

Welcoming the Stranger: A Case Study of New Day Communities in Dallas, Texas

Rev. Elaine A. Heath, Ph.D.
Southern Methodist University
Dallas, Texas
August 1, 2013

New Day began almost six years ago with vocational angst. Again and again I heard the longing of United Methodist theology students for the ability to develop and lead missional and new monastic faith communities. They wanted to do it as Methodists, but thought they could not. I heard stories of frustration with judicatory leaders, with an inwardly focused church, and with denominational leaders' desire to attract young clergy in order to save the institution. They did not want to save the institution, nor did they feel called to pastor the kinds of churches in which they had grown up. Sometimes they knew they wanted to work bivocationally in an area of disadvantage, but for the most part they were more sure about what they did not feel called to do, than what they did want to do.

As I listened to their stories and invited them to name their sacred dreams, and as I remembered my own history of growing up outside of the church, as an "at risk" child, I realized that God was calling me to gather a few students and friends to form experimental communities. Surely we could figure out how to do this kind of ministry as Methodists. This is how early Methodism began!

New Day is Born

We formed the first New Day community with a handful of people, and during our first year we focused on developing, following, and evaluating a Wesleyan rule of life. Our goal was to develop a model of ministry that brought

together the best insight of the missional, new monastic, and emerging movements, and our own Wesleyan DNA. We wanted the community to be led by a team of people who would share leadership and follow a rule of life together for which we would be accountable in a manner similar to Wesleyan class and band meetings.¹ My hope was that in asking students to help form the community and co-lead its evolution, they would be able to learn how to do this ministry in a “low control, high risk, high accountability environment.”² They could bring their dreams and vision to the process and learn to think of failure and mistakes as friends that bring wisdom.³

During our first year and a half we met at a shabby old house that belonged to the Wesley Foundation, the United Methodist campus ministry at Southern Methodist University. We believed that in time our missional focus would emerge and we would be able to learn new practices related to mission. But at the beginning it was important simply to meet in an old house rather than a church building, and learn how to practice life together with covenant accountability.

It took at least a year for us to help people realize we were not going to become a “contemporary worship service,” a small group that would grow into a

¹ For a definitive study on class meetings see David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and its Significance* (Eugene: Wipf and Stock, 2002). For a brilliant treatment of the band meeting see Kevin Watson, *Pursuing Social Holiness: The Band Meeting in Wesley's Thought and Popular Methodist Practice* (Oxford: Oxford University Press, 2014).

² For more on cultivating a low control, high accountability, and risk taking culture see Mike Breen and Alex Absalom, *Launching Missional Communities* (Pawleys Island, SC: 3DM, 2010), Kindle edition, location 1483.

³ The important role of failure is treated in a chapter entitled “The Gift of Failure,” in Larry Duggins and my forthcoming book, *Missional.Monastic.Mainline: A Guide to Starting Missional Micro-Communities in Historically Mainline Traditions* (Eugene: Cascade, 2013).

“real church” with a building and clergy, or a hip new gathering of Millennials that would be more in touch than their parents’ church.⁴ It is much easier to write about this process of learning and teaching what we would *not* be, than it was to do it.

From time to time persons came into our midst with a competing agenda, hoping that our community could become the petri dish for the thing they wanted to do, but our rule of life developed around UM membership vows, coupled with our rotating leadership model, did not engender competing agendas or controlling personalities, and they left. As a byproduct we learned that this model of team leadership could help to heal the church of its fascination with charismatic leaders and entertainment posing as worship.

The emergence of our local mission happened spontaneously, when the Holy Spirit saw fit, about eighteen months into our experiment. One evening two African theology students, Kalaba Chali of Zambia, and Christian Kakez-A-Kapend of the Democratic Republic of Congo, brought six Congolese refugees to New Day. The men spoke no English, having just arrived in the U.S. a few days prior. They seemed tired and anxious, but interested in meeting us. With help from Kalaba and Christian we were able to talk with them a little about their journey to the U.S.

Soon the Congolese men were regular participants at New Day, though the language and cultural barriers were steep. My students and I knew little about refugees or the intricate histories of their countries of origin. We knew even less about the harsh realities refugees face upon arrival in the U.S. But as the men began

⁴ Millennials are persons born between 1980 and the early 2000s. For details about the characteristics of Millennials, see the Pew Research document, “How Millennial Are You?” at <http://www.pewresearch.org/quiz/how-millennial-are-you/>.

to learn English and we spent more time with them, they became our teachers and our friends. We began to share life with them more outside of our New Day gatherings, not only to help with cultural adjustment, but just for fun.

