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Creating 3rd Spaces in Urban Places

Social scientists DeYoung, Emerson, Kim, and Yancey (2003) are predicting that "the twenty-first century holds the potential to be the century of the multiracial congregation. . . . [Thus] a movement toward more multiracial congregations must be the cutting edge for ministry and growth in this century" (74). Such a prediction seems unwarranted in light of a study conducted in 1998 by the same social scientists making the prediction about the 21st century being the century of the multiethnic/multicultural church. Their study determined that of the 300,000 plus churches in the United States 93% of those churches are mono-ethnic in their composition. The criteria for churches determined to be a multiethnic/multicultural church was that no ethnic/cultural group could make up more than 80% of those present at one of the church's major worship service events (DeYoung et al. 2003:3). A 20% ratio to qualify as a multiethnic/multicultural church might appear to be arbitrary. However, as Woo states, "The cutoff is based on organizational research suggesting 20% represents 'a critical mass' where a minority group is large enough to make its presence felt throughout an organization" (2009:13).

Since only 7% of churches in the United States based on the 80/20 principle can be considered a multiethnic/multicultural church, why do some sociologists believe that the 21st century has the potential to be the century of the multiethnic/multicultural church? In addition to the gospel mandate (Matt 28:16-20) there are four coalescing forces pushing the church and, in particular the church in urban centers to adopt a multiethnic/multicultural approach to ministry. The four forces with the power to reshape urban ministry in the 21st century are: (1) demographics, (2) the challenge of retaining the 2nd and 3rd generation in immigrant churches, (3) the exodus of millennials (18-30) from African American and Anglo Americans churches, and (4) postmodernity.

Demographics

A mere fifty years ago by and large the United States was a bi-ethnic nation. Anglo-Americans made up 90% of the population and African-Americans made up the other 10%. However, demographics began to rapidly change with the passage of the *Immigration Act* in 1965. Forty-five years later according to the 2010 census Anglo-Americas have been reduced to less than 2/3 of the population and the Asian-American and Hispanic-American populations have quadrupled (Marti and Emmerson 2014:181).

By the year 2050, demographers predict that in the United States there will be no single majority ethnic group. By that time, ethnic minorities will make up almost 50% of the population. Experts calculate that the Hispanic-American population will have grown by approximately 21% to a little over 80 million, the Asian-American/Pacific Islander population by nearly 22% to approximately 35 million, and the African-American population by about 12% to around 52 million. In contrast, in the same period the Anglo-American population is estimated to grow by only 2% to roughly 200 million (Smelser, Wilson, and Mitchell 2001:1).

In the 21st century the United States "is now a vast secular mission field with many cultures and subcultures" (Baker 2009:22). Nowhere is this more evident than in America's urban centers, which are more diverse than the nation as a whole. Churches desiring to do ministry in these urban centers must accept and embrace this reality (Kim 2010a:101).

The Challenge of Retaining 2nd and 3rd Generations in Immigrant Churches

The challenge facing immigrant churches in retaining the 2nd and 3rd generations is not unique to any particular ethnic group. However, it is beyond the scope of this paper to analyze all the complex reasons for this challenge in each of the various ethnic churches. Instead a brief overview of the challenge in two selected immigrant churches will be given in order to identify one of the forces pushing the urban church towards a new paradigm in urban ministry.

Northeast Asian-American Churches

Commonly, the term Asian-American refers to citizens from East Asian countries like China, Japan, and Korea. Matthew Kim points out why this is problematic. "This view has unfortunately excluded non-East Asian Americans . . . who do not fit neatly into one of the prescribed Asian ethnic categories" (2005:200).

There are five culturally geographic areas in Asia: Northeast Asia, Southeast Asia, South Asia, Central Asia, and the Middle East. Yoon (2000:34) suggests that each of the five divisions are regionally and culturally connected. Eunjoo Kim concurs. She sees two factors—one internal and the other external—that link China, Japan, and Korea together. Internally, they are bonded through the influence of three common indigenous religions: Confucianism, Buddhism, and Shamanism. These have created a distinctive Northeast Asian ethos "not only in a religious sense but also in a whole way of Asian lifestyle, including worldviews, a set of values, customs, and traditions" (1999:6).

