



## CityPeace Vision & Mission / Everything

Lansdale and Central Montgomery County

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/ With the change of location from Upper Darby to Lansdale, the change from the city to the suburbs is a major shift. Though the ethno-demographic is similar, Upper Darby is comparatively a transitional exurb, as Lansdale and surrounding area is the suburban endpoint. To go along with this change, the term city here is being used broadly referring to the "metropolitan Philadelphia area" and the "edge city" that the intersection of Routes 202 and 309 have become. /

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## Vision & Mission

The CityPeace vision is for a church of the emerging generations of immigrants living in Lansdale and central Montgomery County, on the northern suburbs of Philadelphia. For them to advance life in America and for the wider metropolitan area, it will require the church community engaged in neighborhoods, schools and workplaces. The church will be a plant of CityNet Ministries and the North America Presbytery (KAPC).

### A People and a Place

CityPeace accepts responsibility for the rapidly growing multiethnic, English speaking second generation young people of immigrant parents as well as families in the area so that every man, woman, boy and girl in this place has a repeated opportunity to hear, see, and respond to the Gospel of Jesus and His Kingdom. With the model of being community-based and organically multiethnic,<sup>2</sup> CityPeace is to “connect the ripples in the pond”<sup>1</sup> for the generations experiencing transitions:

- Transition from one life-stage to another—children to youth, youth to college, singles to married, etc. (Community)
- Transition from the first immigrant generation to the second and third generations—a common narrative thread. (Multiethnic)

There are established churches ministering to longtime residents and some first generation immigrants in central Montgomery County. However, ministry to the succeeding, emerging generations are limited. This may be the case as (1) immigrants are not established or readily connected to neighbors or church; (2) existing churches, even some of the newly established, are constrained by cultural, ethnic or purpose; (3) the children of immigrants are less visible as a group (Mission to North America, Oct 2005 paper). If there are churches for a particular immigrant community, the English-speaking children of first generation immigrants wrestle with ethnic identity, worship language, and with the need for English-speaking leadership.

This vision and mission is to gather God’s people among the immigrant generations so that they will experience the gospel, to be a counter-culture community, to renew families, neighborhoods and wider city. This is CityPeace’s “people consciousness.” This is who *we* shall be.

### Lansdale, Central Montgomery County

Montgomery County is the third largest county by population in Pennsylvania. With the increased immigration to the greater Philadelphia area, and Philadelphia’s continual loss of population from the city to the surrounding suburbs, Montgomery County’s immigrant population has burgeoned in the last ten years. Despite the decrease in overall population of the city of



Philadelphia, “the 1990s marked an increase in the immigrant population in the metropolitan area.... Between 1992 and 2001, it gained 131,000 immigrants.”<sup>3</sup> The metropolitan Philadelphia population is 5% foreign born (9% of the city population). Data by the Bureau of Citizenship and Immigration Services (BCIS) show that “the Philadelphia metropolitan region attracts a larger share of immigration from India, Southeast Asia, China, and parts of Eastern Europe than the national average.”<sup>4</sup> The largest groups of foreign-born in Philadelphia are those from Vietnam, Ukraine, China, India, and Jamaica. Outside of immigrants of Latin America, Asians are the highest represented immigrants.<sup>5</sup>

Central Montgomery County is concentrated with immigrants especially Indian, Korean, Chinese, African and Hispanic. This population is projected for further growth.

This is CityPeace’s “place consciousness.” This is where *we* are and hope to be.

### The Heart’s Burden

I resonate with reaching this population in the wider city for this is my personal narrative history. Born to a Korean pastor’s family, my parents ministered in and around Philadelphia for 30 years. I grew up in the city proper, attended Central High School, studied 8 years in Boston, all the while directing a summer camp for Korean-American children and youth in the greater Philadelphia area (since the late 1980s). I graduated M.A. in Christian Education from Gordon-Conwell Seminary and returned home to complete the M.Div. and M.A.R. in Counseling from Westminster Seminary. Currently, I am a D.Min. (Counseling) candidate at Westminster. I had the opportunities to serve with Korean Presbyterian Church of Boston, Cherry Hill Korean Church, First Presbyterian Church of Brooklyn, Jubilee Church (as part of the planting team of pastors), Chinese Christian Church & Center, and Emmanuel in New York City while in the Redeemer Fellows Program (2005-06).

My call to ministry was in the context of ministering to the emerging generations in Philadelphia. Yet, the CityPeace vision stretches my comfort zone. For I though I am comfortable ministering with Korean-Americans (and there are continual needs with many prodigals once church) there are many other English-speaking generations without church. It is for them that CityPeace is planted.