The first time I visited a refugee home I was shocked to learn they had no food in the apartment. They had not been able to find jobs yet and had no money with which to buy food. There was very little furniture, too, just an old card table and a few dilapidated folding chairs. The men slept on the floor. They apologized through an interpreter because they did not have food or drink to offer me, as is the custom in their culture. As I left the apartment I realized our mission had come to us. We could not stay in the Wesley Foundation house. We needed to move into the neighborhood where the refugees lived so that we could be present to help when there was no food and people needed other basic assistance.

The next step was for us to make a commitment to pay for an apartment together, and to invite three of the men to live there in covenant accountability. Our New Day community was small and with a population of mostly students, two elderly people, a semi-homeless man and several refugees, we had very little money. Yet we believed God would provide and we signed a lease on an apartment in Vickery Meadow, a three square mile area of north Dallas that is filled with low income apartments, refugees, asylum seekers, and other immigrants from around the world. It is a high crime area.

With the help of a translator the first three residents of the Amani House (Peace House) signed a covenant to live according to our rule of life. They would pay a small portion of the rent when they had jobs, take care of their own utilities, and

host our New Day community. Our mission would be to reach out, welcome, learn from, and companion other newly arriving refugees. That was in 2010.

Soon with the help of the refugees and our African students who were polyglots, our worship style shifted so that the songs, scripture readings, and conversation during worship were held in all the languages of the people gathered. Often there were five or more languages. We acquired a djembe and other percussion instruments and previously stationary *Muzungu* (white people) learned to dance in worship. We learned to prepare and eat foods like *ugali* and cassava leaves, and African friends learned to enjoy chili con carne and other Tex-Mex favorites. Friendships deepened as we played soccer, rocked each others' babies, pondered scripture and shared in holy communion.

Students who were on the lead team now had a community where they could practice the liberation theology and global worship they were learning about in seminary classes. They also began to learn the difference between works of mercy (applying triage) and works of justice (changing unjust systems) as they encountered with their new friends, unjust immigration law, racial profiling, the problems of immigrant children being bullied in public school, the vulnerability of refugees to predatorial used car dealers, U.S. economic and military policies that contribute to war and cause the displacement of millions of persons every year, and so much more.

Our refugee and asylum seeking friends now had a network of friends both inside and outside the immigrant community. Many of them spoke of the comfort and help they experienced simply through table fellowship, the most basic act of

hospitality. As time went by we welcomed some of the refugees onto the lead team, where they brought new perspectives and foci to our evolving community.

An Anchored Community

At first our New Day community was anchored at a United Methodist mega-church that had previously launched two affiliate, African congregations.⁵ But in time we asked an interested suburban church to anchor the work and to help us expand the number of communities. We did this because no members of the original mega-church were on our lead team, some members of our lead team were part of the suburban church, and especially because the suburban church was interested in supporting our work. Soon a handful of members of the anchor church were regularly involved in worship, missional outreach, cooking classes, and other aspects of our ministry.

In 2011 Rev. Ceciliah Igweta, an African student who was already ordained in the Methodist Church of Kenya, was invited to serve part time at the suburban church, to help us plant a second New Day community in a different apartment complex. North Texas Conference supported her stipend. Ceciliah and her husband, Jacob Keega, also ordained and a seminary student, moved with their toddler son into an apartment complex with many immigrants. Soon a dozen or so members of the anchor church were active participants in mission and worship with New Day Upendo, as well as with the anchor church.

⁵ Anchored means attached formally to the larger congregation. Anchoring includes the awareness, prayers, institutional affirmation, missional support, and at times financial contribution of the anchor church toward the missional community. Our New Day communities are not funded by anchor churches but receive other contributions of time, food, human resources, and the like. Several chapters in the forthcoming *Missional.Monastic.Mainline*. detail the anchor relationship.

After a few months Ceciliah, Jacob and their lead team realized that it would probably be better to move into a different apartment complex about two miles west of their location, because they were reaching many African immigrants in the other complex, but not the complex where they lived, which was almost entirely Hispanic. No one on the New Day Upendo lead team spoke Spanish, so they were not able to connect with the adults in the complex. The model of New Day is incarnational, so that people can walk to worship and can form loving community with their actual neighbors. It did not make sense for people to have to find rides from the African apartment complex to the Hispanic complex, to be with African leaders. After many months the decision was made to move New Day Upendo. Immediately the ministry grew almost faster than we could manage.