Researchers (Cha, Kang, and Lee 2006; and R. Kim 2004) refer to the exodus of 2nd and 3rd generation Korean-Americans from immigrant churches as the "silent exodus." It is silent because the 2nd and 3rd generation are not making waves, they are just not coming back. However, the statistics are far from silent, and loudly attest that something is amiss. Statistics show that somewhere between 80-90% of 2nd and 3rd generation Korean-Americans are leaving their parents' and grandparents' churches (Kim 2004:24). There is a scarcity of research on the exodus of other Northeast Asian-Americans such as Chinese and Japanese-Americans. However, as Cha, Kang, and Lee attest the "silent exodus" is not a phenomenon occurring only in Korean-American immigrant churches but is a familiar problem in all Northeast Asian-American immigrant churches (2006:10, 11).

The reasons for the exodus are numerous and multifaceted, but at the risk of oversimplification there are two primary causes. First, to many 2nd and 3rd generation Northeast Asian-Americans their parents' and grandparents' immigrant churches often feel more like an ethnic institution than a religious one (Kim 2004:24). This does not imply a wholesale rejection of Chinese, Japanese, or Korean cultures by the 2nd and 3rd generation. Rather it is about priorities. The perception of the 2nd and 3rd generation is that their parents' and grandparents' immigrant churches view the preservation of language, culture, and religious traditions as more important than discipleship (Chai 1998). Second, those in the 2nd and 3rd generation have non-Asian friends, neighbors, coworkers, and classmates whom they desire to reach but feel cannot since they assume that their friends would not be comfortable in a primarily Chinese, Japanese, or Korean church (Kim 2010a:109; Kim 2010b:141).

Although the 2nd and 3rd generations are leaving their parents' and grandparents' immigrant churches it does not imply they are entering the churches of the dominant culture. Many 2nd and 3rd generation Northeast Asian-Americans feel uncomfortable in the churches of the dominant culture because of feelings of being marginalized and not "quite fitting in." In reality Asian-Americans in general face marginalization in society

and struggle against the label of "forever foreigners" often even into the 5th generation. Such feelings leave 2nd and 3rd generation Chinese, Japanese, and Korean Americans existing on *the margins*. They do not feel comfortable in their parents' and grandparents' immigrant churches nor do they feel they belong in the churches of the dominant culture (Kim 2010b:2, 11, 141).

In response numerous 2nd generation Northeast Asian-American pastors are beginning to start independent churches that reach out to others who exist on the margins. Churches where there is a discernible footprint of their ethnic self but at the same time "challenging and blurring the spaces that distinguish 'ethnic' and 'mainstream'" churches (Kim 2004:101). The original focus of these churches was to reach out to other 2nd and 3rd generation Northeast Asian-Americans and their friends. These churches quickly realized that the statement, "and friends" meant becoming a more multiethnic/multicultural church since many of their friends were not Asian-Americans (Cha, Kang, and Lee 2006:141, 142).

Hispanic-American Churches

The Spanish-speaking population of America is extremely heterogeneous. According to the 2010 United States Census; 65% have a Mexican heritage, 9.1% a Puerto Rican heritage, 8.7% a Central American heritage, 5.9% a South American heritage, 3.5% a Cuban heritage, and 2.8% a Dominican Republic heritage (Rodriquez 2011:38, 39). Each Spanish-speaking country of origin "has its own political history and unique immigration pulls and pushes. Particular settlement patterns and different acculturation rates also contribute to this diversity" (Zuniga 1992:151). Typically "most Spanish-speakers choose to identify with their country of origin" (Rasi 2000:51), identifying themselves as Mexican or Salvadorian, etc. However, for the purpose of this paper, the term "Hispanic" has been selected to refer to the large group of Spanish-speakers from around the world who live in America—a group that though diverse, finds a place of common ground via a shared common language. Yet, it should be acknowledged that an internal debate is ongoing among the Spanish-speaking population regarding the use of the terms Latino and Hispanic (Ortiz 1993:23-26; Rodriquez 2011:260). There are scholars (Rodriquez 2011:22) who would argue that there is no such thing as a Latino or a Hispanic culture. Instead there is only an assortment of various and unique cultures, which just happen to share a common language.

