

THE GREAT COMMISSION OF CHURCH LANDSCAPES

by

SEAN MICHAEL HUFNAGEL

(Under the Direction of Katherine Melcher)

ABSTRACT

In response to the current lack of ecological responsibility and social function within outdoor spaces surrounding megachurches, the following research investigates how megachurch landscapes can become environmentally responsible, mission-oriented ministry tools. This research presents a justification found in Genesis Scriptures for Christians to steward the earth and allow nature itself to play a role in spiritual revelation. Through collection and coding of mission statements from fifty of the largest Protestant churches in the United States, a framework reveals six ministry concerns toward: the Public, Christians, Appeal, Common Good, God and Self. Connecting these mission concerns to a survey of contemporary landscape architecture projects featured in *Landscape Architecture* magazine reveals landscape architecture's potential to repurpose church landscapes into biblically relevant, mission oriented, and environmentally responsible community assets.

INDEX WORDS: Landscape Architecture, Megachurch, Mission, God, Genesis, Environment, Stewardship, Church, Creation, Bible, Nature, Christian, Ministry

THE GREAT COMMISSION OF CHURCH LANDSCAPES

by

SEAN MICHAEL HUFNAGEL

Bachelor of Fine Arts, Mississippi State University, 2003

A Thesis Submitted to the Graduate Faculty of The University of Georgia
in Partial Fulfillment of the Requirements for the Degree

MASTER OF LANDSCAPE ARCHITECTURE

ATHENS, GEORGIA

2013

© 2013

Sean Michael Hufnagel

All Rights Reserved

THE GREAT COMMISSION OF CHURCH LANDSCAPES

by

SEAN MICHAEL HUFNAGEL

Major Professor: Katherine Melcher

Committee: Marianne Cramer

Wayne Coppins

Melissa Tufts

Electronic Version Approved:

Maureen Grasso
Dean of the Graduate School
The University of Georgia
May 2013

DEDICATION

This thesis is dedicated to my wife Sarah
whose courageous spirit to follow,
unrelenting strength to endure,
and tender compassion to encourage
has made this whole academic journey possible;
and to my little girls,
Whitney, Haley, and Ellie,
for their healthy future
and their ability to see God through nature with marvel.

Certainly it is more important to lead a soul to Christ than to plant a garden, but the planting of the garden can be as holy an act as the winning of a soul. – A.W. Tozer (Tozer 1982).

We inherit the earth, but within the limits of the soil and the plant succession we also rebuild the earth — without plan, without knowledge of its properties, and without understanding of the increasingly coarse and powerful tools which science has placed at our disposal, we are remodeling the Alhambra with a steam-shovel.— Aldo Leopold (Leopold, Callicott et al. 1991).

TABLE OF CONTENTS

	Page
PREFACE	1
Personal Motivation and History	1
A Note Regarding Christians and the Bible.....	2
CHAPTER	
1 INTRODUCTION.....	4
Current Condition of Megachurch Landscapes	4
A Biblical Warrant for Change.....	10
Interference with Existing Mission Strategy.....	19
General Limitations of Thesis.....	20
Chapter Summaries.....	21
2 METHODOLOGY AND LIMITATIONS.....	23
Autoethnographic Viewpoint.....	23
Church Missions	24
Landscape Solutions	27
3 MISSION CODING ANALYSIS	29

4	A MISSION-FOCUSED LANDSCAPE.....	33
	Toward Public.....	34
	Toward Christians.....	54
	Toward Appeal.....	60
	Toward Common Good.....	74
	Toward God.....	84
	Toward Self.....	90
	Mission Summary.....	96
5	CONCLUSION.....	102
	REFERENCES.....	109
	APPENDICES	
	A MISSION/VALUE STATEMENTS FROM 50 LARGEST CHURCHES.....	119
	B MISSION AND ARTICLE CODING WORKSHEET.....	139

PREFACE

Personal Motivation and History

The first mention of color in the Bible is written in Genesis 1:30, “I give every green plant for food” (New International Version). The first chapter and only thirty verses in, Bible readers are introduced to the color green, yet any casual observer to the thousands of churches within every U.S. city or township would be hard pressed to discover anything *green* about church.

To understand my motives in writing this thesis, one must understand how my spiritual faith and landscape architecture studies have collided. I grew up in the Protestant Christian tradition and my faith continues to be a core value and directive force in my family life and professional career. My earliest memories of church membership take place in a neighborhood-scale Presbyterian Church in Germantown, Tennessee. Most of my early spiritual awareness and salvation unfolded at First Evangelical Church, a 1,300 member, city-center church I called home for over ten years. From there, size and stature of my church homes have continued to grow bigger (Fellowship Bible Church; Little Rock, Arkansas; 6,000 members), bigger (Hope Church; Cordova, Tennessee; 7,500 members) and bigger (Athens Church; part of the Northpoint Community Church network; 30,000 weekly attendance). Each of these religious centers offered something unique, but all centered around biblical exegesis study and all were *BIG*. Therefore, the focus of this text reflects my religious history experienced in Bible-based megachurches.

