] Ramirez, 156.

Analysis of Ministry Models and Approaches

The analysis of various ministry approaches against the working model of ministry preferences of Hispanic Millennials reveals some surprising results. The project examined five categories of models or approaches to doing local church ministry. These categories are traditional, attractional, transformational, incarnational, and integrational. The previous work of Earley and Dempsey provides a way to compare and contrast models of ministry. While their examination of ministry models focuses on discipleship, the template for examining church models in this study focuses on the established or implied preferences of Hispanic Millennials in the El Paso (MSA).

The Ministry Model Examination Template[36]

The ministry model examination template in this project adopts the Earley and Dempsey categories of traditional and attractional. These two ministry categories accurately reflect the older models established under the latter half of the twentieth century's Church Growth philosophy. One difference in their model nomenclature is that attractional is a category in the church growth literature. The attractional model is more commonly known as *seeker-sensitive* in the church growth literature. The template in this project adds two different generalized categories of church models; *transformational* and *incarnational*. The Earley and Dempsey template does not have these categories. Finally, the template utilized in this project renames the final category from the Earley and Dempsey template from *hybrid* to *integrational*.

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[36] Ibid. Earley and Dempsey, Disciple Making Is, 2013, 236-237*; Commander and Staff Organization and Operations, FM 6-0*, (Washington, D.C: Department of the Army, 2014), 4-1, 9-1. Note: The Ministry Model Assessment Tool is a creation of this author. It is based on the information on the chart by Earley and Dempsey and the tools and the techniques for military problem solving and decision-making process used by this author as a Staff-Officer during the Global War on Terrorism.
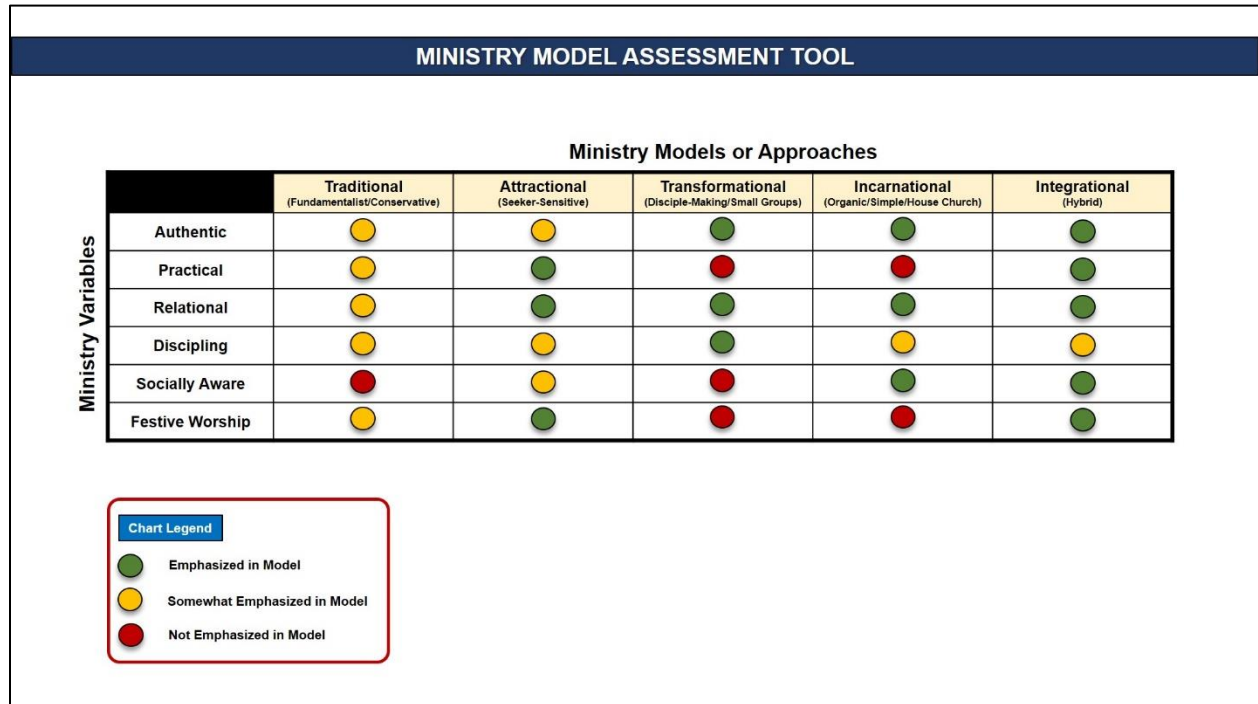
MINISTRY MODEL ASSESSMENT TOOL

Ministry Models or Approaches

Ministry Variables	Traditional (Fundamentalist/Conservative)	Attractional (Seeker-Sensitive)	Transformational (Disciple-Making/Small Groups)	Incarnational (Organic/Simple/House Church)	Integrational (Hybrid)
Authentic	🟡	🟡	🟢	🟢	🟢
Practical	🟡	🟢	🔴	🔴	🟢
Relational	🟡	🟢	🟢	🟢	🟢
Discipling	🟡	🟡	🟢	🟡	🟡
Socially Aware	🔴	🟡	🔴	🟢	🟢
Festive Worship	🟡	🟢	🔴	🔴	🟢

Chart Legend

🟢 Emphasized in Model
🟡 Somewhat Emphasized in Model
🔴 Not Emphasized in Model

Figure 3 Ministry Model Assessment Tool

Ministry Preferences vs. Ministry Models

The five ministry models are vetted against the six identifiable ministry preferences of Hispanic Millennials that were discovered during the research. The preferences are called *Ministry Variables*. The template uses a three-color rating scheme: green, yellow, and red. The chart's green rating means that a preference is emphasized in the model that is an area of concern to Hispanic Millennials. The yellow color rating means the model somewhat emphasizes a preference important to Hispanic Millennials. The red color rating demonstrates that the model does not emphasize a preference that is valued by Latino Millennials.

Understanding the Rating System

The colors and ratings on the Ministry Assessment Tool were established through the research process for this project. A ministry model that does not emphasize a particular preference valued by Latino Millennials does not mean that the ministry approach is not a viable ministry model. Rather it should be interpreted that a model may not be as intentional in that area based on what is known about the model, such as its primary focus or purpose.

Ministry Model Performance Results

The five ministry models or approaches examined by this project demonstrate that two particular models show promise as a potential ministry model to reach Hispanic Millennials in the El Paso (MSA). They are the attractional model and the integrated or hybrid model. The traditional, transformational, and incarnational models did not show the potential for reaching Hispanic Millennials. It is assessed that part of this is that they fail on two significant ministry concerns; addressing life's practical concerns and festive or celebratory worship atmospherics. That is not to say that these are not effective models in general. The primary reason for their lower rating seems related to the primary purpose, having an evangelistic or discipleship focus rather than an intentional program of addressing the felt needs of Hispanic Millennials in an environment that is perceived to be more culturally aligned.

Moreover, the transformational and incarnational models tend to focus on small groups as their primary means of reaching others. In the El Paso (MSA), Hispanic Millennials have not responded well to the ministry's small group or house church approach. Their Mexican cultural traditions understand the church as a building where the Roman Catholic Priest performs the sacraments. Therefore, they perceive the church as a place where people meet to worship that looks like a traditional church; in other words, they are looking for a building and steeple.

Consequently, what they perceive happening and how they feel inside that church building plays an integral part in allowing that ministry to impact their lives.

There is one caveat to the attractional model (seeker-sensitive) that requires some input. The attractional model is the primary vehicle through which the megachurches of the late twentieth century experienced their growth. The data from the extant studies on the generational cohort of Millennials shows that they have skepticism about large, multifaceted megachurch ministries. The congregation that employs an attractional model and remains small to medium in the congregation's size seems to have an appeal to Millennials. It seems the strength of the attractional model is the intentional nature of building relationships with others. Millennials are looking for an authentic congregation that models a family-like atmosphere. The pastor, then, acts more like a spiritual mentor to the congregants rather than as a CEO of a religious multimillion-dollar corporation. The data shows that the integrational model draws from the best of the other ministry approaches and intentionally fosters the family-like characteristics that appeal to Hispanic Millennials.

By nature, the traditional, transformational, and incarnational models tend to focus on theological or biblical application corporately or generically rather than teaching how to live out their faith (Matt. 28:18-20, NET). For example, a theologically conservative congregation may adhere to and teach academically correct Christian orthodoxy (doctrine). However, they fall short in demonstrating to the individual how to live that theology out in their lives in a practical and fulfilling manner, such as living a holy life, practicing the spiritual disciplines, living out the Great Commandment. The question then arises as to why simple obedience and submission to the Bible is not enough to reach and transform Hispanic Millennials effectively. The reason is stated previously; it has to do with the preconception of condescension and hypocrisy in

churches before any particular congregation approaches them. Therefore, the Hispanic Millennial seemingly from the data is already in a spiritually defensive, cynical, or skeptical state of mind before being approached by any local congregation. Therefore, local churches that are more intentional about fostering and promoting building relationships with others and model *la familia* cultural nuances among its members can reach more Hispanic Millennials and Hispanic Gen Z people.

Themes and Trends

Emerging Trends from the Intervention

The project's emerging themes and trends reveal relevant information for future consideration for ministry leaders in the El Paso (MSA). Additionally, the emerging themes and trends discovered in the data reveal that there is room for concern and room for potential. A theme discovered by this project is the centrality of family as a factor of influence in the spiritual habits of Hispanic Millennials living in the El Paso (MSA). Family plays a significant role in the social development of Hispanic Millennials. Furthermore, the family leverages influence in matters of faith and practice in the lives of Hispanic Millennials. The principle of *la familia* goes beyond the traditional family unit to apply to the local community. Therefore, the culture of the local community exacts a considerable influence upon Hispanic Millennials. Therefore, a communitarian approach to exercising ministry among Hispanic Millennials seems to have potential, such as family or community care outreach programs. These themes and trends are reasons for seeing ministry potential among Hispanic Millennials in any Latino community.

Additional themes and trends discovered in the data reveal an alarming trend of failure in effectively evangelizing Hispanic Millennials in the El Paso (MSA). This project does not immediately ascertain the reasons for this development. Furthermore, another theme that

emerges from this study is that Hispanic Millennials are interested in learning about faith matters in a practical and applicable manner. It seems from the data that a discipling mentorship has the potential for effective discipleship of Hispanic Millennials. This study's overarching theme is that ministry to Hispanic Millennials will be an emerging focus of ministry in the coming years.

Foundations for Further Research

This study establishes the conditions for further research on ministry among Latino Millennials. Further research on the different ministry aspects among Hispanic Millennials is not limited to the El Paso (MSA). Instead, this study lays some preliminary groundwork for additional studies on ministry to Latino Millennials in other parts of the United States. Ministry among Latino Millennials and Gen Z is both a current and emerging ministry. The lack of ministry-related studies specific to Hispanic Millennials is evidence that there is potential for further qualitative and quantitative research about this ministry aspect.

Some areas of consideration for additional research on ministry among Latino Millennials would be verifying the working model established in this study through quantitative research instruments. Another area of consideration for further research would be to compare and contrast Hispanic Millennials with the larger generational cohort of Millennials. For example, what areas do Hispanic Millennials mirror the larger Millennials group, and where do they differ? The third area for potential research based on this study is identifying effective evangelism and discipleship methods among Hispanic Millennials. Finally, this study gives a template by which research into Latino Gen Z ministry. Gen Z is an emerging generational cohort. An early understanding of the older Gen X cohort's grandchildren will empower ministry leaders for the next emphasis in Evangelical ministry.

Assessment of the Results

The ministry problem under consideration in this study has been investigated using a multimethod and all-source methodology. The results assess that the data indicates that a family-oriented or communitarian ministry approach has the best potential for effective ministry among Hispanic Millennials. The quality of the data and the interpretation of the data is a matter for subsequent research projects. The guidelines established by the IRB limited the data collection effort. However, the data collected by this study indicates that more thorough research instruments will discover better quality and definitive data. The exploitation of the data collected by this project only gives a rough picture of ministry among Hispanic Millennials in the El Paso (MSA). Nevertheless, the project results indicate that some areas of ministry among Hispanic Millennials seem to verify the general premise of this project in that Hispanic Millennials can be reached, and they are interested in matters of faith and life. Thus, the potential is excellent for the effective evangelization of Hispanic Millennials.

Chapter 5: Conclusion

How can the research contained in this project be understood? What are the implications

for local church ministry in the twenty-first century? These and other questions come to the

surface when considering the work within this current project. While focusing on ministry

concerns such as demographic preferences and ministry models, the present study has

implications for a broader aspect of a contemporary ministry called pastoral leadership. An

axiom often repeated in leadership seminars and literature is that an organization's success rises

or falls on its leadership quality.[1] An aspect of leadership that is at the forefront of organizational

leadership philosophy is leading with cultural intelligence. Livermore reminds his readers that

"leaders across every profession are being propelled into a culturally rich and diverse

challenge."[2] Contemporary local church ministry is not immune to the multicultural changes

occurring at present.