Like Northeast Asian-American immigrant churches, Hispanic-American immigrant churches are also facing a challenge in retaining the 2nd and 3rd generation (Alba 2009:66). There are multiple and complex reasons

the 2nd and 3rd generations are leaving. However, there are two major contributing factors. The first is language. Native growth is now outpacing immigration in the population increase of Hispanic-Americans. Sixty-two percent of all Hispanics were born in the United States. Eighty-one percent of native-born Hispanics are English dominant, 35% are bilingual, and only 4% are Spanish dominant (Rodriquez 2011:40). These statistics have lead Alba, Logan, Lutz, and Stults to suggest that the overwhelming majority of Hispanics will be speaking only English by the third generation since this is the language of both school and socialization (2002:480).

The second contributing factor to the loss of the 2nd and 3rd generations in Hispanic-American immigrant churches is their patterns of socialization (Rodriquez 2011:41). They work, go to school, live in neighborhoods, and have friendships with non-Hispanics whom they desire to reach but cannot because they do not believe their friends would be comfortable in a Hispanic immigrant church (Ortiz 1993:83). On the level of socialization, marriage should also be taken into account. Thirty-two percent of 2nd generation Hispanics and 47% of 3rd generation Hispanics marry outside of their ethnic/cultural group (Rodriquez 2011:40). Unless their spouse is bilingual, going to a Spanish-dominant church does not seem to be an alternative.

However, just like 2nd and 3rd generation Northeast Asian-Americans, 2nd and 3rd generation Hispanic-Americans are not transitioning to churches of the dominant culture, where they too perceive that they will be treated as "outsiders" (Rodriquez 2011:35; Alba 2009:57). Hispanics, to varying degrees, have had to endure "the racial discrimination that plagues ethnic groups of color in the United States" (Rasi 2000:51). This has caused many 2nd and 3rd generation Hispanic-Americans to see themselves living in the "hyphen" between the center of Hispanic culture and the dominant culture. They feel they are viewed as second class citizens in Spanish dominant churches, because of their inability to speak Spanish well or at all and do not feel like they fit in churches of the dominant culture (Rodriquez 2011:35; Alba 2009:57).

Attempting to answer this dilemma several 2nd generation Hispanic-American pastors are capturing the vision that "the future is mestizo" (Elizondo 2000; Elliston 1992). They are recognizing that *mestizaje* is the greatest gift they can offer to a multiethnic/multicultural world. However, this necessitates a redefinition of what *mestizaje* is and can become. It is not the old *mestizaje* that according to Carrasco

> produced such a deep sense of shame in everything Indian and such an over exaggeration of everything European, but the new *mestizaje* which Hispanics are discovering and celebrating in the

> Brown Millennium extends to include all people because with the influx, input and involvement of Asians, Africans, Europeans, and Latin Americans into the complex interactions of the global city and especially the United States, the overall hue and cry will be shades of brown, black, white, red, and yellow. (2000:xvii)

In the spirit of the new *mestizaje* some 2nd generation pastors are planting churches for others who also live in "the hyphen." Churches where there is a perceptible Hispanic flair but through their creative and culturally relevant ministries are connecting with a multiethnic and multicultural audience (Gonzalez 1996:158; Ortiz 1993:106; Elizondo 2000:175, 176).