As a professional graphic designer, my work at various design firms focused on religious institutions, community-scale and big-business non-profits, and faith-based ministries. My creative pursuits were fully devoted to helping ministries attract, teach and serve Christians and the general public. While working for Ducks Unlimited National Headquarters, my design experience

focused on ecosystem conservation; this served as a tipping point away from print and web design toward landscape architecture. I realized the power of design with land as the canvas. My professional work in Memphis culminated in web and print design for Hope Presbyterian Church.

Even though I've journeyed to church nearly every waking Sunday morning of my life and I've spent nearly my entire graphic-design career promoting and serving the church, working full-time within church walls, walking its halls, rooms and parking lots, revealed a new side of the church. My daily presence within this megachurch coupled with my landscape architecture aspirations exposed a disconnection with neighboring communities, lack of environmental responsibility, energy waste, over-sized parking structures, and most of all, its dysfunctional use of green space. A defining purpose in my MLA study was to inspire and educate churches, particularly the familiar megachurches with their inherent influence and reach, to return to the *green* roots of Genesis 1:30.

A Note Regarding Christians and the Bible

With a motive to show how landscape architecture can serve Christian megachurches (2,000 or more average weekend attendance) interested in mission-oriented, environmental reform, this thesis presents a biblical justification. The Christian community regards the Bible as Holy Scripture and a theological source for ethical guidance.

In this thesis, all scriptures are referenced from BibleGateway.com (BibleGateway.com 2011) and quoted from the New International Version (NIV) translation¹. Justification for using the NIV is rooted in its wide reach (best selling translation in 2012 (The

¹ Not all Christians churches cite or promote the New International Version. Clarifying the translation of choice for a particular church would be helpful in presenting any sort of biblical foundation for landscape projects. Any scriptures cited in this writing can be easily converted to another translation by visiting their original source, www.biblegateway.com.

Association for Christian Retail 2012) with over one hundred million copies in circulation (Gutjahr 2011)), and scholarly review by The Committee on Bible Translation (CBT), “an independent body of Old and New Testament scholars, generally representative of the denominational and theological diversity represented in English-speaking, international, evangelical Christianity” (Zondervan 2011). This translation has become a popular choice among megachurches built on relevant, accessible language.

CHAPTER 1

INTRODUCTION

This introduction builds an argument to consider professional landscape design as an expression of Christian beliefs and missions. Three critical observations formulate the significance for this research. The current church landscape condition:

1. does not communicate a physical commitment to environmental concern, evidenced by its lack of social, ecologic, economic, functional, and inspirational design and limitation to small scale reform,
2. does not communicate a reverence to a creator God or a value in His creation, and
3. interferes with a church's ability to communicate and execute its existing mission strategy.

This research thesis examines an exegetical Biblical foundation for Christian megachurch response. Limited to one viewpoint and offering a single interpretive vision for ministry landscapes, it is recognized that other viewpoints and effective strategies exist.

Current Condition of Megachurch Landscapes

Direct observation of the current condition of megachurch landscapes of the author's current and past attendance suggests a lack of concern for social engagement, ecologic and economic responsibility, diversity of function, and inspirational aesthetic.

Athens Church, the author's current church home, is a renovated Wal-Mart, a reuse of an existing structure and a cost-effective purchase. Athens Church is flanked by 700,000 square feet (38 acres) of asphalt (Figure 1), approximately 1,600 parking spaces yet outdoor seating is limited to only three benches along an exterior front wall. There is no shaded respite from the summer heat. Few "living" beings flora or fauna inhabit this outdoor space for the remainder of the 160 hours of

the week separate from Sunday morning and afternoon. It is hard to argue Athens Church landscape offers any community use or social service outside of parking cars one day a week.



Figure 1. Athens Church Parking, SOURCE: GOOGLE MAPS.

Similarly, Hope Church in Cordova, Tennessee has a vast area of outdoor space devoted to economically wasteful and ecologically harmful paved surfaces. To accommodate its visitors, nearly 60 percent of Hope Church’s 53-acre campus (Figure 2) is covered by impervious surface (30 acres). Memphis experiences 55 inches of annual rainfall, which on this impervious area means 40 million gallons of water per year (“Rain Collection Calculator” 2011). To illustrate this number conservatively, every visitor to Hope Church, nearly 7,500 per week (Kelley 2013), could bring and dump 100 gallons of water every time they walked through the door, each and every week. Ecologically, these same impervious surfaces contribute to the number one cause of stream impairment in urban areas (Center for Watershed Protection 2012). Not only does this untreated water become someone else’s problem as it travels to an unknown destination, its displacement neglects the valuable on-site reuse potential, either within the building or within the

landscape. Hope Church does have a series of sizeable foundation gardens that offer a natural reprieve to the asphalt and concrete, but the plant selection is heavily reliant on annual replanting, copious irrigation and fertilization. Since churches rely on donations to meet their annual budget expenditures, the return on this investment through these minimally used lots, uncollected and unmitigated water resources and heavily maintained plant communities is questionable. The money spent, literally, is running down the drain.