Pastoral Leadership and Cultural Intelligence

Pastoring the local church is, at its core, leading an organization of people assembled

with a shared vision or purpose about carrying out Christ's missional mandate within the legal

parameters of their ministry context.[3] The El Paso (MSA) has the largest concentration of

Hispanic Millennials in the United States. Nevertheless, the data suggest that they are the least

evangelized among local churches identifying with Evangelicalism. That is not to imply that

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[1] Carolyn Corbin, *Great Leaders See the Future First: Taking Your Organization to the Top in Five Revolutionary Steps*, (Chicago, IL: Dearborn, 2000), 3.

[2] David Livermore, *Leading with Cultural Intelligence: The Secret to Success*, (New York: AMACOM Books, 2010), 13.

[3] Matthew 28:18-20, NLT.

there is no evangelization going on among Hispanic Millennials. Instead, the evangelistic efforts among Hispanic Millennials are either failing or are not a priority.

Furthermore, the data suggest that this failure is happening regardless of the ethnicity of the local church's pastoral leadership. The data also indicates that Latino pastors are doing slightly better than Caucasian counterparts in reaching Hispanic Millennials. Nevertheless, Latino pastors are showing only minimal success with evangelism among Hispanic Millennials. This study has sought to provide a foundation by which these churches can begin to contemplate a means of successful evangelism of Hispanic Millennials.

The Scriptures reveal that exemplary leaders possess excellent knowledge and insight into those they lead.[4] Exceptional leaders have a great understanding of the people that they lead. The pastoral leader needs to have a good understanding of the members of his local church and the community in which he ministers.[5] The apostle Paul demonstrates aspects of cultural intelligence on his missionary journeys and dealing with the Sanhedrin during his trials.[6] Hougaard and Carter emphasize the importance of leaders understanding those they lead when they write the following, "To lead your people, first you must understand them. You must understand what matters to them, what they think, and what they feel. Only then can you lead

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[4] Proverbs 27:23, New Century Version, NCV.

[5] It is acknowledged that men and women are being ordained to pastoral ministry within Evangelicalism. The "his" and "he" is used generically to address the pastoral function. However, it must be noted that English does not have grammatical gender for nouns. The grammatical gender of a noun is determined by the grammatical gender of the personal pronouns most commonly associated with the noun, such as he, she, it.

[6] Acts 17:16-34, KJV; Acts 23:6, KJV.

them for more meaning, happiness, and connectedness."[7] Not only is this true in the corporate world, but it is also true for pastoral ministry.

<center>Pastoral Leadership and Leading Change</center>

Another aspect of cultural intelligence is recognizing the ever-changing aspects of one's local community. Change is part of the human experience. Pastoral leaders who have a good grasp of their ministry environment and their constituency tend to be at the forefront of change and innovation. The ministry leader that sees change coming before others has the advantage of setting their ministry up for sustaining success over the long term. Corbin writes, "Great leaders understand that they must see the future first, decide how to go there, and know what to do *before* they arrive."[8] Pastoral leaders ministering in the contemporary environment expect leading or managing change within their respective ministry contexts.

Ministry leaders who will lead change within their ministry context, especially amid a demographic change, require vision. Barna writes in his seminal work on visionary leadership that understanding the future is one of the elements to gaining a realistic vision for the future of any organization.[9] Collins and Porras discuss the value of a leader's vision to guide successful organizational change, innovation, or adaptability when he writes, "…the fundamental distinguishing characteristic of the most enduring and successful corporations is that they

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[7] Rasmus Hougaard and Jacqueline Carter, *The Mind of the Leader: How to Lead Yourself, Your People, and Your Organization for Extraordinary Results*, (Boston, MA: Harvard Business Review Press, 2018), 101.

[8] Corbin, *Great Leaders See the Future First*, 2000, 5.

[9] George Barna, *The Power of Vision: Discover and Apply God's Plan for Your Life and Ministry*, 3rd ed., (Ventura, CA: Regal Books, 2009), 26-27.

preserve a cherished core ideology while simultaneously stimulating progress and change in everything that is not part of their core ideology."[10]

Pastoral Leadership and Community Change

Change in the operational paradigm and the organizational adjustments required to remain viable and competitive are the corporate environment's concerns. Kotter, writing at the turn of the century, gives some helpful insights about the impact of globalization on organizational change. These insights have important implications for contemporary ministry in the 21st century. He writes, "A globalized economy is creating both more hazards and more opportunities for everyone, forcing firms to make dramatic improvements not only to compete and prosper but also to merely survive."[11] He goes on to write that "no one is immune from these forces."[12]

Cultural change plays a part in how pastoral leaders approach their ministry over time. Towns and Bird write at the beginning of the twenty-first century, "Ministry in the third millennium requires the ability to respond to a rapidly changing world…"[13] The changes occurring in one's ministry context begin to influence leaders as they attempt to assess the impacts upon their ministries. The decision-making processes can become stalled as options for

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[10] Jim Collins and Jerry I. Porras, *Built to Last: Successful Habits of Visionary Companies*, 3rd ed., (New York: Harper Collins, 2002), 220.

[11] John P. Kotter, *Leading Change: An Action Plan from The World's Foremost Expert on Business Leadership*, (Boston, MA: Harvard Business School Press, 1996), 18.

[12] Ibid.

[13] Elmer Towns and Warren Bird, *Into the Future: Turning Today's Church Trends into Tomorrow's Opportunities*, (Grand Rapids, MI: Flemming H. Revell, 2000), 191.

making positive changes when community change occurs. Consequently, leaders become hindered in transforming their ministries into adaptive influences in their communities.

The Latino community and, in particular, Hispanic Millennials are in the middle of change within their own lives and community. Cultural intelligence helps identify community change and anticipate where that change will lead, and discern the implications for local church ministry. Pastoral leadership in the El Paso (MSA) has an opportunity to be an influence in the United States for ministry among Latino Millennials, and Latino Gen Z. Cultural intelligence, visionary leadership, and developing a long-term strategic plan can create the emergence of innovative and adaptive ministry approaches that can impact Latino ministry in many ministry contexts.

Pastoral Leadership and Organizational Health

An essential aspect of leading change in a local ministry is assessing the local ministry organization's spiritual health, whether it be a local associational headquarters of a denomination, religious school, or a local church. The widespread consensus among ministry experts is that contemporary ministries are fighting to survive in the middle of social, political, and economic change at the local level. The effects of the current COVID-19 realities on local church ministry are a case in point. Thirty years ago, local churches that were established within homogeneous suburban upper-middle-class neighborhoods are now laboring under the pressures of urban sprawl and the changing demographics and economics of their ministry context. Therefore, ministry survival is the primary consideration, not demographic diversity or numerical growth for most local churches. Brunson and Caner discuss the debilitating effects upon congregations that fail to practice flexibility and adaptability when the forces of change

bear upon a local church.[14] Rainer also reveals that a local church that fails to recognize

community change will have to fight to survive or eventually fail.[15]

Communities are constantly changing for various reasons. The El Paso (MSA) is a

community that is not immune to change. The effects of globalization characterize the ministry

context within the El Paso (MSA). The Latino population is growing in the United States. Other

regions in the United States, such as northern Virginia, also are experiencing a growing Hispanic

population. The key to developing a strategy for reaching Hispanic Millennials by any local

church in the El Paso (MSA) begins with gaining a thorough and accurate picture of this ministry

context. It is then followed by getting a realistic and biblical vision for the local church's future

within that ministry context. Subsequently, it is followed by designing a strategic plan for getting

to the desired goal. Malphurs discusses the importance of strategic planning as part of leading

change within a ministry context.[16]

<div align="center">Organizational Health and Community Change</div>

The local church's spiritual health is an essential factor in determining effective ministry

in the local community. Healthy churches recognize the community changes around them. They

understand the implication and impacts of those changes upon their ministries. The El Paso

(MSA) is no different. While the predominant ethnic demographic remains Mexican, there are

ongoing social, political, and economic changes occurring within the Latino community.

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[14] Mac Brunson and Ergun Caner, *Why Churches Die: Diagnosing Lethal Poisons in the Body of Christ*, (Nashville, TN: B&H Publishing Group, 2005), 63-78.

[15] Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive*, (Nashville, TN: B&H Publishing Group, 2014), 25-30.

[16] Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders*, 3rd ed., (Grand Rapids, MI: Baker Books, 2013), 26-36.

Conservative Evangelical congregations are struggling to innovate and adapt to the changes within the El Paso community. Rainer points out that congregations that fail to adapt and change with their local communities eventually will fail.[17]

The current disposition of conservative Evangelical churches struggling to carry out Christ's missional mandate effectively speaks to a church health concern. Are conservative churches in the El Paso (MSA) models of church health in the area of evangelism? Dever writes, "I'm convinced that one of the distinguishing marks of a healthy church is a biblical understanding and practice of evangelism."[18] It stands to reason that an anemic outreach effort is indicative of the waning spiritual health of a local church. What are some other mitigating factors in church health that may be influencing the lack of successful outreach to Latino Millennials? The answer lies in another study to determine the level of influence church health has on the ministry disposition of local churches in the El Paso (MSA).

A Growing Ministry Opportunity

The demographic evidence suggests that changes are occurring within the Hispanic community. These are indicators of possible ways and means for effective ministry within the Latino community. Moreover, Hispanic Millennials are in the middle of changes leading them in a direction away from the accepted norms of their parents and grandparents. An increasing number of Hispanic Millennials are identifying as "Nones" on religious surveys. One study suggests that intermarriage with non-Hispanic people is influencing Hispanic Millennials and

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[17] Rainer, *Autopsy of a Deceased Church*, 2014, 28.

[18] Mark Dever, *Nine Marks of a Healthy Church*, 3rd ed., (Wheaton, IL: Crossway, 2013), 128.

their reported religious preferences.[19] A search for Hispanic identity has many Hispanic

Millennials looking for meaning and definition to their lives outside Catholicism and their

Hispanic communities. These factors contribute to the cultural awareness needful for effective

pastoral leadership in a contemporary ministry environment. Livermore suggests that the

pressures of the global economy and the need for diversity within organizations' leadership

structures will force organizations to become more flexible and adaptable.[20]

The El Paso (MSA) reflects a local ministry context with tangible international

connections daily that are not nuances of the information age. The municipality of El Paso,

Texas, claims Cuidad Juárez, Mexico, as its sister city. Juárez is only five miles from downtown

El Paso. Approximately 2.5 million residents are living in Juárez. Retail businesses and local

churches in El Paso function on the global economy through the international daily commerce

that transpires over five pedestrian ports of entry and four motor vehicle ports of entry. They

own homes, property, and businesses in El Paso. Furthermore, family ties between Mexicans

living in El Paso and Juárez are strong. Their family situation is similar to Korean families living

in both North and South Korea.

The El Paso (MSA) and the high concentration of Latino Millennials living there provide

a unique ministry context that is simultaneously local and global. The family and economic ties

between the El Paso (MSA) and Juárez indicate that reaching Hispanic Millennials with direct

ties on both sides of the U.S./Mexican border can function as a backdoor or indirect approach for

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[19] Mark Hugo Lopez, Ana Gonzalez-Barrera and Gustavo López, December 20, 2017, "Hispanic Identity Fades Across Generations as Immigrant Connections Fall Away," Pew Research Center, accessed September 1, 2020, https://www.pewresearch.org/hispanic/2017/12/20/hispanic-identity-fades-across-generations-as-immigrant-connections-fall-away/.

[20] Livermore, *Leading with Cultural Intelligence*, 2010, 12-21.

foreign mission activity. As a result, The El Paso (MSA) is poised to be a unique ministry context that can directly and increase influence upon trade, commerce, security, and political concerns that characterize U.S./Mexican relations. It is prudent to understand this area of the United States as a ministry context. Therefore, successful pastoral ministry in demographic change areas can find insights for ministry in the borderlands of the Southwestern United States. A local church in the El Paso (MSA) can function as a foreign missions outreach station to the Latino world without much disruption or reorganization of its ministry routine. Mexican nationals are living in neighborhoods around El Paso.

Is There A Potential Ministry Approach?