### Support

I am seeking support for five years of outside funding for the CityPeace project. Support is being received by CityNet Ministries Inc., P.O. Box 35189, Philadelphia, PA 19128. (Citynetphilly.org)

For further information email: [fujikim@gmail.com](mailto:fujikim@gmail.com) / cell: 215-776-1010.  
And more information is available at [citypeace.net](http://citypeace.net).



## Vision

The vision is composed of multiple components—the Purpose (Values), the Mission, and the Basic Strategy.<sup>7</sup> For this initial introduction, here is the first component.

### Purpose

The CityPeace **purpose** is to be a church, a counter-culture community in the city, as a sign and presence of God’s Kingdom. So that the emerging generations of immigrant generations will be renewed spiritually, personally, socially and culturally, for a greater city. God’s Kingdom, established in the person of Jesus, provides both the joy of the gospel and the power for reconciliation.<sup>8</sup> We are especially for those who have yet to experience the gospel or had previously rejected gospel presentations possibly due to some obscuring of the gospel.

### Values: the Gospel

The essential **values** are summed up in *Jesus’ gospel of the kingdom in the city*. First, the gospel of *Jesus* addresses all, believers and nonbelievers, as the gospel renews persons. Though religion says that because we obey God saves us, the gospel says that God saves us through Jesus’ work so that believers can obey. Irreligion argues that all should live freely, however the gospel reminds that life without God is real slavery to desires, others, things. It is a personal relationship with Jesus that one experiences true freedom.

[Most of this paragraph is quoted or paraphrased from Dr. Tim Keller.]

The gospel of *the kingdom* brings God’s redeeming power to all of life. The gospel is not only for individual forgiveness of sin, but Jesus’ saving work on the cross—death and resurrection—is also a new paradigm contrary to the world’s ways and values. It gives life through death, wins through losing, achieves power through weakness and service, comes to wealth via giving all away. This paradigm is so contrary to the world that it creates an alternate kingdom (city) with a complete reversal in regard to the values of power, status, wealth. The world’s values inherently resists the power and authority of God. (This is sin.) The result is the unraveling of the fabric of the created order. The kingdom of God, then, is the entrance into the world of God’s ruling power in Jesus, Lord of salvation and creation. That power will heal and “re-weave” all of creation back together, spiritually, psychologically, socially and even physically. Relationships between races and classes, between individuals, and between man and God are healed and re-woven into one fabric again to the degree that they come under the authority of Jesus, through his Word and Spirit. The gospel of the kingdom creates an alternate community, to save one generation from elevating cultural identity as ultimate, and the emerging generations from cultural (and personal identity) disintegration by assimilation.



The gospel is *for the city*, for its renewal in justice and mercy. As a king restoring a kingdom, Jesus not only reconciles spiritual alienation from God but also social alienation of prejudice as well as material alienation of poverty. The CityPeace community is to share the peace (*shalom*) and justice of the gospel with the wider city community, to renew and enhance others' lives through work, arts, service and family life. To address the social and living issues in a dynamic exurban and suburban environment, greater partnerships for health and social concerns will be formed with those already serving the community. We are not only to preach the gospel for a counter-culture community but also to posture the gospel together in the wider culture. We do this by missionally incarnating the gospel in our web of relationships that has become more culturally diverse than previous generations ever imagined.

The gospel's work of the Kingdom and renewal of the city and community are best accomplished through continuous, strategic church planting.<sup>9</sup>

#### Notes

1 Samuel Escobar, PCA MNA Paper, "Ministering Among the Changing Cultures of North America," October 13, 2005. As a promoter of the good news of Jesus, I see the transitions can be positive: "Such people in transition are open to becoming believers, ready to assume a faith in a personal way."

2 Tim Keller, Redeemer.

3 Fels Institute of Government (University of Pennsylvania, School of Arts and Sciences), "Recent Trends in Immigration to Philadelphia, Pennsylvania: Who Came and Where Do They Live?"

4 Ibid.

5 "The Philadelphia region has attracted around 3% of the Indians coming to the United States over the past ten years, the highest consistent share for a large immigrant group. The Philadelphia area generally attracts around 2% of Vietnamese and Chinese immigrants each year. Chinese have remained remarkably consistent at that level, while Vietnamese rose as high as 3% and fell as low as 2% over the period studied. All told, 11,161 Vietnamese and 9,983 Chinese moved to Philadelphia during the period studied." See also the study "Dynamics of Ethnic Identity: Three Asian American Communities in Philadelphia," Jae-Hyup Lee.