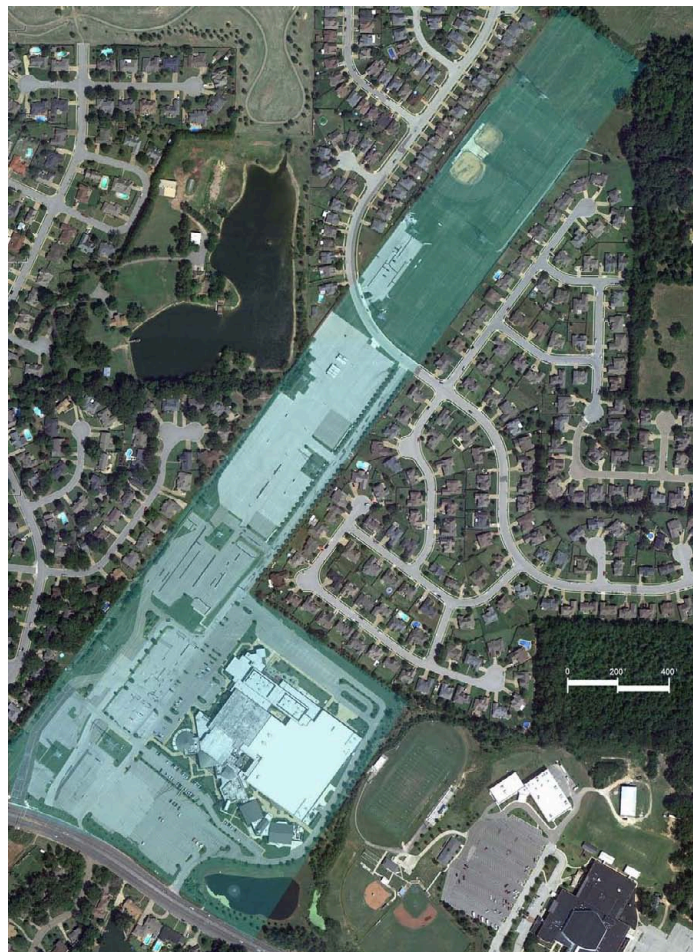


Figure 2. Hope Church Property, SOURCE: GOOGLE MAPS.

Another Memphis megachurch, Bellevue Baptist Church (Figure 3), a major player in Memphis religious circles, has used its 300 acres with little functional diversity, aside from providing the community with ample sports fields and team opportunities (Figure 4). Rough

calculations indicate that 133 acres are continuously trimmed to maintain a turf dominant landscape. Within its 40 acres of parking lot, 43 trees exist (Figure 5), a quartered tree (.27) for every quarter acre (an average Memphis suburb residential lot size). While turf has its own functional value, in this site's recreational play spaces, outside that purposeful use, the expanse of mown grass holds little value and is expensive to maintain.



Figure 3. The glamour shot of Bellevue Baptist Church (SOURCE: <http://www.bellevue.org>).



Figure 4. Bellevue Baptist Church Total Acreage, SOURCE: GOOGLE MAPS.

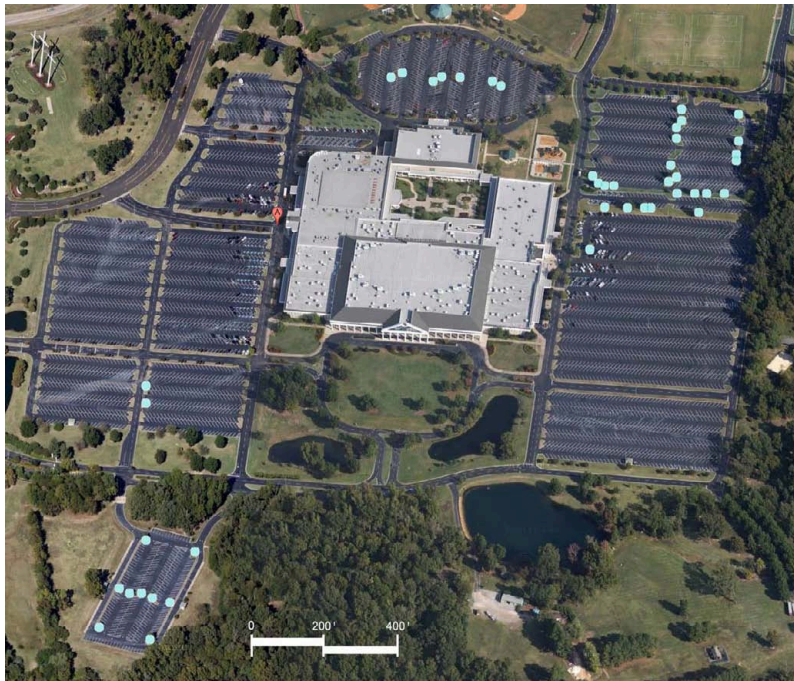


Figure 5. Bellevue Baptist Church Parking Trees, SOURCE: GOOGLE MAPS.

In this author's opinion, landscape architecture, with its historical and innovative best practices, can render this land productive through agriculture,² water harvesting, energy production, and many other methods. Tangible products to be consumed or sold could generate revenue for church ministries or directly provide fruit, vegetables, or meats for local food banks. Simply converting to a less managed plant variety or returning some of these in-between spaces to forest could greatly reduce facility expenditures, indirectly providing funding for additional ministry efforts.