Furthermore, a question for reflection is whether or not the current study answers the research question; is there a ministry model with the best potential for reaching Hispanic Millennials? The short answer is that there is an argument to be made that any ministry approach has potential. However, as the research progressed, a clearer understanding of Hispanic Millennials emerged. Consequently, two ministry models showed the best potential for reaching Latino Millennials; the attractional (seeker-sensitive) model and the integrational model (hybrid model). The advantage for both of these models is their focus on ministering to families, address practical concerns, and foster a festive worship atmosphere. The downside of the attractional model is that it is a church growth model, which results in a megachurch context over time. The megachurch environment does not seem to have a strong appeal for both Millennials and Hispanic Millennials. Therefore, a ministry approach that can foster a medium or large church (non-megachurch) environment seems to show better potential for reaching Latino Millennials. Consequently, the project has answered the research question with limited success.

The ministry approaches that have characterized Evangelical ministry in the United States over the last sixty years show limited effectiveness in dealing with the second largest generational cohort, the Millennials. The U.S. Presidential election of 2008 was a coming-out moment as the new generation emerged in a powerful and unanticipated manner to influence both the United States' economic, social, and political direction.[21] The 2020 Presidential election marked the emergence of the Latino voter. Local churches that best reach Hispanic Millennials will begin to wield a significant influence on the United States' religious and social atmospherics over the next forty to fifty years. Ministry approaches that effectively reach Hispanic Millennials in the El Paso (MSA) can function as templates for other ministries reaching Latinos in other parts of the United States. Thus, while this project's research focuses on extant ministry approaches, the best ministry model for reaching Latino Millennials and Gen Z is yet to be discovered, analyzed, and replicated.

<div align="center">Results of the Project Compared with Previous Research</div>

The current study demonstrates a nuanced approach and methodology to study ministry problems when there is little or no data available. The optimum research situation would be analyzing a plethora of previously published research studies and literature that directly addresses a sufficiently detailed ministry problem within a highly defined ministry context. Moreover, there seems to be a want of research focus germane to the problem to give adequate assistance to Evangelicals ministering along the United States' southern borderlands.

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[21] Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation*, (Nashville, TN: B&H Publishing Group, 2011), 1-4.

Previous research on Hispanic Millennials mostly resides within the business, education, and sociology disciplines. Data related to Hispanic Millennials' ministry and political concerns reside within more extensive studies about the greater Latino community or the Millennial generation. Currently, there are no studies available or accessible that directly address the ministry question under research. The current study is unique by providing a basis for potential continuing research into the ministry concerns relating to Hispanic Millennials, with further potential for ministry research into Latino Gen Z.

Moreover, the existing data available for collection and analysis only gives implications about Latino Millennials' religious concerns. The current project attempted to extract relevant data from that which was available and accessible, which revealed or implied the ministry concerns of Hispanic Millennials. Afterward, it was processed in order to ascertain a potential ministry approach for ministry among Hispanic Millennials. Studies about Latinos and Millennials, in particular, helped provide data useful for developing a working model of ministry concerns for Hispanic Millennials for studying the research question. Therefore, this project focuses on ministry to Hispanic Millennials, whereas other studies and projects focus on other questions about Hispanic Millennials, such as social media advertising preferences.[22]

<center>Lessons Learned from the Research Process</center>

The course of the research exposes several insights about the research process exercised in this project. The research process utilized a multipronged approach to arrive at a possible

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[22] Enrique Murillo, María Merino, and Adriana Núñez. "The Advertising Value of Twitter Ads: A Study among Mexican Millennials." *Revista Brasileira de Gestão de Negócios* 18, no. 61 (July 2016): 436–56, accessed March 25, 2019, http://doi:10.7819/rbgn.v18i61.2471.

answer to the research question. The two major lines of effort for research focus were Hispanic

Millennials and ministry models or approaches. One lesson learned about the research process is

how important it is to be flexible in searching for relevant data about the research topic. For

example, one study, which gave some insights about Hispanic Millennials, focused on Hispanic

Millennials' ideology.[23] Therefore, it was helpful not to focus on finding source material in only

one academic discipline or repository of information.

Another lesson learned in the course of the research process was determining the quality

of the information sources. There were several instances of finding sources in books only to find

them with little or no bibliographic information that would point to clues for additional sources

of information. An example of such a source is that the text was more anecdotal and pastoral

than academic. While the work gave some excellent insight into the ministry's relational nature,

it was not an excellent source to glean scientific or academic data about Hispanic Millennials

relevant to this project. Furthermore, the work did not have any bibliographic information to

discover other sources of information helpful for this study.

A third lesson learned through the research process was in the analysis of surveys. Survey

data published by others can be helpful, or it can be a dead end. One survey published by Barna

was helpful for general data; however, it annotated very little information about Hispanic

Millennials.[24] By contrast, one published survey by Pew Research Center contained a wealth of

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[23] William Greene and Mi-son Kim, "Hispanic Millennial Ideology: Surprisingly, No Liberal 'Monolith' Among College Students," *Hispanic Journal of Behavioral Sciences* 41, no. 3 (August 2019): 287–311, doi:10.1177/0739986319862829, accessed September 22, 2020,

[24] "El Paso, TX-Las Cruces, NM: City Report 2017-2018 With Comparative Data From The Southwest Region," *The Barna Report: Cities*, digital version, edited by David Kinnaman and Roxanne Stone, (Ventura, CA: Barna Group, 2017), 1-39.

data to analyze on Hispanic Millennials.[25] Subsequently, it is essential to know how to process survey data information to extract information helpful in the research process. At times, it was necessary to compare published survey results to ascertain their implications or relevance to the research question.

A fourth lesson learned from the research process is that a self-generated survey's quality is only as good as the survey questions it contains. For example, the current project utilized one anonymous electronic survey using Survey Monkey. After the survey data was collected, it became apparent that the survey was not as thorough as it could have been in addressing some critical questions about ministry in the El Paso (MSA). One question that should have been asked concerns the demographic composition of the ministry leader's congregation to determine if the Homogeneous Unit Principle (HUP) was a factor in the success or failure of reaching Hispanic Millennials. While the Survey Monkey platform was adequate, one drawback was the platform required additional financial costs for a more thorough analysis of the survey results. Consequently, some of the data points needed some reformatting and analysis to make it relevant to the research project, such as comparing Hispanic ministry information with Caucasian ministry information. Survey Monkey and similar platforms can be cost-prohibitive to gaining quality and thorough analysis for research studies.

<center>Application to Other Ministry Contexts</center>

Academic research projects address specific problems in specific contexts of ministry. The question then arises as to their relevance and applicability to other ministry contexts. The

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[25] Alan Cooperman and Mark Lopez, "The Shifting Religious Identity of Latinos in the United States," May 7, 2014, Pew Research Center, accessed July 14, 2017, https://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/.

current project offers a template for research into similar ministry problems within other contexts for ministry. Ministry problems can be unique relative to their context. Throughout this work, it has been repeatedly mentioned that ministry to Hispanic Millennials in the El Paso (MSA) has implications and relevance for local churches ministering to Latinos in other areas of the United States, such as California or North Carolina. The methodology employed by this research instrument can be duplicated in other ministry contexts to arrive at solutions to similar problems. Moreover, this project focused on Latino Millennials, primarily Mexican in ethnicity living in El Paso, Texas. Local churches ministering in areas with a similar demographic will find the information within this project especially helpful.

A second area that this project can be helpful is to ministries working among other Latino ethnicities. The methodology within this project can be useful for research into ministry problems within other ethnic contexts. For example, conservative Evangelical churches in Northern Virginia are concerned about ministering to Latinos who are primarily from El Salvador and Guatemala. Salvadorans and Guatemalans are not Mexican. The current study can help ministries begin to understand how to develop working models that can be further explored for viability, as well as studying ministry approaches for effectiveness in carrying out Christ's missional mandate among the Latinos within their ministry contexts. As such, this project's information can be useful for local churches and parachurch ministries that find their primary constituency to be those who do not reflect their values and worldviews.

A third ministry context in which this project can be of assistance are those ministries seeking to understand a particular ethnic or generational constituency within their congregations. For example, many churches led by Millennials may struggle with effective ministry to older

generations within their congregations. Multigenerational church membership can present a unique context that needs unique pastoral leadership skills. The methodology presented within this project can help those churches and pastoral leaders seeking to minister cross-generationally within their ministries. Thus, instead of finding a ministry methodology applicable to the entire local church, the current study can help churches looking to develop specialized ministries to segments of their congregations that are being spiritually neglected.

Recommendations for Future Research

The current study paves the way for future research into the ministry problem under consideration and other related ministry concerns to Latinos within the United States. Due to the limited amount of ministry-related academic studies, this project sets the conditions for continuing studies on Latino ministry. Hispanic Millennials comprise only one segment of consideration for more research. There are several recommendations for additional projects or problems to consider relating to ministry among Hispanic Millennials, Hispanic Gen Z, the borderland of the Southwestern United States, and other Latino ethnicities.

The first recommendation for further research concerns continuing research on ministry among Latino Millennials in the El Paso (MSA). The current study examines the ministry problem of reaching Hispanic Millennials in the El Paso (MSA) and a ministry approach that shows promise for effectively actualizing that potential. This project only scratches the surface of this topic. The recommendation for additional research into the ministry problem is to conduct additional qualitative and quantitative research on the research problem contained in this study. The current project outlines a working model for understanding the religious preferences of Hispanic Millennials. Is the working model accurate, or is it not accurate? If the model is

somewhat accurate, what areas of concern for Hispanic Millennials are validated and need modification?

Another recommendation for further research based on the problem addressed in this project would be to conduct a qualitative research project to confirm or deny the ministry concerns and religious preferences of Hispanic Millennials in the El Paso (MSA). The ability to conduct that kind of deep-dive research project is beyond the scope of the current study. Moreover, a qualitative ethnographic research project should fall within the purview of the sociology academic discipline. However, due to the limited nature of any extant quality data on ministry among Hispanic Millennials or Hispanic Gen Z, this type of research project will contribute significantly to the emerging field of ministry among Latino Millennials in the borderlands of the Southwestern United States.

The third recommendation for future research projects pertains to the emerging generational cohort of Gen Z and Latino Gen Z. How much is known about the ministry concerns and religious outlook of Gen Z and Latino Gen Z? Would the working model for Latino Millennials outlined in this project have any contribution to the emerging research on Gen Z or Latino Gen Z? The 2020 United States Presidential Election saw some of the first groups of Gen Z voting for the first time. As with the Millennials in 2008 and 2012, emerging ministry studies about Gen Z will focus on ministry experts. The information within this study can be a foundation from which to start studying this emerging generational cohort.

The fourth recommendation for research concerns the border regions of the Southwestern United States. This area of the United States continues to grow in population and is emerging as a political and economic influence in national-level elections and economic treaties. The study

discovers that there is very little academic and scientific data focusing on this part of the United States relating to Evangelical ministry. The southern U.S. border stretches from San Diego, California, to Brownville, Texas, approximately 2,000 miles. Other academic disciplines have accumulated a repository of data on this area of the United States relating to economics, education, and politics in this area. However, there is a definite gap in academic and scientific data about Evangelical ministry within this critical region of the United States. Further research on this area will close that gap.

The final recommendation for future research would be to use this project's topics and concerns to study Millennials or Gen Z from other Latino people groups. Latinos are not a homogenous demographic. The Latino population in the United States is a heterogeneous mixture of Native American, North American, Central American, South American, Caribbean, and Spaniard people groups and heritages. These Latino groups have their own unique culture, history, and norms. They speak a common language, yet the Spanish language can be highly nuanced and colloquialized due to their cultural and historical diversity.

Moreover, Latino people cannot be categorized as "brown" people as political groups classify them. There are significant Chinese, Japanese, Filipino, German, Mennonite, and Middle Eastern subgroups that call the Latin world their home. Many diverse Latino people are living in the United States. Therefore, continuing research into the ministry and religious concerns of other Latino people groups will develop a more holistic picture of the Latino population residing within any ministry context of the United States.

Concluding Thoughts

Studies on Latino Millennials and Gen Z are an emerging area of both qualitative and quantitative research. Latino Millennials and Gen Z will continue to shape and influence Evangelical ministry over the next several decades. Ministry leaders need to have quality information on Latino Millennials and Gen Z at their disposal as they traverse the ministry waters over the next twenty-five years. It is becoming clear that less is more in some respects for contemporary ministry among these generational cohorts. The ministry concerns of the Millennials and Gen Z are consistent in their desires for more authenticity in Christian ministry. What does that authenticity look like to them? Will their ministry preferences change as they age? How does the current COVID pandemic and political upheaval influence and shape their values and attitudes towards Evangelical ministry? It is hoped that the work contained in this project can be of value to assist others in researching this emerging area of Evangelical ministry.