This transition to Indigo was difficult for some members of the anchor church who had enjoyed playing with the children at the Hispanic apartment complex during the monthly barbeques. They were resistant to the move for this reason, but were not willing or able to learn Spanish or do the other things necessary in order to develop a substantive ministry among Hispanics in the complex. Some of these persons stopped participating when they learned New Day Upendo would move to the predominantly African complex. The lead team was disappointed, but sure it had made the right decision.

New Day at Vickery Meadow also moved to the Indigo Apartments around the same time because of having learned that most of the newly arriving refugees were now being sent to Indigo instead of the apartments at Vickery Meadow. Again,

the guiding principle was incarnational ministry, taking church to the people instead of expecting the people to come to the church.

Through this process we learned that missional communities must be flexible and nimble, ready to move locations if the mission requires it. We discovered that using rental properties rather than a purchased building, makes it much easier to be flexible in this way. We deepened in our commitment to be missional rather than attractional, as Alan Hirsch, Alan Roxburgh, and others describe in the missional church movement.⁶ And we continued to learn more about the struggles of refugee life and the beautiful gifts of their many cultures.

By that time both of the New Day gatherings were lively and full every week. People from several area churches were now sending unsolicited financial contributions. Other churches sent groups and food to help with our monthly cookout and worship gathering in the picnic and playground area of the complex. Sunday school classes and other groups in the suburban church also took turns providing the food for these gatherings, joining in with us and meeting new friends.

Anxiety in the System

As suburban church members became more aware of the needs of the refugee community, people offered to help in new ways. A large room in the church was designated for furniture and clothing for people who needed assistance. A mission internship was made possible by a grant so that one of the original six refugee men could earn a modest stipend while going to school, and could help the

⁶ For more about the distinction between missional and attractional ecclesiology see Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids: Brazos, 2006); and Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church: What It Is, Why It Matters, How to Become One* (Grand Rapids: Baker, 2009).

church reach out to other refugees. A great deal of positive energy developed in the anchor church around the two missional communities at Indigo.

But as some of the refugees also began to attend the mostly white, middle class suburban church, complex dynamics emerged. Most of the congregation was thrilled with the new diversity and the joy that long time members felt in now being part of New Day. The occasional inclusion of African music into one of the worship services enriched everyone and was well received. The congregation was overwhelmingly happy to welcome people from around the world into the congregation and into their lives. But any time a church experiences growth, the positive change brings anxiety to the system.⁷ Anxiety began to surface, with the “presenting problem” being use of resources for refugee children.

The suburban congregation was proud of its history of sending short-term mission teams to Kenya to work with an orphanage full of African children. Some of those same people were unprepared for and startled by the request that the church bus be used to give rides to African children now living ten minutes from the church. Though the children and some parents wanted to come, many parents could not come on Sunday mornings because they did not have cars and often had to work at that time, or had to sleep during the day because they worked all night.

Volunteers quickly offered to drive the bus to pick up the children and a schedule was created. Within weeks pointed questions arose as to whether the

⁷ Here I am referring to Edwin Friedman’s family systems theory that is widely used to help congregations and their leaders navigate change. For more about Friedman see Edwin Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: Guilford Press, 1985, 2011). A clear, accessible short Youtube summary of Friedman’s theories with regard to leadership is found at <http://www.youtube.com/watch?v=RgdcljNV-Ew>.

people on the schedule should be allowed to drive the bus, who should be allowed to ride on the bus, and whether children who were unaccompanied by parents should be allowed to come to church. Whose responsibility was it to pay for the gas for the bus, some asked? Should the anchor church, since the children were coming to the church? Or should New Day offerings be used, since through New Day the children began attending.

There were anxious questions about risk management and liability. What if a child was injured at church and a parent was not there? Would the refugees sue the church? Tension brewed as the ministry grew, with sentiments that began to be interpreted by some people as political and racial bias. Ultimately the decision was made that the bus could not be used to transport any children of any background who are of the age required by Texas law to have child car seats. There were no government approved child car seats in the bus.