Lastly, the majority of church landscapes are aesthetically sterile. In the Southeast, there is often the predictable handful of crepe myrtles, yaupon hollies, pansies, lantana, some Knock-out™ roses and Bradford pear trees. There seems to be a palette of typical plant material that lacks concern for compositional texture, color, and movement. This lack of aesthetic design can be found in the number of award-winning church landscapes. In a keyword search for *church*, *religion*, *religious*, *temple* or *mosque* within ASLA awards for the past 10 years (2003-2012) (ASLA 2013), three projects and only one in the past nine years, received any *Honor Award* or *Award of Excellence*: 2009, Westminster Presbyterian Church, Minneapolis; 2003, Christian Science Center, Boston; and 2003, Church of Jesus Christ of Latter-Day Saints, Salt Lake City. A similar search with keywords: *school*, *college*, and *university*, yielded 24 honored projects suggesting the creativity and inspiration that once existed in church properties and gardens such as the Garden of Eden, Babylon, cloisters, and cemeteries is now absent.

Athens Church, Hope Church, and Bellevue Baptist are not unique. The lack of apparent social connectivity, the economic and ecological waste, and the predictable uniform aesthetics are typical across the United States' rural and urban contemporary fabric. From an outside point of view, one can only wonder if the church: first, cares about people; second, recognizes ecosystem

² Suggested Reading:
Scripture, Culture, and Agriculture : an Agrarian reading of the Bible (Davis 2009)

decline; and third, appreciates the natural world. Churches are showing environmental concern in recycle, reduce, reuse campaigns but little attention has been paid to the vast acres of landscape ready for green reform (Merritt 2010). Jonathan Merritt, author of *Green Like God*, suggests church leadership lacks a confident environmental vision³ and offers guidelines for a *greener* life,⁴ but these guidelines lack an inspirational sense of purpose to move beyond simple recycling measures into life altering, community impact outside church walls. Offering water fountains, bottle-filling stations, or removing vending machines are effective steps, but churches ignore the *millions of gallons* of water running off their roofs and parking lots. A passerby of a church is unaware of a church's commitment to honor God's creation if stewardship is limited to recycle bins, CFL bulbs, and HVAC occupancy sensors. Instead, the public's attention is focused on irrigated lawns, thousands of SUVs, and massive structures.

A Biblical Warrant for Change

Extending beyond physical significance into theological and ethical implications, the current megachurch landscape does not communicate reverence to a creator God or a value in His creation. The biblical green message is rarely preached or applied.

A 2011 LifeWay Research study found half of Protestant pastors (fifty-two percent) addressed the issue of the environment to their churches once a year or less (Roach 2013).

A Barna Group study reveals 64 percent of active churchgoers have never heard a sermon on

³ “Jonathan, I am a theologian. I can talk about God and the Bible and church history all day. I know what the Bible says about caring for creation. I know where the Church has stood on this until recently. The problem I have—and the problem I think a lot of theologians are having—is the next step. We can talk about how much God loves the earth and wants us to care for it, but theologians aren't experts on living green. We don't know what to do next” (Merritt 2010).

⁴ Turn off lights, convert lights to high-efficiency bulbs, walk, purchase local products, recycle, favor reusable anything, ditch bottled water, and carpool (Merritt 2010).

environmental issues (Barna Research Group 2008). David Kinnaman, research director and Barna Group president states, “There is a void in Christian leadership on environmental issues, as well as an inability to articulate clearly and confidently a biblical understanding of [how to care for God’s earth] (Barna Research Group 2008). The same Barna Group study reveals, “seventy-eight percent of self-identified Christians agree they would like to see their fellow Christians take a more active role in caring for God’s creation in a way that is both informed and biblical.” Among evangelicals, ninety percent would like Christians to take a more active role in caring for creation (Barna Research Group 2008). Kinnaman concludes, “the Christian community is in tension about environmental engagement, being surprisingly active and engaged, but unsure about what to do next or whom to believe...Still, millions of Christians - no matter how you slice it, Catholic or Protestant, evangelical or not - want to see their faith community become more active in environmental stewardship” (Barna Research Group 2008).

This thesis provides the scriptural evidence, ministry focus, and creative vision to elicit a doctrinally sound, church response for environmental stewardship⁵ through landscape design. The scriptural warrant for this research relies on two critical observations: the *current church landscape condition*:

1. hides God’s revelation through nature
2. counters the biblical mandate to steward the earth

⁵ To be clear, the bible never mentions the term *stewardship*. Any further references to stewardship or bible-based stewardship reflect a contemporary understanding of a general ideology, inclusive and exclusive of the religious audience, of environmental responsibility leaving or improving natural resources and environmental health for future generations. This idea of stewardship is supported by Genesis and other biblical scripture interpretations but is not a direct translation of the original text.