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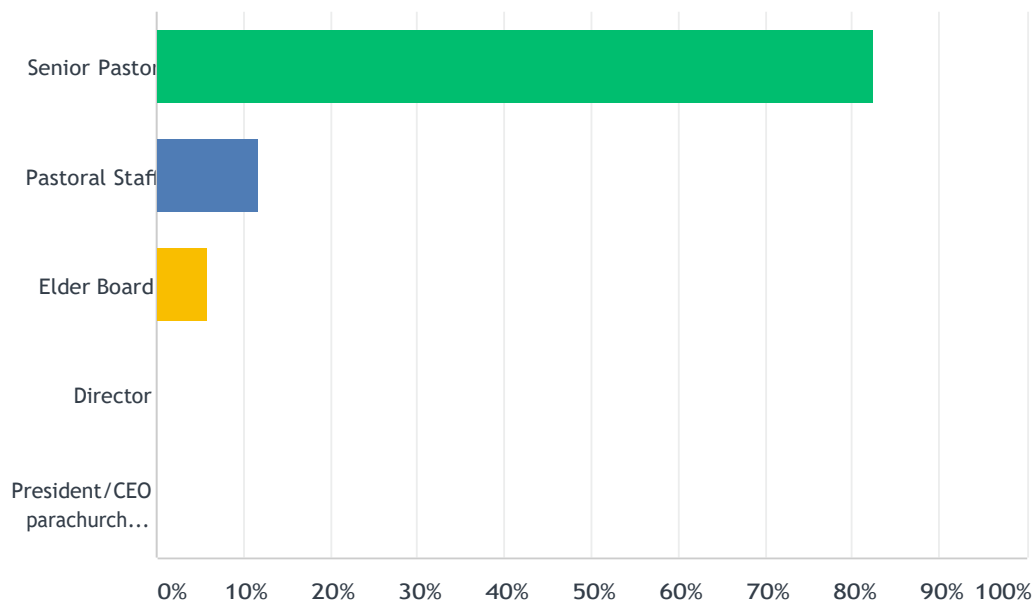
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Q1 In which ministry position are you currently serving?

Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
Senior Pastor	82.35%	14
Pastoral Staff	11.76%	2
Elder Board	5.88%	1
Director	0.00%	0
President/CEO parachurch organization	0.00%	0
TOTAL		17

# Q2 Based on your answer to question 1, your primary area of ministry focus is...

Answered: 17   Skipped: 0
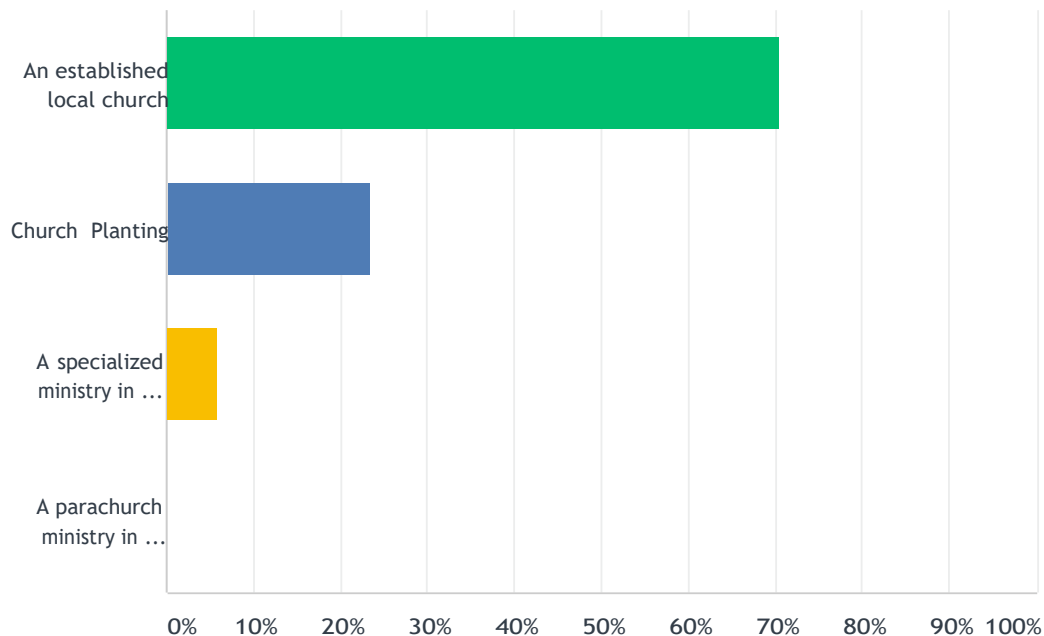
ANSWER CHOICES	RESPONSES	
An established local church	70.59%	12
Church Planting	23.53%	4
A specialized ministry in a local church	5.88%	1
A parachurch ministry in a local community	0.00%	0
TOTAL		17

Q3 How long have you been involved in full-time or bi-vocational ministry?

Answered: 17   Skipped: 0
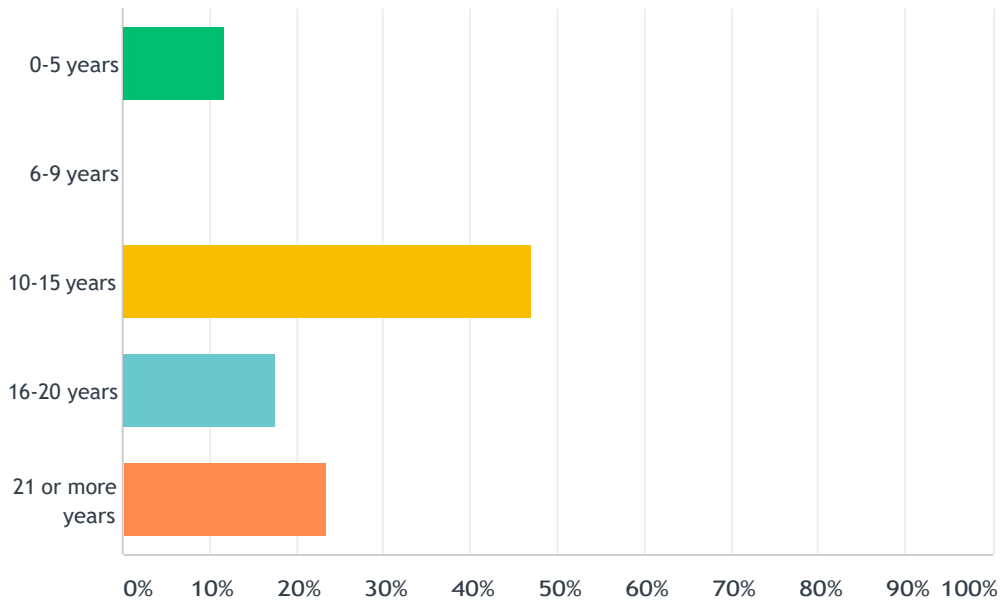
ANSWER CHOICES	RESPONSES	
0-5 years	11.76%	2
6-9 years	0.00%	0
10-15 years	47.06%	8
16-20 years	17.65%	3
21 or more years	23.53%	4
TOTAL		17

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Q4 Are You one of the following?

Answered: 17   Skipped: 0
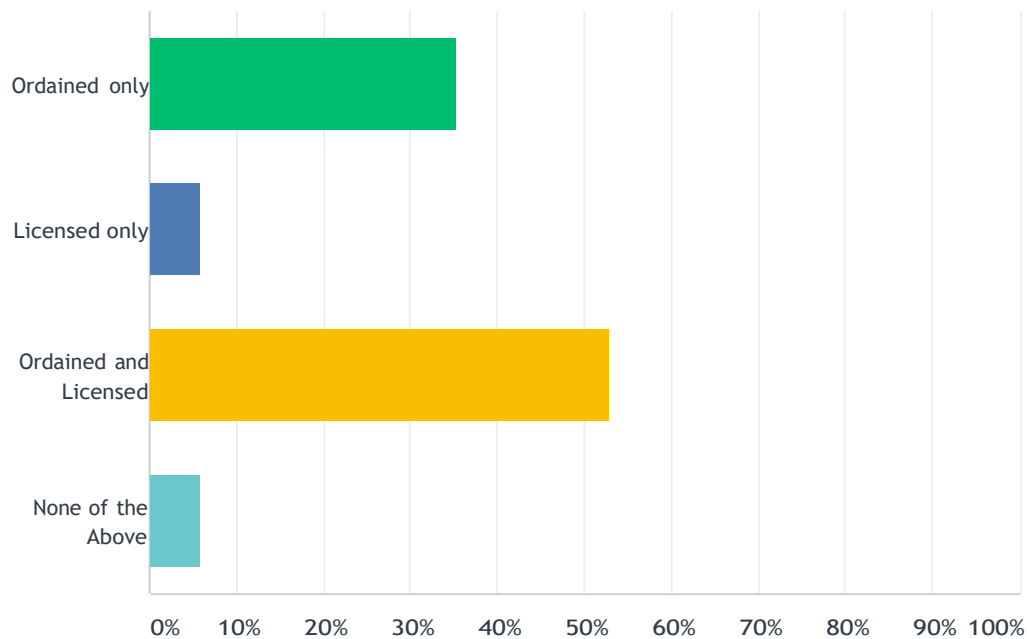
ANSWER CHOICES	RESPONSES	
Ordained only	35.29%	6
Licensed only	5.88%	1
Ordained and Licensed	52.94%	9
None of the Above	5.88%	1
TOTAL		17

Q5 What is your level of formal ministry education?

Answered: 17   Skipped: 0
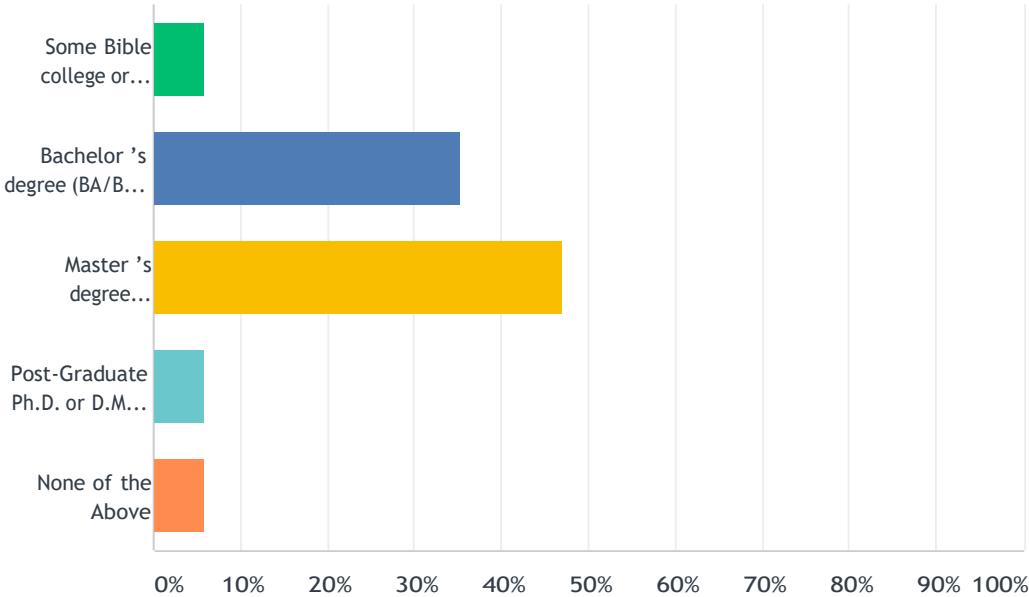
ANSWER CHOICES	RESPONSES	
Some Bible college or Seminary	5.88%	1
Bachelor's degree (BA/BS) from a Bible College or Seminary	35.29%	6
Master's degree (MA/MAR/M.Div.) from a Bible College or Seminary	47.06%	8
Post-Graduate Ph.D. or D.Min. from a Bible College or Seminary	5.88%	1
None of the Above	5.88%	1
TOTAL		17

Q6 What is your level of formal education from a Public or Private College/University?