For a few weeks some adult members of the anchor church drove their own cars to the complex to pick up the children and take them to worship but their commitment waned after a time. Most of the Africans, both adults and children, gradually stopped attending worship at the anchor church from lack of transportation. They were confused as to why the bus was no longer available. But they continued to participate in New Day because it was culturally and geographically present.

Preparing a Church to Anchor

A primary learning through this experience is that anchor churches need significant preparation for the cultural changes that happen when “others” begin to

come to church. Congregations that are used to thinking of mission as something done for people somewhere else, can find it very difficult to imagine mission as an orientation and lifestyle that we live mutually with our neighbors as we invite neighbors into our lives and our space and as we are invited into theirs. This paradigm shift is no small thing. To cease from objectifying “those people over there” and begin welcoming them as our neighbors and friends is massive. This ecclesiological and anthropological move will not come without sustained teaching, prayer, and mentoring. It is countercultural to the economic, racial, and religious class systems that shape American life.

The anchor church needs to realize that to be missional is not primarily about giving donations or meeting the social needs of a marginalized population, but the most important thing is to be committed to friendships through shared worship, Bible study, prayer, and community life. Playing together is a big part of the missional picture. Missional ecclesiology really is all about mutual friendships. When the Church is not oriented around a practice of hospitality through friendships, well intentioned people inadvertently dehumanize and objectify people already struggling with poverty and marginalization.

Having said that, churches also need significant preparation for the kenotic⁸ reallocation of resources that are going to be used outside of the church and its usual programs when a church becomes an anchor church and becomes missional in its ecclesiology. This area is very challenging for congregations in materialistic,

⁸ The Greek word *kenosis* is found in Phil. 2:6-10 and translated as “emptied himself.” Jesus emptied himself of power and privilege, taking the form of a servant even to the point of an unjust, terrible death. He did this for us, out of deep love. Genuine love is always kenotic.

affluent cultures where we are used to getting what we want, when we want it, for ourselves. The kenotic life always subverts our individual and collective egos.⁹

Missional Ministry in a Religiously Plural Context

A second wondrous opportunity that came to us in New Day, having to do with religious diversity presented new challenges as well. Among our many new friends at the Indigo apartments are a sizeable population of Muslims from North Africa and the Middle East. As we befriended them, ate with them, assisted them with resettlement and invited them to join our community activities, we treasured the emergence of new dimensions of pluralism in our midst. Now we needed Arabic Bibles and translators for our worship gathering as well as Swahili, French, and Kinyarwanda! When some of them stayed for our simple worship after our community meal, our new Muslim friends were interested in the songs and Bible study. They wanted us to know they love Jesus, too. One day one of them asked if he could also share in the Eucharist. After Dr. Wes Magruder, associate pastor at the suburban church and member of the New Day lead team explained the faith commitment that it represents, the man agreed and shared at the table. We were joyful and grateful for our Wesleyan theology of the Eucharist as a justifying means of grace.

Out of friendship with these and other Muslims in the city, and out of a desire to learn a more faithful Christian practice of fasting, Wes decided to fast for Ramadan and blog about what he was learning. Soon his blog went viral and global.

⁹ A valuable congregational resource that can help churches make this kind of change, is Beth Crissman's Plowpoint Ministries. For more than a decade, Beth and her team have helped over eight hundred United Methodist churches transition into readiness for missional engagement. For more information see www.plowpoint.org.

Local television, radio and newspapers featured interviews with Wes, showing photos of him praying with a local imam. Every day Wes received dozens of emails from people around the world who were inspired by his peaceful, hospitable decision to fast. Almost every mosque in the Dallas/Ft. Worth metroplex invited him to share Iftar, the evening meal when the daily fast is broken. He met scores of Muslims living in the metroplex who said how rare it is to be treated with respect by a Christian pastor. While most of the feedback from his blogs and the news stories was positive, and most members of the suburban congregation were proud of Wes, some were upset. How should a Christian pastor relate to Muslims? What about 9/11? Was it patriotic for a Christian to befriend Muslims? Do Muslims and Christians worship different gods? As the questions multiplied so did the anxiety.

Meanwhile my divinity students were learning in a neighborhood fifteen minutes from campus, how to practice Christian hospitality and worship in a religiously pluralistic, multicultural neighborhood. They were learning holistic evangelism inside and outside our classroom. I included optional participation in New Day in my evangelism curriculum so that students could receive academic credit for visiting New Day a few times. Many churches in Dallas, Ft. Worth and elsewhere were now excited about New Day as a ministry model that could be adapted in any context. We regularly had visitors, emails and phone calls from people around the United States who wanted to learn more about New Day.