The Current Church Landscape Condition Hides God's Revelation Through Nature

Biblical Scripture defines nature as a physical testament to God himself.⁶ Evangelical writer A.W. Tozer elaborates, “God dwells in His creation and is everywhere indivisibly present in all His works. This is boldly taught by prophet and apostle and is accepted by Christian theology generally” (Tozer 1982). Sam Berry, Professor of Genetics at University College London adds, “A theology of the environment is above all a theology of a creator who holds all things together” (Berry). Martin Luther, the father of the Protestant Reformation, clarifies this God-nature connectivity, “God writes the Gospel not in the Bible alone, but also on trees, and in the flowers and clouds and stars” (Luther). This thesis assumes, relies on, and promotes the *Sola Scriptura* doctrine, allowing nature to be an instrument to know God, subordinate but still valuable to religious revelation.⁷

According to the book of Romans, an instinctual recognition of God's presence is instinctually ingrained in nature.⁸ The dirt, the air, the water, and all the life of earth perform God's own evangelistic action.⁹ As his work is titled, John Stott's study of Romans attributes respect and care for creation as a voice for *God's Good News for the World*,

⁶ Romans 1:20, “For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.”

⁷ The idea of God found *in* nature, not *as* nature, respects the Protestant Theology of *Sola Scriptura*, where knowledge of God can be found in authorities outside of biblical scripture, so long as it does not subvert the foundational doctrine found in canonical scriptures (Godfrey 2009).

⁸ Romans 1:20, “for since the creation of the world God's invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.”

⁹ Psalm 19:1-4, “The heavens declare the glory of God; the skies proclaim the work of His hands... They have no speech, they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.”

“The God who in Himself is invisible and unknowable has made Himself both visible and knowable through what he has made. The creation is a visible disclosure of the invisible God, and Intelligible disclosure of the otherwise unknown God. Just as artists reveal themselves in what they draw, paint and sculpt, so the Divine Artist Has revealed Himself in creation” (Stott 1994).

Richard Louv has suggested in his book, *Last Child in the Woods: Saving Our Children From Nature-Deficit Disorder*, the current youthful generation is losing its tangible and biologic connection with nature (Louv 2008). This research conclusion within the Christian context means an absent nature will inevitably deter a child’s spiritual development, limiting the “opportunities to connect with the God who meets us in nature” (Merritt 2010). In agreement, Dr. R. Albert Mohler, Jr., president of The Southern Baptist Theological Seminary,¹⁰ states in his blog article titled, *Avoiding “Nature-Deficit Disorder”—It’s About Theology, Not Therapy*,

“A child who experiences the sense of wonder in the face of creation is learning, not only about nature, but about the glory of God... Children (and adults) who have no contact with the outdoor world are robbed of devotional knowledge, not just of natural interests” (Mohler 2013).

This theology places nature and outdoor space in the direct path of spiritual awakening. God started with a garden; but most churches have nothing of the sort. The miracle of creation resides in wildlife and vegetation, but few can marvel at birds, forest creatures, frogs, or bugs on church grounds. God’s personal revelation within the landscape enables a church’s outdoor environment to play a critical role in this spiritual awareness.

The Bible, beginning in Genesis 1:1 and continuing throughout the chapter,¹¹ establishes God as earth’s creator, “In the beginning God created the heavens and the earth.” Scripture also

¹⁰ Southern Baptist Convention flagship school and one of the largest seminaries in the world

¹¹ God creates the light (Genesis 1:3), sky (vs. 6), seas and dry ground (vs. 9), vegetation (vs. 11), stars (vs. 14), sea creatures and birds (vs. 20), land creatures (vs. 24), and finally humans in His own image (vs. 26).

acknowledges God’s active control and ownership¹² of creation. He looks after animals¹⁴; controls wind and waves,¹⁵ as well as time, weather, planetary motion, animal behavior, sustenance, growth, and reproduction.¹⁶ God shows favor for creation, calling it “good.” This term of favor is seen again and again in the Genesis account¹⁷ revealing God’s own “passion for the planet” (Merritt 2010). Furthermore, the covenant granted to Noah after the Great Flood¹⁸ establishes sanctity of life to human beings, all creatures, and the entire earth.¹⁹ Biblical Scriptures profess an hierarchical order²⁰ with equal dignity (Merritt 2010).²¹ Matthew Henry, Presbyterian minister and world-renowned exegetical Bible commentator, recognizes and

¹² Psalm 24:1-2, “The earth is the Lord’s, and everything in it, the world, and all who live in it; for He founded it on the seas and established it on the waters.” Psalm 50:10-12 “...for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the insects in the fields are mine...for the world is mine, and all that is in it.”

¹⁴ Matthew 10:29, “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care,”

¹⁵ Mark 4:41, “Even the wind and the waves obey him!”

¹⁶ Job 38-39

¹⁷ Genesis 1:4, 10, 12, 18, 21, 25 and 31

¹⁸ Genesis 9:9, “I now establish my covenant with you and with your descendants after you and with every living creature that was with you...I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.”

¹⁹ Genesis 9:12, 13, 15, 16, and 17

²⁰ Genesis 9:1-3, 7, “Then God blessed Noah and his sons, saying to them, Be fruitful and increase in number and fill the earth. The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.”

²¹ “The Bible does not teach the sanctity of human life, but the sanctity of all life. Although plants and animals—from flowers to frogs—are not equivalents to humans, they remain creations of God who loves them and has placed value on them” (Merritt 2010).

implores this provisional care for all creation, even service animals.²² Human beings have been granted dominion,²³ but also called to a righteous treatment of earth and its inhabitants.