Answered: 17   Skipped: 0
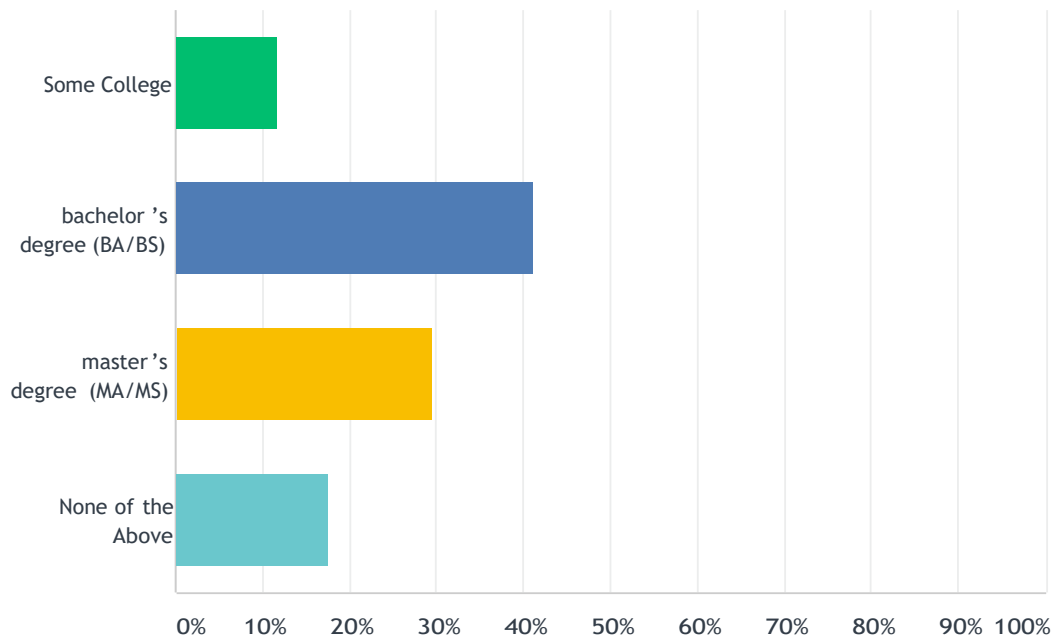
ANSWER CHOICES	RESPONSES	
Some College	11.76%	2
bachelor's degree (BA/BS)	41.18%	7
master's degree (MA/MS)	29.41%	5
None of the Above	17.65%	3
TOTAL		17

Q7 How long have you been ministering in your city or town?

Answered: 17   Skipped: 0
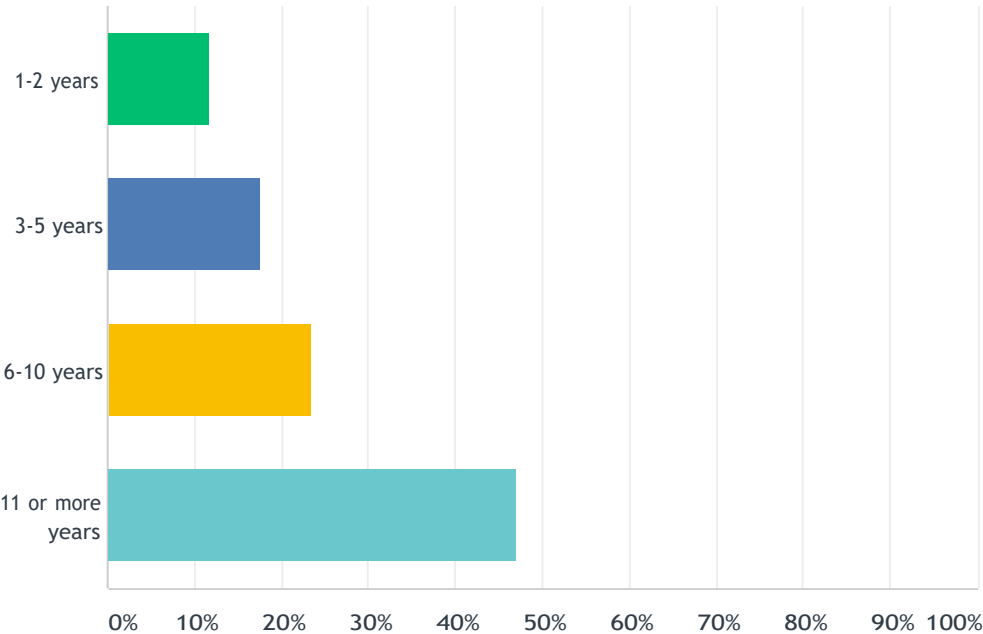
ANSWER CHOICES	RESPONSES	
1-2 years	11.76%	2
3-5 years	17.65%	3
6-10 years	23.53%	4
11 or more years	47.06%	8
TOTAL		17

Q8 How long has your church or ministry been operating in your city or town?

Answered: 17   Skipped: 0
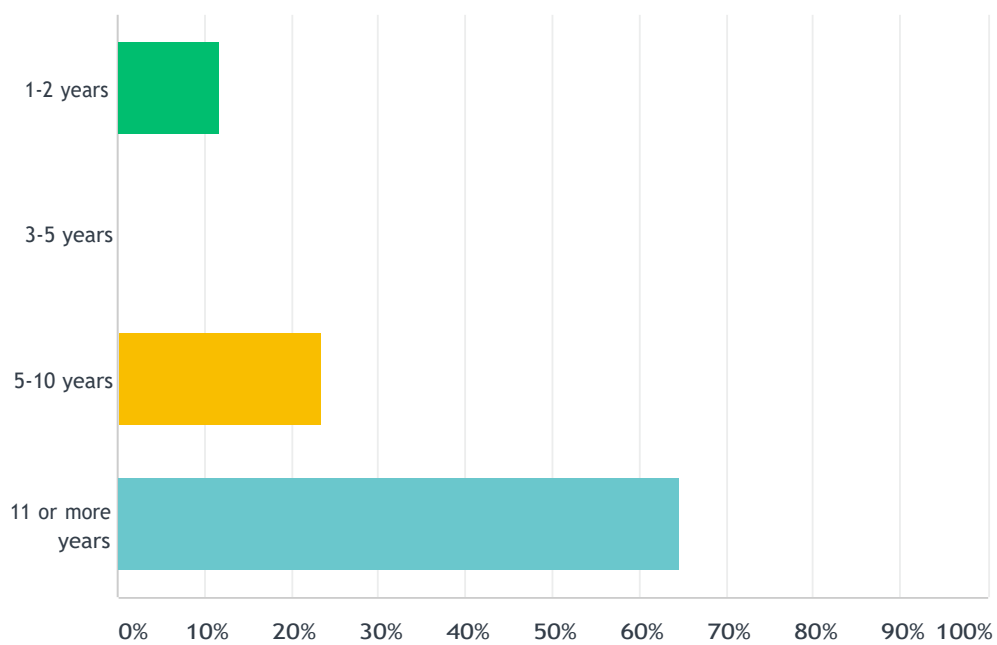
ANSWER CHOICES	RESPONSES	
1-2 years	11.76%	2
3-5 years	0.00%	0
5-10 years	23.53%	4
11 or more years	64.71%	11
TOTAL		17

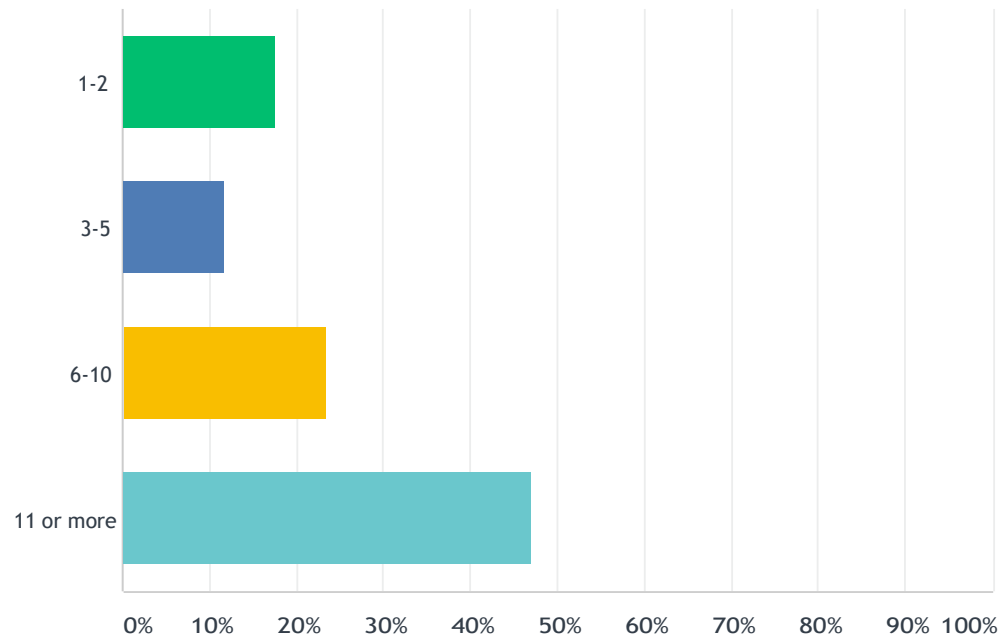# Q9 How many individual Hispanic millennials regularly attend your church services or activities?

Answered: 17   Skipped: 0
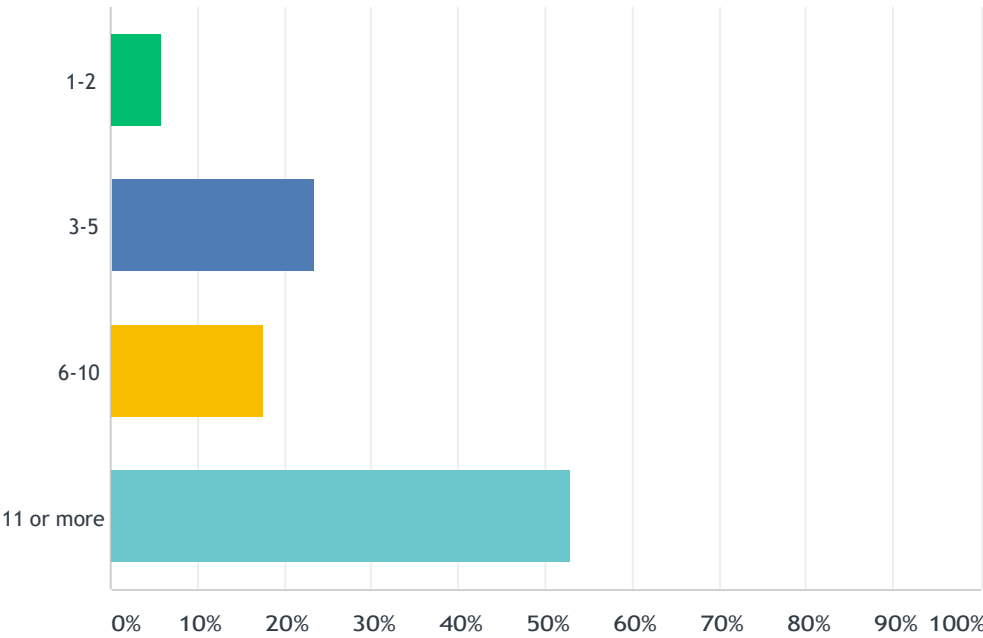
ANSWER CHOICES	RESPONSES	
1-2	5.88%	1
3-5	23.53%	4
6-10	17.65%	3
11 or more	52.94%	9
TOTAL		17

Q10 How many Hispanic millennial families are active members of your church or ministry?

Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
1-2	17.65%	3
3-5	11.76%	2
6-10	23.53%	4
11 or more	47.06%	8
TOTAL		17

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Q11 What is the primary reason that has been given by Hispanic millennials for initially coming to your church or ministry?

Answered: 17   Skipped: 0
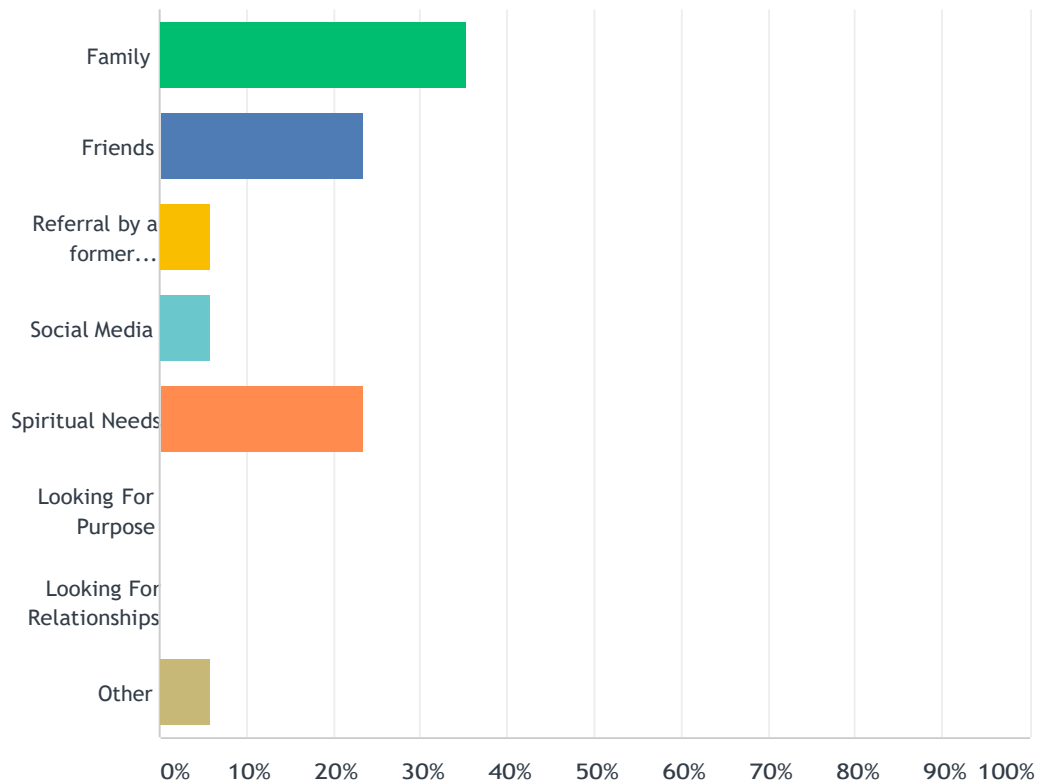
ANSWER CHOICES	RESPONSES	
Family	35.29%	6
Friends	23.53%	4
Referral by a former pastor/friend/coworker/family member	5.88%	1
Social Media	5.88%	1
Spiritual Needs	23.53%	4
Looking For Purpose	0.00%	0
Looking For Relationships	0.00%	0
Other	5.88%	1
TOTAL		17

Q12 What is the primary reason given by Hispanic millennials as to why they do not come or have quit coming to your church or ministry?