Daraja

In the summer of 2012, after months of discernment Wes asked to be appointed to extension ministry so that he could develop a non-profit ministry to assist refugees with the transition from the time refugee support ends (3-6 months after arrival in the US) to the time they are sustainable. For most refugees this process takes a minimum of 2 years. The Bishop appointed Wes to develop Daraja, a Swahili word meaning "bridge." The suburban anchor church where he had been on staff, partnered with Wes in this transition, offering partial salary support for a year to help launch Daraja, and promised to continue to resource the refugees as people came forward with financial contributions, food, clothing, and a desire to companion refugees in their cultural adjustment.

At the time of this writing Daraja is blossoming into a ministry that draws volunteers and resources from many area churches, connecting mentors to refugees to help them set their own goals and work toward cultural adjustment and economic sustainability. It has become the primary outreach structure for people who are in the New Day worshipping community to engage in many forms of support and community life with refugees. This summer Daraja in partnership with area churches and New Day members, held a summer school for forty children at the Indigo apartments. The suburban anchor church to New Day offered substantial help with the project.

There is now an apartment to house the Daraja office, a food pantry, English classes, assistance with clothing, furniture and connections with social services, help in searching for jobs, and other support. New Day offerings help to fund Daraja as

well as scholarships for community members to go through an extensive English and American cultural immersion program at Richland College. Jacob is now pastor of Heart of Africa, one of the affiliate congregations of Lover's Lane UMC, and is connecting New Day much more deeply with that congregation. We are all dreaming of starting a school for refugee children who are often at risk in public schools, and have begun exploring how to begin.

When Ramadan ended in 2012, some of Wes's Muslim friends thanked him for his respect for their tradition. They asked if they could come to a Christian worship service that is equally important and traditional in our religion. Wes invited them to a New Day Christmas Eve service, which we held at an urban United Methodist Church. As I looked across the sanctuary that evening I saw people of every race, people who were gay and straight, refugees and citizens, people of every economic strata, and a good number of Muslims along with Christians. When the service was over we stayed for a long time, eating cookies and drinking punch that our Muslim friends helped to provide. Most of them said they had never been to a church before and they were delighted to be welcomed so warmly.

After Wes left the suburban church to go to extension ministry and Cecilia completed her two year internship in establishing New Day Upendo, anxiety diminished at the suburban anchor church. As is always the case when a beloved pastor is reappointed, people miss Wes, but they can continue to relate to him now through Daraja. The New Day communities at Indigo are still formally connected to the suburban church, with some people from the suburban church still active in New Day and Daraja.

As the ministry continues to multiply the lead teams have discussed the possibility of New Day leaving the anchor relationship and becoming a decentralized mission church with its already fruitful connections to many area churches. The lead teams are made up of mostly lay persons, and the clergy who are on the lead teams are bi-vocational. We are still in a process of discernment about that.

We expect to start 2-3 more New Day communities in Dallas in the coming year, in two other apartment complexes where there are many immigrants. Cecilia and Jacob and the rest of us are nurturing new leaders from among the refugees, as well as students and others who are called to the work. We deeply appreciate all the churches and individuals who continue to be part of our ministry network.

As the United Methodist church increasingly struggles with decline in the U.S. while our population grows more diverse in every way, the development of lay-led missional communities is going to be critical. Not only do missional communities like New Day develop strong disciples who live a Wesleyan rule of life, but they enable the church to leave its buildings and take the good news into the world. Missional communities with new monastic practices open the path for the church to engage much more deeply in transformational prayer, hospitality, and justice. This way of ministry is the soul of Methodism, our essential DNA.

In order to *take up* this kind of disciple making ministry, the established church will have to *give up* certain practices that have come to seem “normal.” We will have to give up thinking of church as what happens on Sunday morning inside the big building. In some cases we will have to give up the big building. We will have to give up the idea that we should plant new churches in order to generate revenue

for the institution. We will have to give up suffocating, dismissing, and trivializing our young adults' call to something different. Finally, we will have to give up thinking about our neighbors from other cultures, races, economic strata, religions and orientations in any way except as God's beloved.