If Christians believe God is the unprecedented creator; if they believe God finds pleasure in the condition of His creation; if they believe God actively takes part in its biologic rhythms; if they believe sanctification is granted to all living creatures,²⁷ then it seems a reverent response would be to care for the garden (earth) and to honor its invested creator.

*The Current Church Landscape Condition
Counters the Biblical Mandate to Steward the Earth*

Scriptures command human beings to *rule* over the earth.²⁸ Some of landscape architecture's own leaders, secular critics, and even religious communities have inaccurately taken this command to rule and subdue, the *dominion* title, to mean full control of earth. Study in the original Hebrew context yields an entirely different stewardship motivation.

One of landscape architecture's storied writers and influential ecological designers, Ian McHarg, criticized Genesis 1:26-28 in his book, *Design with Nature*, "The Genesis story in its insistence upon dominion and subjugation of nature, encourages the most exploitative and destructive instincts in Man...God's affirmation about Man's dominion was a declaration of war

²² "To how great a degree a good man will be merciful; he has not only a compassion for the human nature under its greatest abasements, but he regards even the life of his beast, not only because it is his servant, but because it is God's creature, and in conformity to Providence, which preserves Man and beast. The beasts that are under our care must be provided for, must have convenient food and rest, must in no case be abused or tyrannized over. Balaam was checked for beating his ass. The law took care for oxen." (Henry and Church 1961).

²³ Suggested Reading:

Bible and Ecology: Rediscovering the Community of Creation (Bauckham 2010)

²⁷ Suggested Reading:

Living with other Creatures : Green Exegesis and Theology (Bauckham 2011)

²⁸ Genesis 1:28, "God blessed them and said to them [Adam and Eve], 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'"

on nature” (McHarg 1969). Aldo Leopold, author of *A Sand County Almanac* (1949), is equally critical, “conservation is getting nowhere because it is incompatible with our Abrahamic concept of land.²⁹ We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with ‘love and respect’” (Leopold 1949). Lynn White, author of *The Historical Roots of Our Ecologic Crisis*, insists on a completely new value system, “...we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve Man” (White 1967).³⁰

McHarg, Leopold, White, and any other environmentalist or evangelical are accurate to quote Genesis 1’s dominion clause, but the Genesis mandate for human beings to have authority over the earth does not at the same time call for abuse or mismanagement.³¹ Millard Erickson author of *Biblical Theology of Ecology* suggests, “When we discuss concern about the world and the entire environment, we must first try to ascertain what God says about it...the true teachings of Scripture on these matters” (Erickson 1992). These “true teachings” are discovered in study of original Hebrew language and context.³²

The Hebrew word *subdue* or *radah* found in Genesis 1 has a context of exercising a given authority over something, most often referring to the power of kings over their subjects (Walton 2001). With Israel as the contextual backdrop, this could be extended to mean a king without

²⁹ Suggested Reading regarding biblical land use:

The Land is Mine: Six Biblical Land Ideologies (Habel 1995)

³⁰ Suggested Reading: *The Bible and the Environment : Towards a Critical Ecological Biblical Theology* (Horrell 2010)

³¹ Suggested Reading: *The Environment and Christian Ethics* (Northcott 1996); *Biblical Prophets and Contemporary Environmental Ethics : Re-reading Amos, Hosea, and First Isaiah* (Marlow 2009)

³² Suggested Reading: *The Earth Story in the Psalms and the Prophets* (Habel 2001); *Exploring Ecological Hermeneutics* (Habel and Trudinger 2008); *Ecological Hermeneutics : Biblical, Historical and Theological Perspectives* (Horrell 2010);

greed,³³ building civic prosperity,³⁴ defending the oppressed,³⁵ bringing refreshment³⁶ and sustenance³⁷ (Berry). Biblical scholar Nahum M. Sarna adds,

“[Dominion] cannot include the license to exploit nature banefully, for the following reasons: the human race is not inherently sovereign, but enjoys its dominion solely by the grace of God. Furthermore, the model of Kingship here presupposed is Israelite, according to which, the monarch does not possess unrestrained power and authority” (Sarna 1989).

The controversy and error in assuming human beings are to subdue earth with intolerable force is unfounded in Scripture. As R. Albert Mohler Jr. advises, “human dominion over the earth is to be exercised so that God’s glory is most evident in God’s creation.” The respectful affiliation with all other living things forms a brotherhood of creation; as Norman Habel states, a kinship of equal sanctification.³⁸

Furthermore, the dominion calling of Genesis 1:28 does not usurp the divine commission for earth stewardship in Genesis 2:15’s charge³⁹ to “work” and “care” for the garden. Richard T. Ritenbaugh further defines these Hebrew words,

³³ Deuteronomy 17:16, “The king, moreover, must not acquire great numbers of horses...He must not take many wives...He must not accumulate large amounts of silver and gold.”

³⁴ Psalm 72:3, “May the mountains bring prosperity to the people, the hills the fruit of righteousness.”