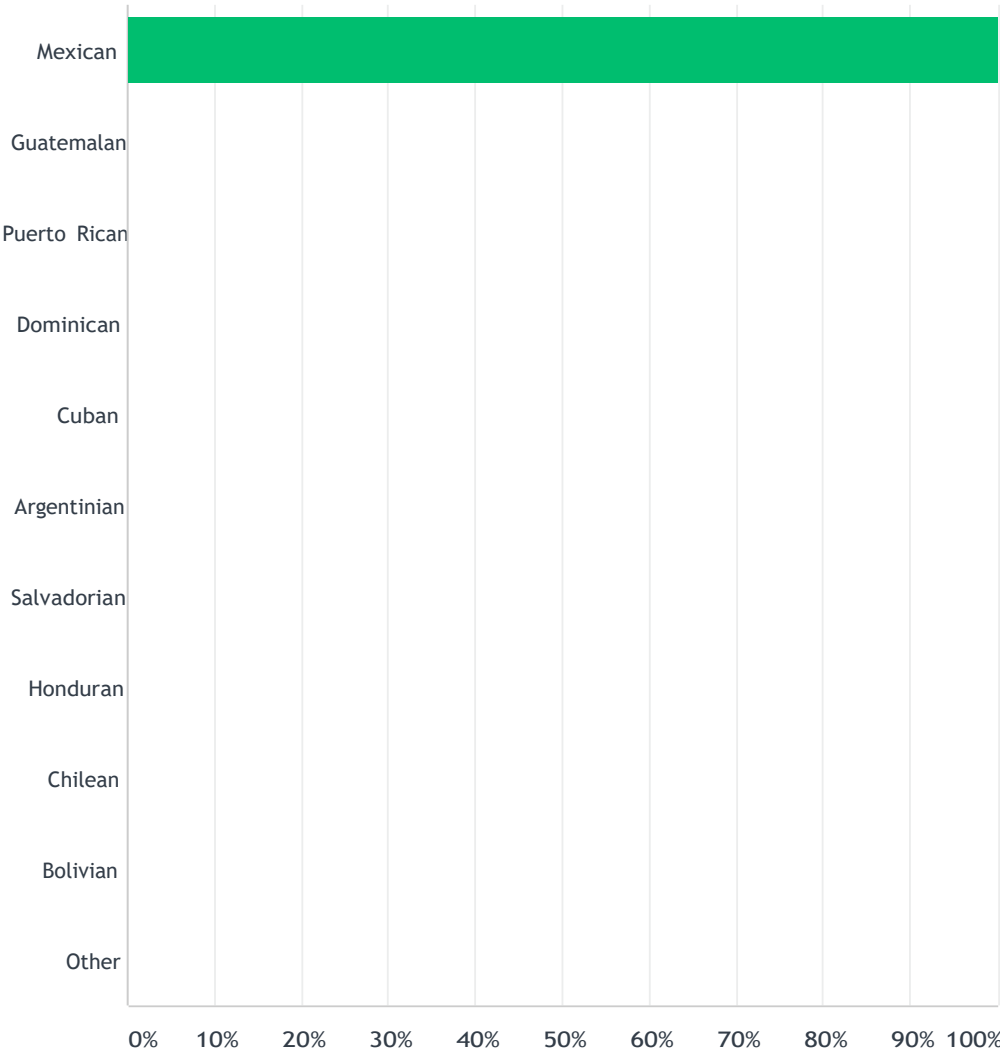Answered: 17   Skipped: 0
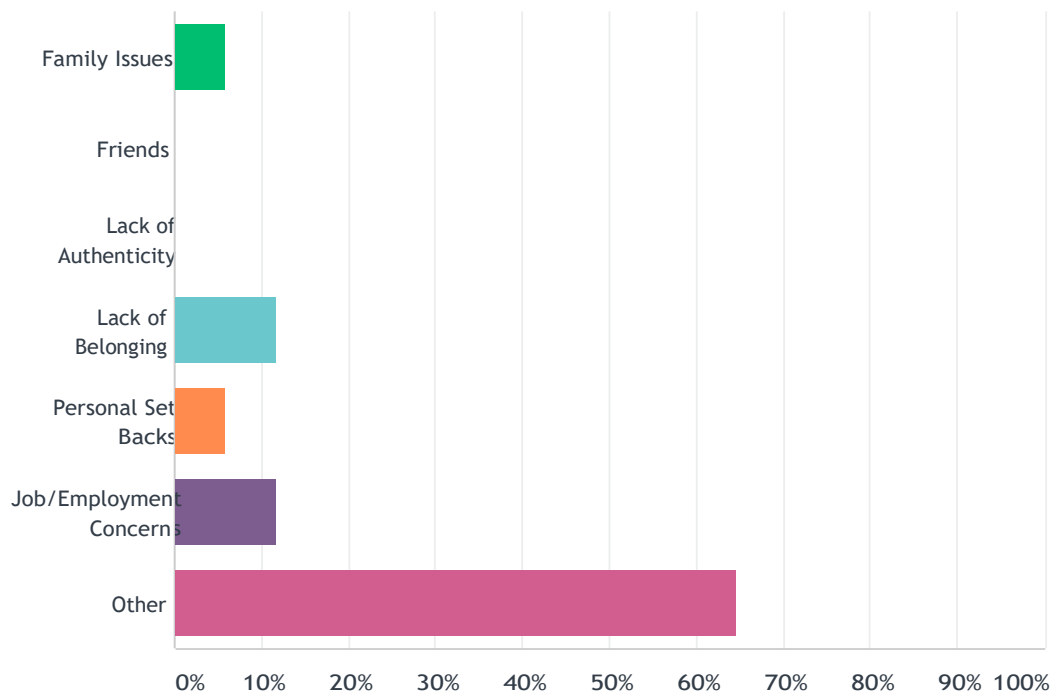
ANSWER CHOICES	RESPONSES	
Family Issues	5.88%	1
Friends	0.00%	0
Lack of Authenticity	0.00%	0
Lack of Belonging	11.76%	2
Personal Set Backs	5.88%	1
Job/Employment Concerns	11.76%	2
Other	64.71%	11
TOTAL		17

Q13 What is the largest Hispanic Millennial demographic in your church or ministry?
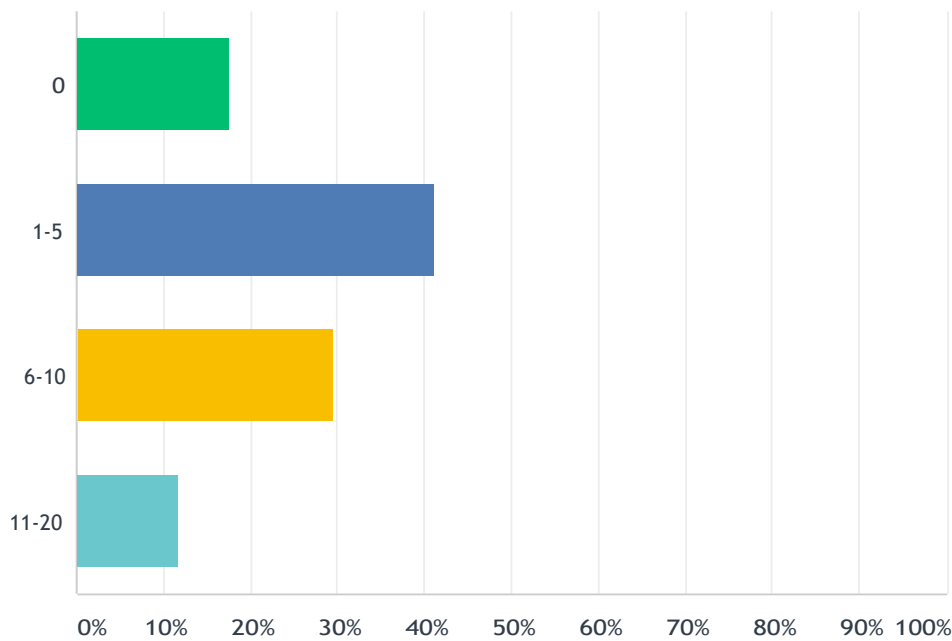
Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
Mexican	100.00%	17
Guatemalan	0.00%	0
Puerto Rican	0.00%	0
Dominican	0.00%	0
Cuban	0.00%	0
Argentinian	0.00%	0
Salvadorian	0.00%	0
Honduran	0.00%	0
Chilean	0.00%	0
Bolivian	0.00%	0

Other	0.00%	0

TOTAL		17

Q14 How many Hispanic Millennials have joined your church or ministry in the last 12 months?
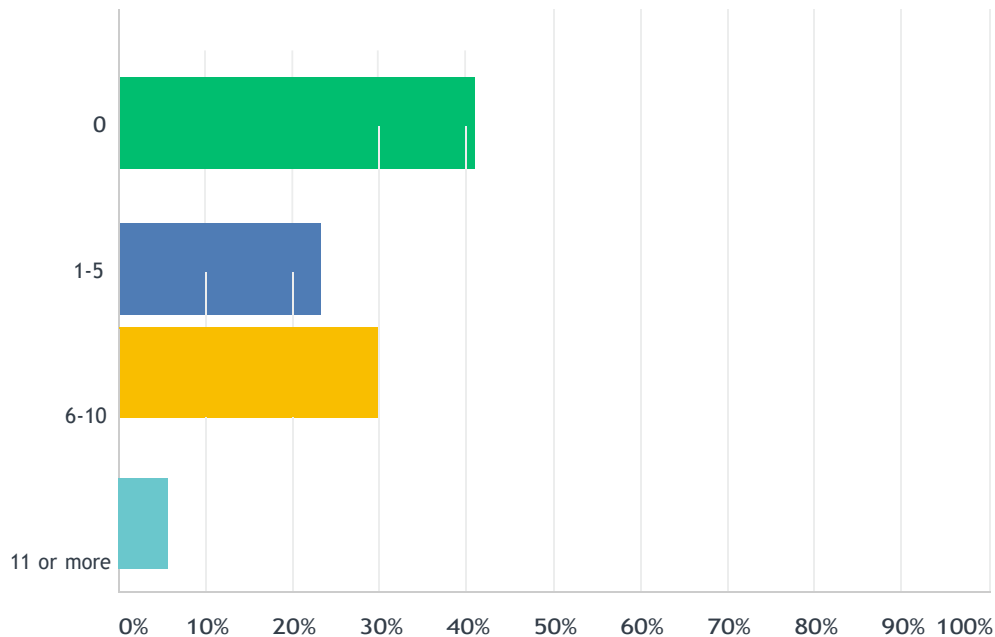
Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
0	17.65%	3
1-5	41.18%	7
6-10	29.41%	5
11-20	11.76%	2
TOTAL		17