The Challenge of Retaining Millennials in African-American and Anglo American Churches

The challenge facing African-American churches and Anglo-American churches is the retention of millennials (18-25 years old). According to Rainer and Rainer (2008) more than two-thirds of church-going millennials drop out between the ages of 18-22. There are some studies (Calvin 2013) that suggest that Anglo-American churches are experiencing a much larger exodus of millennials than the African-American church (40% compared to 70%). However, no matter what the percentages are the fact that both African-American and Anglo-American churches are facing a challenge retaining millennials points to the need for new paradigms for ministry.

African-American Churches

It is important to keep in mind that the Black community is a multiethnic/multicultural one. Dulan points out that "from the perspective of external viewers, groups composed of persons of color are seen as one culture, rather than what in reality are multicultural groups" (2000:75). Thus, the term African-American should not be viewed as a generic term referring to the entire Black community; rather, it is a specific term referring to one of the ethnic/cultural groups that exists within the larger Black community.

African-American refers to Black Americans whose cultural roots are in Africa. The history of the migration of Africans to this country is vastly different from that of other ethnic/cultural groups. Africans did not choose to immigrate to America. They were forced from their homes, crowded into the hulls of slave ships, and transported across the Atlantic during the height of the transatlantic slave trade (1700-1808). Those who survived the journey were then sold into slavery on southern plantations. The majority

of African-Americans are descendants of the millions of Africans brought to the United States against their will as slaves between the sixteenth and nineteenth centuries (Willis 1992:121, 122). Thus African-Americans are "involuntary" minorities "who are "painfully aware of their disadvantaged status in comparison to native majority members" (Marti 2010:204).

African-American churches were not birthed because of the lack of a common language or the unique circumstances of a 1st generation immigrant group. Instead African-American churches developed as a necessary response to racism. Throughout its history the African-American church has played a central communal role. During pre-civil war years it provided a place where African-Americans could momentarily escape the horrors of slavery and post-civil war years it became a haven from institutional racism and a place to organize for social justice. Today it continues to provide a place for African-Americans who "operating in white professional or social settings have had to create a distinct persona or presentation of themselves. In the black church, for those few hours on Sunday or Wednesday night, African-Americans are free from such pretenses" (Calvin 2013). The communal role of the African-American church could be a major contributing factor to why the African-American church is losing fewer millennials.

However, the exodus of 40% of millennials is still an alarming figure. Most who exit are not transitioning to the churches of the dominant culture. A primary contributing factor is that Anglo-American churches do not seem to grasp the dynamics of institutional and systemic racism and oppression. Most Anglo-American churches focus only on individual sin while ignoring the corporate sins that exist in structural inequalities that affect and afflict the lives of African-Americans (Marti and Emmerson 2014:179).

African-American millennials who have left the African-American church find themselves caught in the in-between. They do not really relate to the "black culture of their parents, uncles and cousins" and they do not really feel a connection in the churches of the dominant culture (Marti 2005:189).

Anglo-American Churches

It is difficult to express the ethnic/cultural identity of Anglo-Americans. Sahlin captures this struggle. "What do we call the people who make up the ethnic majority in the general population of America? The United States census and most demographers label them 'non-Hispanic Whites.' Within the North American Division of the Seventh-day Adventist Church, administrators have come to refer to them as 'Anglos'" (2000:87).

Several reasons account for this. The term "Caucasian" often used to describe this group is not inclusive of all the people groups classified according to the U.S. Census as non-Hispanic Whites (such as those from a Celtic or Mediterranean background). The term "Euro-American" also is insufficient because many Hispanic cultures have their roots in southern Europe. It is also important to acknowledge that most members of this current ethnic majority would refer to themselves simply as Americans (Sahlin 2000:82, 83).

The ultimate determination to use the term Anglo-Americans is derived from the historic roots of the settlement of North America.