7 Redeemer Church Planting Center, *Church Planter's Manual*, 113f.

8 If this church plant was for some Christian friends and me, it is better not to plant—there are abundant church options. (If the unsaid rationale for planting a church is a belief that one's version of the gospel simply provides a better church alternative for Christians in the area then one's gospel is not powerful enough! That version of the gospel takes already good people and makes them nicer; shifts Christians around supposedly better programs. However, the gospel is not just about convincing Christians that church can be better.) The true gospel is powerful to save non-believers (and prodigals) who suppress the truth and entrenched in a hostile culture and life counter to the gospel. The nature of the gospel is for those foreign to faith. "For the Son of Man came to seek and to save what was lost" (Luke 19:10).

9 "One cannot be a missionary church and continue insisting that the world come to the church on the church's terms. It must become a "go" structure. And it can do that only when its concerns are directed outside itself toward the poor, the abused, and the oppressed. The church must recapture its identity as the only organization in the world that exists for the sake of its nonmembers." Harvie Conn, *Evangelism: Doing Justice and Preaching Grace*.



## The People

As population shifted in the past few decades, churches have generally either moved with their constituents or stayed in the neighborhood with hopes to maintain the spiritual stronghold unable or unwilling to address new residents. Such strategies neglected the opportunities in the ever-changing populations in the city or (ethno)burbs. Hence, new churches are needed to reach the generations of immigrants. According to one population survey,<sup>10</sup> “immigrant children and U.S.-born children of immigrants are the fastest growing segment of the population of children, accounting for nearly 20 percent of all children in the United States.” And every ethnic group faces “declining church participation of [its] second and third generation.”

A 2005 paper of the PCA Mission to North America foresees the critical need for ministry to second and third generations of immigrant families.<sup>11</sup> Immigrants develop a new culture different from the culture of origin and continue to experience cultural shifts with each subsequent generation. In past waves of immigrations, the “groups either settled into largely isolated cultural pockets, usually in the major cities, or they assimilated into the mainstream without substantially affecting it.” However,

the methods which we are accustomed to using [to reach immigrants] fail because the new immigrants for the most part do not form pockets of homogeneous culture similar to that of their experience in their countries of origin. Neither do they assimilate uniformly into American culture, forming a simple and easily defined third culture.”

Our natural inclination is to address most vigorously the need for the advancement of the Gospel among the first generation of new immigrants. They are highly visible to us, because their language and customs are different. But David Moran makes this observation, which most of us do not readily see: “...the fastest growing—and for ministry most neglected because they are not as visible—are second or third generation, English dominant, and suburban [non-Anglo ethnic groups].”

...Our method requires multiple approaches to multiple and ever-changing cultures within each people group. This is highly complicated and there is no missiological manual already written; the North American Church must write that manual (today, other denominations are ahead of the PCA in this), and the manual’s content will be everchanging.<sup>12</sup>

The CityPeace mission is to present the gospel, in word and deed, into a cultural context that has been “invisible to the church” and that has little knowledge of or connection to the church. This description can also apply



case in the postmodern context (normally Western, and may I say European) and especially salient to the immigrant generations who emerge generally from a non-Western *and* non-Christian culture. They may be more religious as compared to the secular-modern, Western cultures and unfamiliar with the church. In being missional to a non-churched, pluralistic society, missionaries to Eastern people-groups have been dealing with the same issues for generations.

The hope is to reach the immigrant generation, for them to experience Christ, and “connect the ripples” among their emerging generations. This is CityPeace’s “people consciousness.” This is who *we* are and hope to serve.

### Why Connect the Ripples?

In nearly two decades of Camp and church ministry to children, youth, college and single professionals, as they “graduated” from high school, college and entered the marketplace many neglected the church community or disregarded their faith in Christ. (Of those once churched, many have chosen not to return possibly having confused cultural obligations of the first generation with the gospel.) The transition from one lifestage to another have been proverbial stumbling blocks, spiritually and socially, for believers and lost opportunities for non-believers to consider the gospel. The “ripples” were many times lost. An aspect of the CityPeace vision is to provide a church connecting the ripples, to share the gospel, for the immigrant generations in America maturing into adults and parents. Those in one lifestage will help others in subsequent stages.