The premier text of the New Testament for the church at this time is Philippians 2:5-11, the Kenotic Hymn. St. Paul prefaces the hymn with this injunction: "Let the same mind be in you that was in Christ Jesus," who emptied himself to find solidarity with all of us and to lead us home to heaven. It is time for the United Methodist Church to once again become a kenotic church. We can do this if we will learn from our own early history and reclaim our own missional DNA. How beautiful it will be when we look at our people, buildings, budgets, time, *and ourselves* and ask "How can we partner with God in pouring these resources into our neighbors?" For that is what it means to fulfill Wesley's original vision, to "spread scriptural holiness across the land for the transformation of the [world]."

Bibliography

Evangelism

Abraham, William. *The Logic of Evangelism*. Grand Rapids: Eerdmans Publishing Company, 1989.

Adeney, Frances. *Graceful Evangelism: Christian Witness in a Complex World*. Grand Rapids: Baker Academic, 2010.

Arias, Mortimer. *Announcing the Reign of God*. Lima, OH: Academic Renewal Press, 2001.

Brueggemann, Walter. *Biblical Perspectives on Evangelism*. Nashville: Abingdon Press, 1993.

Chilcote, Paul W. and Lacey C. Warner, eds. *The Study of Evangelism: Exploring a Missional Practice of the Church*. Grand Rapids: Eerdmans, 2008.

Gunter, Stephen W., and Elaine Robinson, eds. *Considering the Great Commission: Evangelism and Mission in the Wesleyan Spirit*. Nashville: Abingdon Press, 2005.

Heath, Elaine A. *The Mystic Way of Evangelism*. Grand Rapids: Baker Academic, 2008.

Jenkins, Philip. *The Next Christendom*. New York: Oxford University Press, 2002.

Miles, Sara. *Jesus Freak: Feeding Healing Raising Dead*. San Francisco: Jossey Bass, 2010.

Newbigin, Lesslie. *Lesslie Newbigin: Missionary Theologian, A Reader* ed. Paul Weston. Grand Rapids: Eerdmans Publishing Company, 2006.

_____. *The Open Secret*. Revised Edition. Grand Rapids: Eerdmans Publishing Company, 2002.

Recinos, Harold J. *Good News from the Barrio*. Louisville: Westminster/John Knox Press, 2006.

Sanneh, Lamin. *Disciples of All Nations*. New York: Oxford University Press, 2008.

Stone, Bryan. *Evangelism after Christendom*. Grand Rapids: Brazos Press, 2007.

Congregational Renewal

Abraham, William. *The Logic of Renewal*. Grand Rapids: Eerdmans, 2003.

Bass, Diana Butler. *Christianity for the Rest of Us*. New York: HarperSanFrancisco, 2006.

Easum, Bill. *Second Resurrection: Leading Your Congregation to New Life*. Nashville: Abingdon, 2007.

Stewart, Carlyle Fielding, III, ed. *Growing the African American Church*. Nashville: Abingdon Press, 2006.

Hunter, George. *Radical Outreach: The Recovery of Apostolic Ministry and Evangelism*. Nashville: Abingdon, 2003.

Stetzer, Ed and Mike Dodson. *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too*. Nashville: B&H Books, 2007.

Wesleyan Disciple Formation in Evangelism

Watson, David Lowes. *The Early Methodist Class Meeting: Its Origins and its Significance*. Eugene: Wipf and Stock, 2002.

Watson, Kevin. *Pursuing Social Holiness: The Band Meeting in Wesley's Thought and Popular Methodist Practice*. Oxford: Oxford University Press, 2014.

Hospitality in Evangelism

Nouwen, Henri J.M. *Reaching Out: The Three Movements of the Spiritual Life*. New York: Doubleday, 1975.

Oden, Amy. *God's Welcome: Hospitality for a Gospel Hungry World*. Cleveland: Pilgrim Press, 2008.

Pohl, Christine. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids: Eerdmans, 1999.

Russell, Letty. *Just Hospitality: God's Welcome in a World of Difference*. Eds. J. Shannon Clarkson and Kate M. Ott. Louisville: Westminster/John Knox, 2009.

Emergent, Missional, New Monastic, and Multicultural

Breen, Mike, and Alex Absalom. *Launching Missional Communities: A Field Guide*. Pawleys Island, SC: 3DM, 2010. Kindle edition.

Chilcote, Paul W., Ed. *Making Disciples in a World Parish: Global Perspectives on Mission and Evangelism*. Eugene: Pickwick, 2011.