> The historic reality is that North America was settled several centuries ago by colonists from Britain, France, and other parts of Northern Europe. These colonists destroyed almost all of the native civilization, importing what soon melded into a unitary culture, with the catalyst of emerging nationhood rooted in the Anglo Saxon (Western) cultural history. The large numbers of Europeans who immigrated to America in the nineteenth and twentieth centuries 'melted' into this mainstream of American culture with its Anglo Saxon (Western) cultural history. (Sahlin 2000:83)

It should be noted as Waters (as cited in Kim 2010b:11) argues that the ethnic identity of Anglo-Americans operates differently than those of other ethnicities. For Anglo-Americans their ethnic identity is voluntary and generally symbolic and flexible. This is not true of any other ethnic group.

As noted earlier according to Rainer and Rainer (2008) more than two-thirds of church going millennials drop out between the ages of 18-22. There are numerous reasons for the exodus of millennials from the Anglo-American church; a discussion of all of them would be beyond the scope of this paper so only two will be briefly explored. First, millennials are disconnecting from the church because the church seems to be too exclusive (Kinnaman and Hawkins 2011:169-184). The second contributing factor is closely related to the first, the mono-ethnic makeup of the church. Being turned off by a mono-ethnic church is not a trait that is unique to only Anglo-American millennials. Rather it is a core principle embedded deeply within a postmodern mindset (Sweet 1999:391-394).

When Anglo-American millennials leave the church they do not typically explore other churches. Instead they simply become part of the "You Lost Me" generation (Kinnaman and Hawkins 2011).

Postmodernity

Postmodernity is the final force that is pushing the church towards a new paradigm for ministry particularly within urban settings. A massive

cultural shift has taken place in the 21st century as the modern world gives way to a postmodern world. Sweet refers to the cultural shift as a SoulTsunami. He visualizes it in this way:

> Sweeping in from the cultural sea, a mountainous wave of change threatens to wash the church away. It is a postmodern flood of mind-boggling techno-culture, problems your grandparents couldn't have imagined, and religious pluralism that embraces everything except spiritual absolutes. . . . We Christians can only choose on of three ways to respond to it. We can deny its existence—and drown. We can fight it—and lose. Or we can recognize the unprecedented opportunities it presents—and chart a course across the waters toward reformation. (1999: backcover)

One of the new courses that postmodernity is pushing the church towards is multiethnic/multicultural ministry. Postmoderns celebrate uniqueness and diversity. They believe that ethnic and cultural diversity must be the norm in the church. For most postmoderns, racial diversity is both the norm and something to be celebrated. Racial inclusivity in the postmodern world and racial exclusivity in the church suggest that something is amiss. Postmoderns hunger for a gospel that tears down ethnic/cultural walls. For postmoderns heterogeneity not homogeneity should be the kingdom growth mission of the church. It should be pointed out that with globalization postmodernity is not unique to one ethnic or cultural group but is cross-cultural (Sweet 1999:391-394).

In order to minister effectively to postmoderns, racial diversity needs to become the norm in the church. Until it does, the church will risk losing those in emerging generations who are turned off by any appearance of exclusivity. In order to be relevant to postmoderns, the church must listen to the voice of postmodernism that is calling it to truly live out the principles of the gospel within the boundaries of a multiethnic/multicultural approach to ministry.

3rd Spaces in Urban Places

> Third places, or "great good places," as the public places on neutral ground where people can gather and interact. In contrast to first places (home) and second places (work), third places allow people to put aside their concerns and simply enjoy the company and conversation around them. Third places "host the regular, voluntary, informal, and happily anticipated gatherings of individuals beyond the realms of home and work. Main streets, pubs, cafés, coffeehouses, post offices, and other third places are the heart of a community's social vitality and the foundation of a functioning democracy. They promote social

> equality by leveling the status of guests, provide a setting for grassroots politics, create habits of public association, and offer psychological support to individuals and communities. (Oldenburg 1999:backcover)

In order to make churches in urban centers the heart of the community's religious vitality and a place of equality for those who live in the "margins," the "hyphens," the "in-betweens," and the "you lost me generation," visionary pastors are "demonstrating that in today's society particularly in ethnically diverse urban centers there are hybrid third spaces to inhabit." They are transitioning or planting churches that are "challenging and blurring the boundaries that distinguish 'ethnic' and 'mainstream' religion" (Kim 2010b:101).