Q15 How many Hispanic Millennials have been converted to Christ through your church or ministry in the last 12 months? (Conversion is defined as a person heard the gospel, became convicted of their need of salvation and responded by asking Christ to come into their heart and be their Savior).
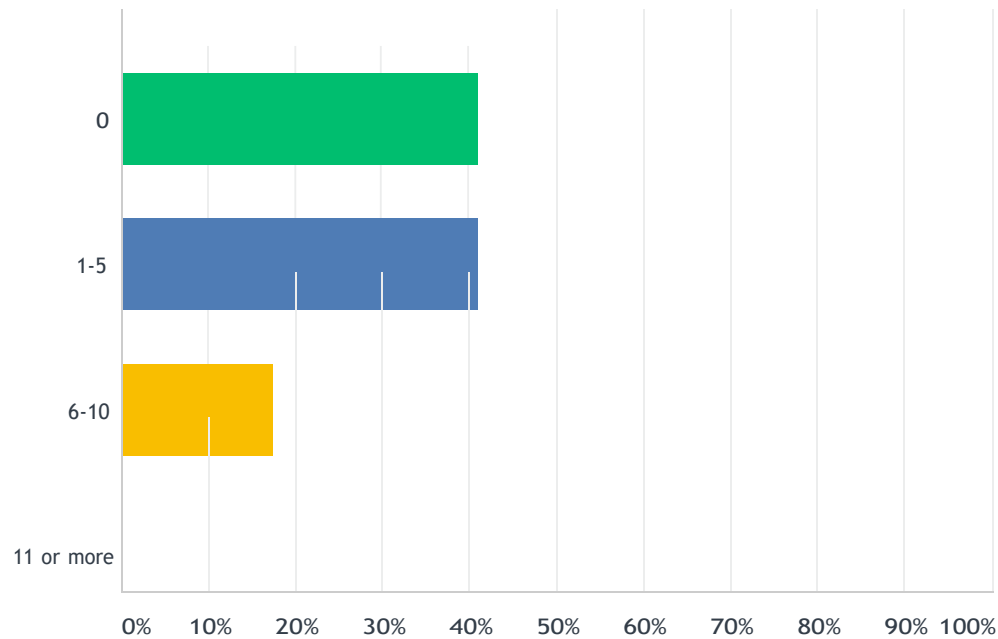
Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
0	41.18%	7
1-5	23.53%	4
6-10	29.41%	5
11 or more	5.88%	1
TOTAL		17

Q16 How many Hispanic Millennials have followed Christ in baptism in your church in the last 12 months? (Baptism is defined as a person becoming immersed in water after being converted to Christ).
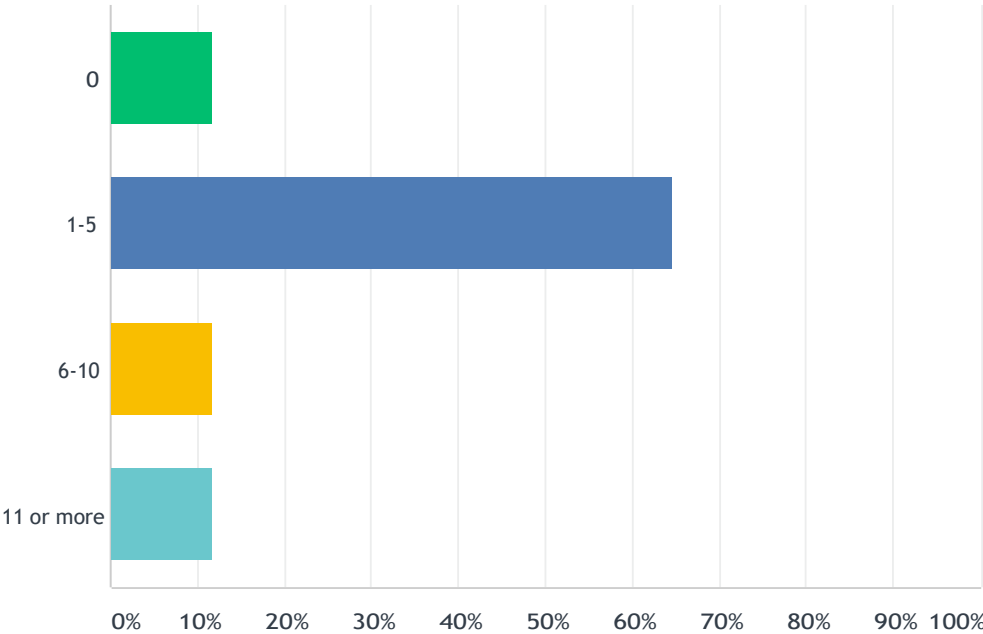
Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
0	41.18%	7
1-5	41.18%	7
6-10	17.65%	3
11 or more	0.00%	0
TOTAL		17

Q17 How many Hispanic Millennials currently are being discipled through your church or ministry?
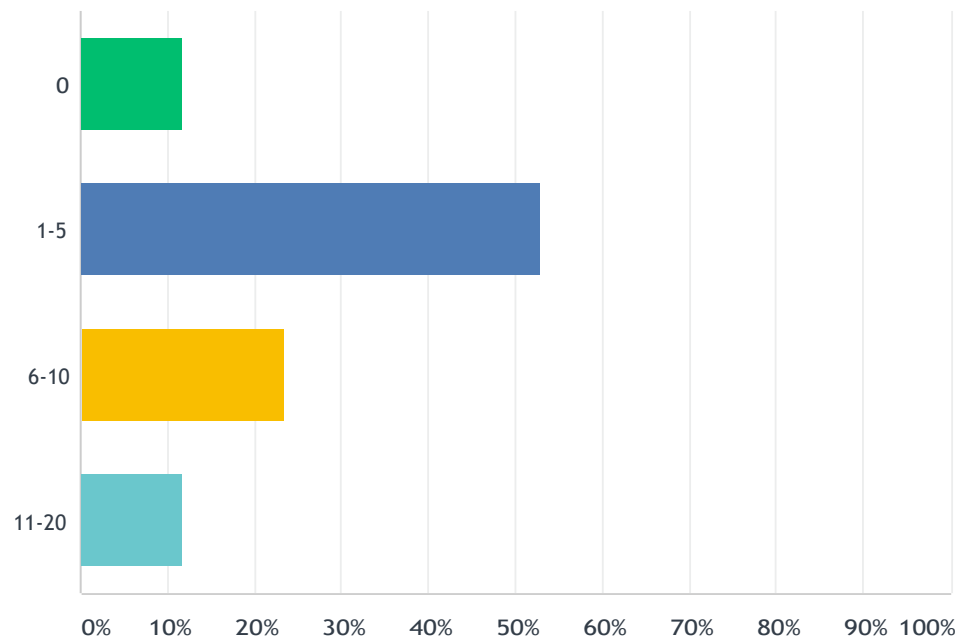
Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
0	11.76%	2
1-5	64.71%	11
6-10	11.76%	2
11 or more	11.76%	2
TOTAL		17

Q18 How many Hispanic Millennial families (i.e. young families) started attending your church or ministry in the last 12 months?
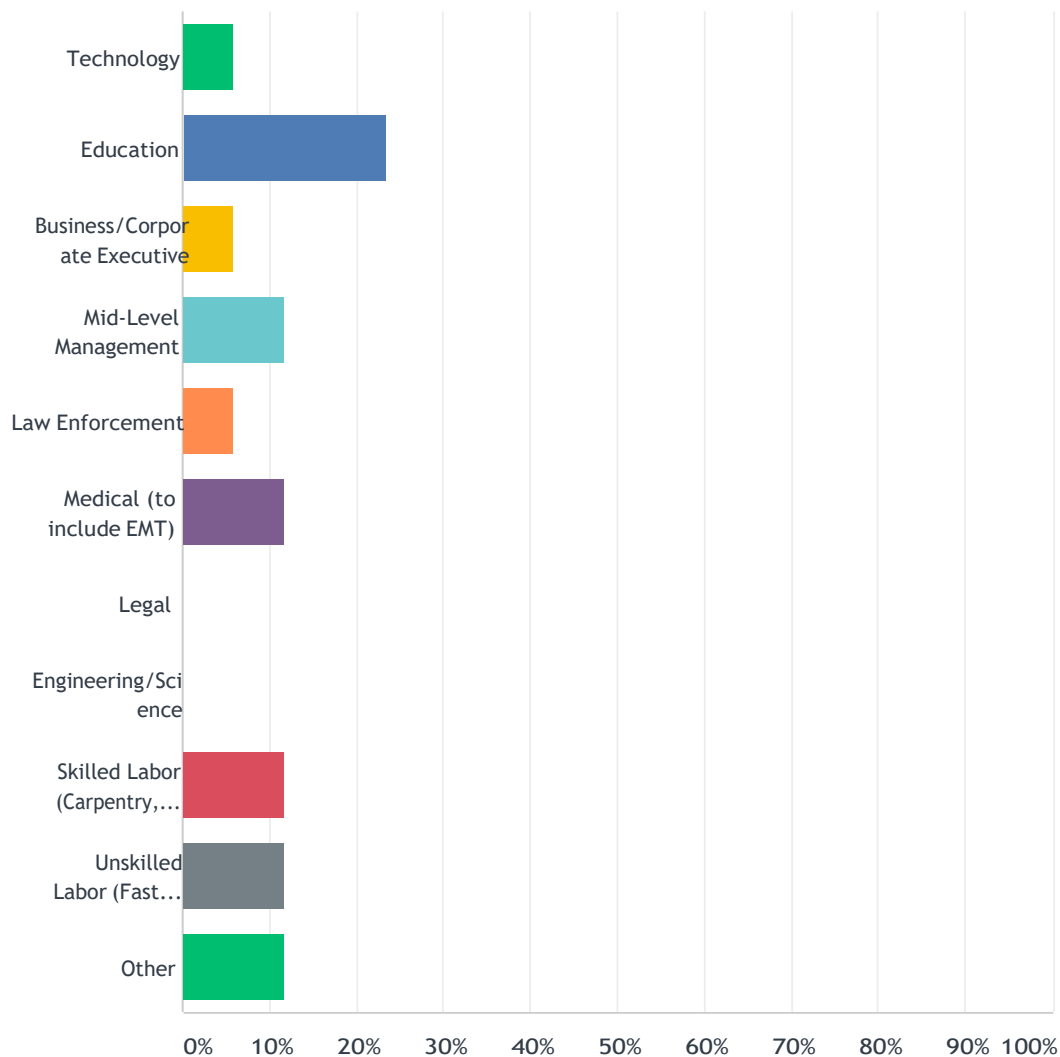
Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
0	11.76%	2
1-5	52.94%	9
6-10	23.53%	4
11-20	11.76%	2
TOTAL		17

Q19 What is the most common type of employment or profession of the Hispanic Millennials that attend your church or ministry?

Answered: 17   Skipped: 0

ANSWER CHOICES	RESPONSES	
Technology	5.88%	1
Education	23.53%	4
Business/Corporate Executive	5.88%	1
Mid-Level Management	11.76%	2
Law Enforcement	5.88%	1
Medical (to include EMT)	11.76%	2
Legal	0.00%	0
Engineering/Science	0.00%	0
Skilled Labor (Carpentry, Welding, Electrician, etc.)	11.76%	2

Unskilled Labor (Fast Food, Retail, Janitor, etc.)	11.76%	2
Other	11.76%	2
TOTAL		17

Q20 Who is the largest employer of Hispanic Millennials in your ministry context

Answered: 17   Skipped: 0
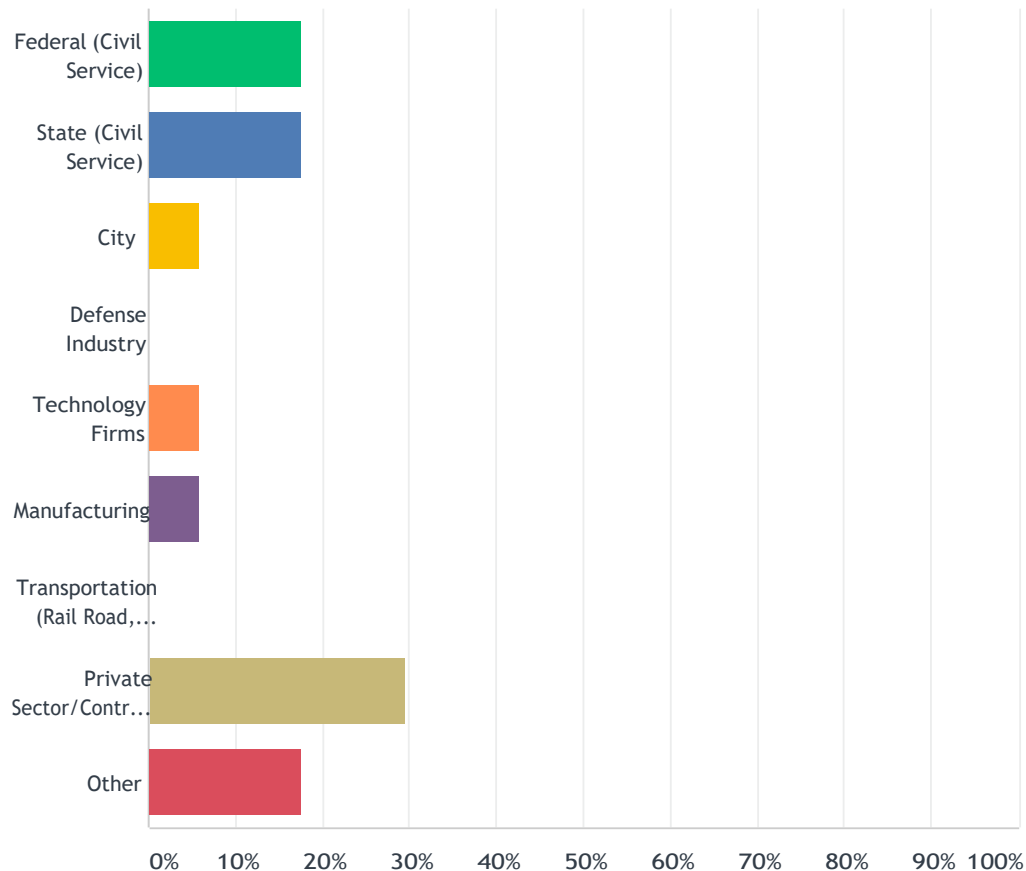
ANSWER CHOICES	RESPONSES	
Federal (Civil Service)	17.65%	3
State (Civil Service)	17.65%	3
City	5.88%	1
Defense Industry	0.00%	0
Technology Firms	5.88%	1
Manufacturing	5.88%	1
Transportation (Rail Road, Airlines, Trucking, etc.)	0.00%	0
Private Sector/Contractor	29.41%	5
Other	17.65%	3

TOTAL	17

Q21 Which factor has the most influence on determining if a Hispanic Millennial will continue to attend or quit attending your church or ministry?