³⁵ Psalm 72:4, 12-14, “May he defend the afflicted among the people and save the children of the needy; may he crush the oppressor...For he will deliver the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and the needy and save the needy from death. He will rescue them from oppression and violence, for precious is their blood in his sight.”

³⁶ Psalm 72:6, “May he be like rain falling on a mown field, like showers watering the earth”

³⁷ Psalm 72:16, “May grain abound throughout the land; on the tops of the hills may it sway.”

³⁸ “Recent research in biology, genetics, and evolutionary science has reminded us that we are kin with all other living things in earth...we are related to all, whether they are ants or elephants, sea horses or hidden organisms. Deep within, the genetic coding of humans is little different from that of most other animals” (Habel 2010).

³⁹ “The Lord God took the man and put him in the Garden of Eden to work it and take care of it.”

“*Tend* (Hebrew ‘*abad*) means “to work or serve,” and thus referring to the ground or a garden, it can be defined as ‘to till or cultivate,’ [contextually] implying adornment, embellishment and improvement. *Keep* (Hebrew *shamar*) means ‘to exercise great care over.’ In the context of Genesis 2:15, it expresses God’s wish that mankind, in the person of Adam, *take care of, guard* or *watch over* the garden. A caretaker maintains and protects his charge so that he can return it to its owner in as good or better condition than when he received it” (Ritenbaugh February 1999).

Dominion under the proper context of its Hebrew origin *is* stewardship, not an overbearing *autonomous right*.⁴⁰ When acted out according to the historical Hebrew context, biblical dominion over the earth is holy and worshipful (Merritt 2010). Matthew Farrell, professor of Bible and logic at Covenant Classical School, declares, “we have been placed within creation to mediate God’s presence, embody God’s posture, and enact God’s purposes on the earth” (Farrelly 2010). This placement within creation wholeheartedly embraces the environmentalist’s land ethic and behavior, rejecting the tyranny-based misinterpretation of the modern era.

Classical biblical theology of ordained dominion does not need to be rewritten or redefined to the current predicament; it need only be applied. With its thirty million members, the Evangelical Church has significant influence in American culture and as Matthew Sleeth, author of *The Gospel According to the Earth: Why the Good Book is a Green Book* states, “as all those who consider themselves people of faith—grow in their understanding that God holds us accountable for care of His creation, we will begin to see positive changes on an unprecedented scale” (Sleeth 2006). Adam’s Old Testament charge to work and to care for earth is never redefined or revoked in New Testament scripture (Merritt 2010), making environmental activity relevant to contemporary church landscapes and ministry.⁴¹ Christians and church leadership are tasked to

⁴⁰ “By creation, Man has dominion, but as fallen creature, he has used that dominion wrongly. Because he is fallen, he exploits created things as though they were nothing in themselves, and as though he has an autonomous right to them” (Schaeffer 1970).

⁴¹ Suggested Reading: *Greening Paul : Rereading the Apostle in a Time of Ecological Crisis* (Horrell, Hunt et al. 2010)

obediently preserve and protect the garden as an act of reverent ministry. This environmental reform requires keen intentions agreeable to existing church doctrine and ministry; the motivational significance behind the mission framework established in chapters two and three.

Interference with Existing Mission Strategy

“When the world sees the Christian Community perpetuating systems of wealth and waste it damages our witness. When they see us living compassionate, sustainable lives, our witness becomes authentic and convincing” (Merritt 2010). The Church’s current environmental ethic is destructive to its message of community, reverence and redemption. A similar response to the current state of church landscapes might be heard, “If you Christians truly believe that God exists and if you really believe that God made the world for everyone to live on, then why does it seem like you don’t care about preserving it?” (Merritt 2010). This account builds the significance in this thesis’ attempt to reimagine megachurch landscapes as authentic,⁴² Bible-driven, Gospel-preaching,⁴³ and God-honoring outdoor environments.⁴⁴

Megachurches amass a wide variety of unique missions⁴⁵ but all are negatively affected by a lack of value for natural environments outside church walls. Churches devoted to outreach are missing an opportunity to better welcome the public onto church property. Churches devoted to feeding the hungry are missing an opportunity to produce food within their own property lines. Churches devoted to worship expression are missing an opportunity for natural wonder and artistic voice to inspire and engage. All are missing an opportunity to reveal and revere God’s

⁴² Steve Monsma, research fellow at The Henry Institute for the Study of Christianity and Politics, “If its message is taken to heart by American Christians, much will be done to save God’s creation. And in the process Christians’ witness to the world will be strengthened” (Merritt 2010).

⁴³ “When done properly and proportionately, Creation Care serves only to strengthen the gospel” (Merritt 2010).

⁴⁴ Suggested Reading:

The Green Psalter : Resources for an Ecological Spirituality (Walker-Jones 2009)

⁴⁵ See Chapter 3

creative presence. By establishing a framework to ensure ministry relevance⁴⁶ in church landscape reform and collecting contemporary inspiration and vision from notable landscape projects,⁴⁷ this thesis will propose outdoor space as an effective ministry tool.