In order to understand the impact of 3rd spaces in urban places, a brief overview of two selected multiethnic/multicultural churches that are representative of the two primary approaches to creating third spaces will be given. Attention will be given to the ethnic/cultural background of the founding pastor, the ethnic/cultural makeup of the congregation, and the churches approach to the complexity of ethnic/culture issues that can arise in a multiethnic/multicultural church.

Mosaic

Mosaic is a thriving multiethnic/multicultural church in Los Angeles, California. Notice what makes this church so unique:

> First Mosaic is a multiethnic church with three dominant ethnicities (White, Hispanic, and Asian), none of which is in the majority. This is notable since biracial churches are rare, and multiethnic churches even more so, and large ethnic ones (700+ attenders) even rarer. . . . Second, the congregation of Mosaic is young . . . the average age of visitors . . . [is] twenty-six. (Marti 2005:55)

Marti's observation suggests that Northeast Asian-American millennials in "the margin," Hispanic-American millennials in "the hyphen," and Anglo-Americans from the "you lost me generation" are finding a third space at Mosaic.

The lead pastor of Mosaic, Erwin McManus, is a 2nd generation Hispanic-American from El Salvador. Erwin became the lead pastor of Mosaic in 1993. When he took over the church it was not Mosaic, it was the Church on Brady. However, events in 1997 would alter not only the name but also the demographic mix of the church. A new evening service called Mosaic targeting young adults grew from twenty to over four hundred in a six-month period. Mosaic, a name that the Church on Brady would come to adopt is a fitting metaphor for the changing demography of the church,

as it transitioned from primarily an English dominant Hispanic-American church to a multiethnic/multicultural church (Marti 2005:38-57).

On its website Mosaic unpacks the intended metaphor of their name:

> We are a community of faith of Jesus Christ, committed to live by faith, to be known by love, and to be a voice of hope. The name of our community comes from the diversity of our members and from the symbolism of a broken and fragmented humanity, which can become a work of beauty under the artful hands of God. We welcome people from all walks of life, regardless of where they are in their spiritual journey. Come to MOSAIC, and discover how all the pieces can fit together! (About Mosaic n.d.)

As noted earlier Mosaic is attracting Asian-Americans, Hispanic-Americans and Anglo-Americans in large numbers. However, it is not attracting African-Americans. There are various reasons why African-Americans make up only 1.7% of those who attend Mosaic and why many individuals in the African-American community view Mosaic as being the "assimilated white culture" church (Marti 2005:161). One reason is "the wide chasm between Mosaic music and Black music" (Emerson and Woo 2006:140). Unable to relate to the music, African-Americans find it difficult to worship at Mosaic. The second reason is the perception that like many Anglo churches Mosaic places the blame for inequality on individuals while ignoring institutional and systemic racism (141).

Mosaic employs a colorblind approach to the complex issues of ethnicity and culture. In the colorblind approach racial differences and diversity is purposefully ignored. This raises the debate about the relationship between religious identity and ethnic identity and how congregational structures promote ethnic reinforcement and ethnic transcendence (Marti 2010:212). Marti argues that

> it appears that in order to accentuate "diversity" as a value it is necessary that congregational leaders emphasize ethnic specificity at the same time religious unity is being urged. In other words, an emphasis on both ethnic transcendence and ethnic reinforcement is required to attract and retain African Americans into a multiracial congregation. The congregation must reinforce the distinctive culture of African Americans as a racial group. Many African Americans value their racial specificity more than diversity and fail to see the emphasis on diversity in the congregation as a haven but rather as ignoring aspects of the black experience they believe should not be neglected. (212)

With a focus almost exclusively on ethnic transcendence Mosaic does not generally attract or retain African-Americans.