Answered: 16   Skipped: 1
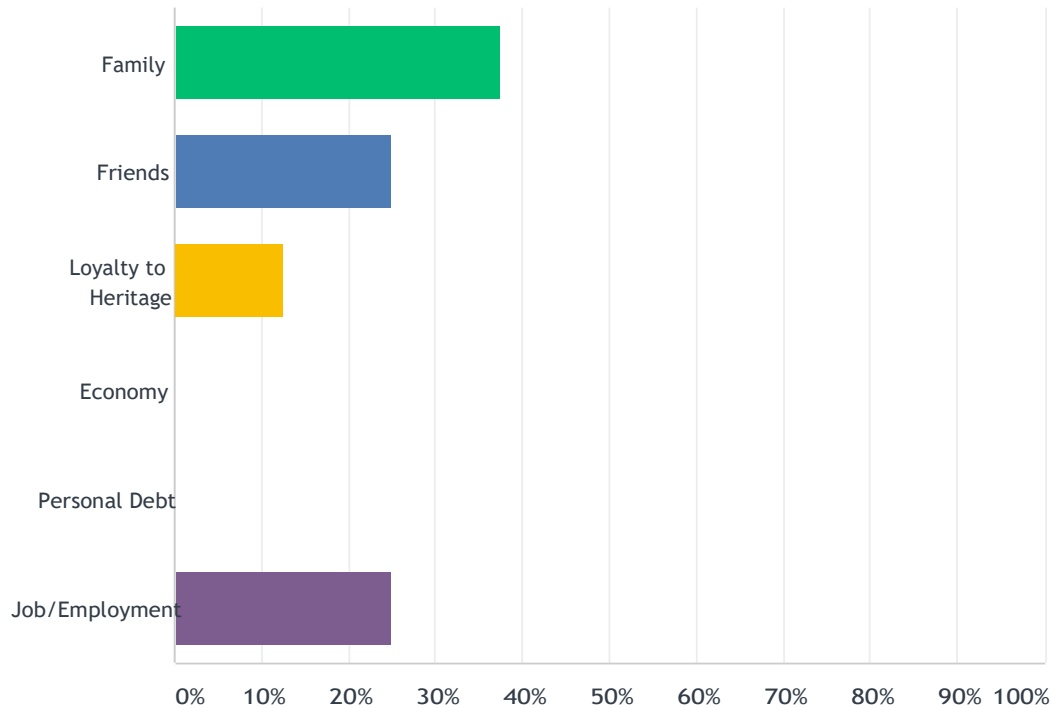
ANSWER CHOICES	RESPONSES	
Family	37.50%	6
Friends	25.00%	4
Loyalty to Heritage	12.50%	2
Economy	0.00%	0
Personal Debt	0.00%	0
Job/Employment	25.00%	4
TOTAL		16

Q22 Which best describes your primary ethnicity

Answered: 17   Skipped: 0

Hispanic

Caucasian

Asian

African

Pacific
Islander

Native American

Other (please
specify)

0%   10%   20%   30%   40%   50%   60%   70%   80%   90% 100%

ANSWER CHOICES	RESPONSES	
Hispanic	35.29%	6
Caucasian	64.71%	11
Asian	0.00%	0
African	0.00%	0
Pacific Islander	0.00%	0
Native American	0.00%	0

Additional Analysis from Anonymous Survey

Hispanic-Led Ministry Analysis

Hispanic Respondents

- 6/18 = 33%

Ministry Position

- 5/6 = 83% Senior Pastor
- 1/6 = 17% Pastoral Staff

Ministry Location

- 5/6 = 83% Local Church
- 1/6 = 17% Church Planting

Ministry Experience

- 3/6 = 50% 10-15 years
- 1/6 = 17% 0-5 years
- 1/6 = 17% 15-20 years
- 1/6 = 17% 21 or more years

Ministry Education

- 2/6 = 33% Bachelor's Degree
- 2/6 = 33% Master's Degree
- 1/6 = 17% Post Graduate Degree
- 1/6 = 17% No Degree

Public/Private Education

- 3/6 = 50% Master's Degree
- 2/6 = 33% Bachelor's Degree
- 1/6 = 17% Some College

Ministry Longevity (Current)

- 3/6 = 50% 11 or more years
- 2/6 = 33% 3-5 years
- 1/6 = 17% 6-10 years

Local Church Longevity

- 3/6 = 50% 11 or more years
- 3/6 = 50% 3-5 years

Local Church Demographics

- 6/6 = 100% Mexican is largest demographic

Church Attendance

- 3/6 = 50% 11 or more Hispanic Millennial families are active church members
- 2/6 = 33% 6-10 Hispanic Millennial families are active church members
- 1/6 = 17% 3-5 Hispanic Millennial families are active church members

Church Outreach

- 2/6 = 33% 6-10 Hispanic Millennials joined the church in last 12 months
- 2/6 = 33% 1-5 Hispanic Millennials joined the church in last 12 months
- 1/6 = 17% 11-20 Hispanic Millennials joined the church in the last 12 months
- 1/6 = 17% No Hispanic Millennials joined the church in the last 12 months

Converts

- 2/6 = 33% Churches had No Hispanic Millennials Converted to Christ in the last 12 months
- 2/6 = 33% Churches had 1-5 Hispanic Millennials Converted to Christ in the last 12 months
- 1/6 = 17% Churches had 11 or more Hispanic Millennials Converted to Christ in the last 12 months
- 1/6 = 17% Churches had 6-10 Hispanic Millennials Converted to Christ in the last 12 months

Baptisms

- 2/6 = 33% Churches had no Hispanic Millennials baptized in the last 12 months
- 2/6 = 33% Churches had 6-10 Hispanic Millennials baptized in the last 12 months
- 2/6 = 33% Churches had 1-5 Hispanic Millennials baptized in the last 12 months

Reasons Hispanic Millennials Attend Church

- 4/6 = 67% Family is the primary reason started attending church
- 1/6 = 17% Spiritual Needs is the primary reason started attending church
- 1/6 = 17% Social Media is the primary reason started attending church

Reasons Hispanic Millennials Leave Church

- 2/6 = 33% Lack of Belonging or Fitting In

- 2/6 = 33% Job or Employment Reasons

- 1/6 = 17% Family Issues or Concerns

Factors Influencing Effectiveness

Ministry Experience and Education

- 2/6 = 33% have at least a Master's Degree from a Bible College or Seminary with 5 or more years of ministry experience, and have 11 or more Hispanic Millennial families attending or are active members in their church.

- 2/6 = 33% Churches witnessed 6-10 converts or baptisms over the last 12 months under a pastor with a graduate seminary degree and at least 5 years of ministry experience.

Non-Hispanic Led Ministries

Non-Hispanic Respondents

- 12/18 = 67%

Ministry Position

- 10/12 = 83% Senior Pastor

- 1/12 = 8% Pastoral Staff

- 1/12 = 8% Elder Board

Ministry Location

- 9/12 = 75% Local Church

- 3/12 = 25% Church Planting

Ministry Experience

- 5/12 = 42% 10-15 years

- 4/12 = 33% 20 or more years

- 2/12 = 17% 16-20 years

- 1/12 = 8% 0-5 years

Ministry Education

- 6/12 = 50% Master's Degree

- 5/12 = 42% Bachelors's Degree

- 1/12 = 8% No Degree

Public/Private Education

- 6/12 = 50% Bachelor's Degree
- 4/12 = 33% No Degree
- 2/12 = 17% Master's Degree

Ministry Longevity (Current)

- 7/12 = 58% 11 or more years
- 3/12 = 25% 6-10 years
- 2/12 = 17% 1-2 years

Local Church Longevity

- 6/12 = 50% 11 or more years
- 3/12 = 25% 6-10 years
- 2/12 = 17% 1-2 years
- 1/12 = 8% 3-5 years

Local Church Demographics

- 6/6 = 100% Mexican is largest demographic for Hispanic Millennials

Church Attendance

- 5/12 = 42% 11 or more Hispanic Millennial families are active church members
- 2/12 = 17% 6-10 Hispanic Millennial families are active church members
- 2/12 = 17% 1-2 Hispanic Millennial families are active church members
- 1/12 = 8% 2-5 Hispanic Millennial families are active church members

Church Outreach

- 6/12 = 50% 1-5 Hispanic Millennials joined the church in last 12 months
- 3/12 = 25% 6-10 Hispanic Millennials joined the church in last 12 months
- 2/12 = 17% No Hispanic Millennials joined the church in the last 12 months
- 1/12 = 8% 11-20 Hispanic Millennials joined the church in the last 12 months

Converts

- 5/12 = 42% Churches had No Hispanic Millennials Converted to Christ in the last 12 months
- 4/12 = 33% Churches had 6-10 Hispanic Millennials Converted to Christ in the last 12 months
- 3/12 = 25% Churches had 1-5 Hispanic Millennials Converted to Christ in the last 12 months

Baptisms

- 6/12 = 50% Churches had 1-5 Hispanic Millennials baptized in the last 12 months

- 5/12 = 42% Churches had no Hispanic Millennials baptized in the last 12 months

- 1/12 = 8% Churches had 1-5 Hispanic Millennials baptized in the last 12 months

Reasons Hispanic Millennials Attend Church

- 5/12 = 42% Friends are the primary reason started attending church

- 3/12 = 25% Family is the primary reason started attending church

- 3/12 = 25% Spiritual Needs are the primary reason started attending church

- 1/12 = 8% Social Media is the primary reason started attending church

Reasons Hispanic Millennials Leave Church

- 4/12 = 33% Respondents Did Not Know the Reason

- 4/12 = 33% Other Reasons

- 3/12 = 25% Lack of Belonging or Lack of Interest

- 1/12 = 8% Job or Employment Reasons

Factors Influencing Effectiveness

Ministry Experience and Education

- 7/12 = 58% have at least a Bachelor's or Master's Degree from a Bible College, Seminary or Secular College/University with 11 or more years of ministry experience, and have 11 or more Hispanic Millennial families attending or are active members in their church.

- 4/12 = 33% Churches witnessed 6-10 converts and 1-5 baptisms over the last 12 months under a pastor with formal ministry training earning either a Bachelor's or Master's Degree from a Bible College or seminary with 11 years of ministry experience.

IRB APPROVAL LETTER

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

July 12, 2019

William Lavender
IRB Exemption 3829.071219: The Church as Family: A Strategy for Making Disciples Among
Hispanic Millennials

Dear William Lavender,

The Liberty University Institutional Review Board has reviewed your application in accordance
with the Office for Human Research Protections (OHRP) and Food and Drug Administration
(FDA) regulations and finds your study to be exempt from further IRB review. This means you
may begin your research with the data safeguarding methods mentioned in your approved
application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in
which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

> (2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude,
> achievement), survey procedures, interview procedures, or observation of public behavior (including visual
> or auditory recording) if at least one of the following criteria is met:
>
> > (i) The information obtained is recorded by the investigator in such a manner that the identity of
> > the human subjects cannot readily be ascertained, directly or through identifiers linked to the
> > subjects;

Please note that this exemption only applies to your current research application, and any
changes to your protocol must be reported to the Liberty IRB for verification of continued
exemption status. You may report these changes by submitting a change in protocol form or a
new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether
possible changes to your protocol would change your exemption status, please email us at
irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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