The model of church community is to bind the common thread of the children among emerging generations of immigrant groups. Each group has a unique history of origin, sometimes at odds with other ethnic groups. Yet, common among them are the life narratives emerging in America. The transition from a more traditional (immigrant, conservative) generation to a postmodern America is fraught with struggles. The life narratives are strikingly similar be they Chinese-American, Korean-American, Indian-American, Haitian-American, West African-American to even Eastern European, or those from small, rural America coming to the Philadelphia “metropolis.” It is not just a Korean-American experience.<sup>13</sup> As the gospel guides a re-ordering of ethnic and cultural identity and relationship with others, a new community is formed that will better our community.

As a church engaging the second and third generations, the first generation would be of concern as they quietly experience cultural disruption and attempt to comprehend the cultural shifts of their children. The CityPeace community will work to reconcile the first generation with subsequent generations as both feel alienated from one another as well as from the wider culture.

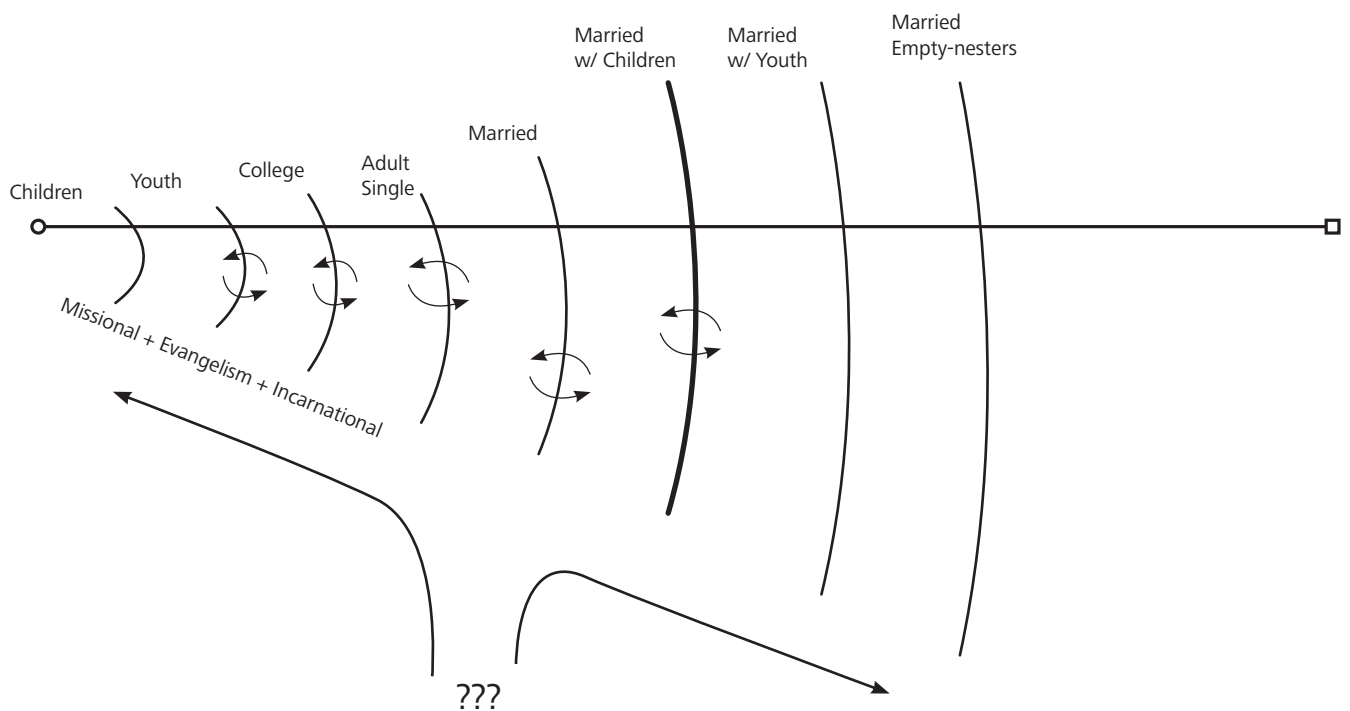
God’s heart is for the generations in Philadelphia, in transition, in life and culture. This is our heart’s *burden and vision*.



## People: Generational Connections

- Which group(s) do we reach first? In order to be a church that produces the fruit through the generations
- Which group is most stable while being able to be missional about all of the groups?
- Initial justice and mercy concerns need not be tied to the primary group we're trying to reach.

How do we connect the ripples in the pond?



New Families → New Kingdom Family  
 [ less about us;  
 but about the kingdom ]