Cole, Neil. *Organic Church: Growing Faith Where Life Happens*. San Francisco: Jossey Bass, 2005.

Frost, Michael. *Exiles: Living Missionally in a Postmodern Culture*. Peabody, MA: 2006.

Gibbs, Eddie. *Churchmorph: How Megatrends are Reshaping Christian Communities*. Grand Rapids: Baker, 2009.

Gibbs, Eddie, and Ryan K. Bolger. *Emerging Churches: Creating Christian Community in Postmodern Cultures*. Grand Rapids: Baker Academic, 2005.

Halter, Hugh, and Matt Smay. *The Tangible Kingdom*. San Francisco: Jossey Bass, 2008.

Heath, Elaine A. and Scott T. Kisker, *Longing for Spring: A New Vision for Wesleyan Community*. Eugene, OR: Cascade, 2010.

Heath, Elaine A. *We Were the Least of These: Reading the Bible with Survivors of Sexual Abuse*. Grand Rapids: Brazos, 2011.

Hirsch, Alan. *The Forgotten Ways*. Grand Rapids: Brazos, 2006.

Jones, Tony. *The New Christians: Dispatches from the Emergent Frontier*. San Francisco: Jossey Bass, 2008.

Kallenberg, Brad J. *Live to Tell: Evangelism for a Postmodern Age*. Grand Rapids: Brazos Press, 2002.

McLaren, Brian. *A New Kind of Christianity: 10 Questions that are Transforming the Faith*. New York: Harper One, 2010.

_____. *The Secret Message of Jesus: Uncovering the Truth that Could Change Everything*. Nashville: Thomas Nelson, 2007.

_____, *More Ready than You Realize*. Grand Rapids: Zondervan, 2002.

Powe, F. Douglas Jr. *New Wine New Wineskins: How African American Congregations Can Reach New Generations*. Nashville: Abingdon, 2011.

Roxburgh, Alan and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World*. San Francisco: Jossey-Bass, 2007.

Roxburgh, Alan J. and M. Scott Boren. *Introducing the Missional Church: What It Is, Why It Matters, How to Become One*. Grand Rapids: Baker, 2009.

Rutba House. *Schools for Conversion: Twelve Marks of the New Monasticism*. Eugene: Cascade, 2005.

Sine, Tom. *The New Conspirators: Creating the Future One Mustard Seed at a Time*. Downers Grove, IL: InterVarsity, 2008.

Snider, Phil, Ed. *The Hyphenateds: How Emergence Christianity is Re-Traditioning Mainline Practices*. St. Louis: Chalice, 2011.

Sweet, Leonard. *The Gospel According to Starbucks*. Colorado Springs: Waterbrook, 2007.

Tickle, Phyllis. *The Great Emergence: How Christianity is Changing and Why*. Grand Rapids: Baker, 2008.

Wilson-Hartgrove, Jonathan. *God's Economy: Redefining the Health & Wealth Gospel*. Grand Rapids: Zondervan, 2009.

Wilson-Hartgrove, Jonathan. *To Baghdad and Beyond: How I Got Born Again in Babylon*. Eugene: Cascade, 2006.

Demographic Studies

Kinnaman, David, and Gabe Lyons. *UnChristian: What a New Generation Thinks About Christianity and Why It Matters*. Grand Rapids: Baker, 2007.

Pew Research Religion & Public Life Project. "Nones on the Rise."
<http://www.pewforum.org/2012/10/09/nones-on-the-rise/>.

Stark, Rodney. *What Americans Really Believe*. Waco: Baylor University Press, 2008.

Facts About Refugees in Texas

Rev. Dr. Wes Magruder

Member, Board of Directors, Texas Refugee Services

Founder and Executive Director, Daraja

wes@missionalwisdom.com

- There are over 45 million displaced persons in the world today, the highest level in over twenty years.
- In 2013, the US has agreed to resettle up to 70,000 refugees.
- Refugees coming to the US are resettled by 11 volunteer agencies (volags).
- Texas is an appealing location for refugee resettlement, because 1) better job market than elsewhere; 2) lower cost of living.
- Dallas receives more refugees than any other city in the country besides Houston, over 1,500 per year.
- Upon arrival in the US, refugees are given a one-time stipend of \$900 per person.
- Once refugees are employed, they must repay their airplane fare to the US.