Wilcrest Baptist Church

Wilcrest is a flourishing multiethnic/multicultural church in Houston, Texas. The lead pastor, Rodney Woo, is one-quarter Chinese and married to a 2nd generation Hispanic-American. He came to Wilcrest in 1992, arriving at a time when church attendance had dwindled from 500 to 200. Of the 200 attendees 98% were Anglo-Americans (Wilcrest Baptist Church & Dr. Rodney Woo—The Color of Church n.d.)

Soon after his arrival Pastor Woo led the church to adopt the following vision statement: "Wilcrest Baptist Church is God's multiethnic bridge that draws all people to Jesus Christ, who transforms them from unbelievers to missionaries" (Wilcrest Baptist Church n.d.). It was a huge leap of faith for a predominately Anglo church. However, that leap of faith was rewarded. Through their shared vision Wilcrest has grown to a congregation of 450-500 people representing forty-four countries. The composition is composed of 35% Anglo-Americans, 35% Hispanic-American, 25% African and Caribbean-American, and 5% Asian-American (Wilcrest Baptist Church n.d.)

Wilcrest Baptist Church employs a color conscious approach to the complex issues of ethnicity and culture. Ethnic differences are openly discussed and institutionalized into the vision and the culture of the church. Woo preaches on racial themes, the leadership of the church is diversified, and different cultural forms and expressions are incorporated into the worship service (Emerson and Woo 2006). The balanced focus between ethnic reinforcement and ethnic transcendence is potentially one of the reasons that Wilcrest is attracting and retaining a significant number of African and Caribbean-Americans.

Emerging Insights

Mosaic and Wilcrest represent the two primary approaches to establishing 3rd spaces in urban places. The color blind approach and color conscious approach are both effective in attracting and retaining Anglo, Asian, and Hispanic-Americans. However, only the color conscious approach is effective in attracting and retaining African-Americans within a multiethnic/multicultural church.

Another insight that begins to emerge is the potential effectiveness of Northeast Asian-Americans and Hispanic-Americans in developing 3rd places. This is why the Presbyterian Church USA and the Evangelical Covenant Church are recruiting 2nd generation Northeast Asian-Americans to develop multiethnic/multicultural churches. It is also based on a growing recognition that because of "longstanding racial tensions in mainline denominations . . . Caucasians cannot effectively be the leading agents in building multiethnic/multicultural churches" (Kim 2010b:153).

Second generation Northeast Asian pastors are beginning to realize that they are "strategically positioned to serve as a bridge for long standing racial divisions in the American church. . . . Because they also belong to a racial minority they can serve as a much needed racial reconciling agent" (153) Yoon, as cited in Kim, puts it this way:

> Our church is one of the first multiethnic church plants. They [the denomination] are very interested in young people like me. We [2nd generation Korean-Americans] could very well be the answer to a pressing need . . . [for] more multiracial churches and racial reconciliation among American Christians. (2010b:153)

Second generation Hispanic-American pastors who are embracing a new vision of *mestizja* are recognizing that "Hispanic churches that target native born English dominant Latinos are uniquely positioned to be the primary proponents of 'multicultural America's future.' Missionally, [such churches] stand well situated to embrace the challenge of creating ethnically and racially diverse churches" (Ortiz 1993:106).

Conclusion

In addition to the gospel mandate, the coalescing forces of demographics, the challenge of retaining the 2nd and 3rd generations in immigrant churches, the exodus of millennials (18-30) from the African-American and Anglo-Americans churches, and postmodernity have the potential to reshape urban ministry in the 21st Century, making it the century of the multiethnic/multicultural church. This does not imply that there is no longer a need for first generation immigrant churches. As long as immigration continues to happen there will be a need for language specific immigrant churches.

In response, 2nd generation Northeast Asian-Americans and Hispanic-Americans are "forming and inhabiting 3rd spaces that are challenging and blurring the spaces between ethnic and mainstream . . . Demonstrating that in today's racially and ethnically diverse urban centers there are hybrid 3rd spaces to inhabit" (Kim 2010b:101).

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