General Limitations of Thesis

This thesis makes some general assumptions and calculated limitations to define its argument. First, the Bible does not define the church and how it should look. To say churches should have formal gardens or a certain plant is just as equally unfounded as saying churches should have a steeple or be painted white. This writing serves only to expose the potential for landscape architecture to add function and purpose to the natural spaces surrounding churches. The applied aesthetic is left up to the landscape architect and church. Any statement in favor of a particular landscape's beauty is the author's interpretation with the understanding others might value a different, but equally functional solution. This includes the wilderness model. Many of the landscape solutions expressed within this thesis have a wilderness element within them forests, wetlands, prairie meadows but the idea of wilderness untouched by human existence is far from this writing's intention or stewardship in general. Peter Harris speaks to this wilderness limitation,

“There is a radical environmentalism that wishes people were not on the planet. That's not the biblical view at all...the challenge is how to restore a right way of life, rather than escaping to some wilderness paradise. Fifty percent of the planet now lives in cities. That is where we live out our relationship with creation...Our challenge is the redemption of the urban, not the consecration of wilderness” (Crouch 2011).

⁴⁶ See Chapter 2 and 3

⁴⁷ See Chapter 4

Second, this thesis is not assuming every church is ignoring the environment outside their walls. There *are* churches reevaluating their environmental impact and responding with repurposed outdoor space.

Third, this thesis looks to Christian megachurches in contemporary America as its data source and theological focus. This is not to say a marriage between landscape architecture and religion can only exist under this single context. Other Protestant denominations (Baptist, Episcopal, Lutheran, etc.) and alternate doctrines (Catholic, Jewish, Muslim, Hindu, etc.) share many of the same relational objectives highlighted within the church mission research (e.g. every religion values worship of some kind). Alterations to the theological rationale would allow this same mission/landscape relationship to be applied to the entire religious spectrum.

Fourth, this thesis is based on a Protestant interpretation of Biblical study, not religious tradition or denominational doctrine. With the wide variety of religious texts, theology and interpretations, this thesis recognizes its significance as a *single* interpretation among many God-earth-man doctrines where landscapes might equally play a role.

Fifth, this text looks into the innovation and contemporary landscape practices attracting twenty-first century attention. A study of equal merit, but outside this discussion, is how historical church gardens might be reapplied to the modern context.

Sixth, this writing recognizes climate, exposure, soil characteristics, available water, and terrain will eliminate or favor particular landscape solutions. Likewise, available labor, maintenance staff, and budgets will guide what is and is not realistic for a particular church solution.

Chapter Summaries

The following chapters cumulatively answer how megachurch landscapes can become environmentally responsible, mission-oriented ministry tools. As established, Christian megachurches across this country have a problem; a problem the practice of landscape

architecture might solve. Megachurches have land, people, money, and tenets based on texts within the Christian faith mandating care of the earth, but lack the design knowledge and experience to align those four resources in effective landscape reform.

Though unified under the same basic theology, Christian churches across this country come in all shapes and sizes and emphasize different biblically advised missions. Even if every church unanimously agreed to environmental reform, their implementation strategy, based on existing mission priorities would be very different. To address this inherent variety, chapter two presents a methodology to collect and code these mission intentions. This research method guides landscape reform away from broad aesthetic or ecologically minded landscape solutions, to church specific, mission-oriented outdoor space. Part two of this chapter presents a second methodology to collect contemporary landscape case studies to compare to this mission framework.

Chapter three analyzes the aforementioned church missions into core mission categories, concerns, and themes valuable to landscape consideration. This analysis is then paired with chapter four's analysis of contemporary landscape architecture projects featured in last year's (2012) *Landscape Architecture* magazine (LAM). Tying the case studies to the mission framework reveals great potential for landscape architecture professionals to partner with church leaders and make fundamentally relevant steps to reshape the landscape of worship centers.

Finally, chapter five, informed by the mission framework and LAM-featured projects, delivers a summary of new knowledge now available to the LA profession in regard to church landscape design, including: the biblical warrant and ethical incentive for church landscape reform, comprehensive mission framework data and analysis, and a rational connection between church mission and landscape. Lastly, a brief overview to what the future might hold in further study, participation, technology, and unexpected outcomes will conclude this thesis.

CHAPTER 2

METHODOLOGY AND LIMITATIONS

The preceding introduction establishes a strong biblical justification for churches to look at their outdoor space as a response to a care-for-earth call within Genesis 1 and 2. But with no specific biblical instruction on how a church and its outdoor space should look, a church's obedient landscape response can take any form and/or function. Each church is unique in its chartered mission; one might emphasize internal relationships while another might emphasize feeding the hungry. This thesis aims to show how landscape architecture with its own plethora of design typologies and strategies can mold to an individual church's unique mission statement, helping it achieve its own spiritual purpose through a restored and more reverent landscape. To do so, this thesis first analyzes the wide variety of contemporary evangelical church missions then offers an equally varied set of applicable landscape solutions, revealing the effective partnership between religious mission and landscape function.

With this objective in mind, this thesis is reliant on three research methods/limitations: autoethnographic viewpoint and content analysis, qualitative coding of popular church missions and ASLA (American Society of Landscape Architects) featured case studies.

Autoethnographic Viewpoint

The preceding introduction, with its biblical and secular content analysis, derives from the author's personal observations of Christian megachurch landscapes (namely evangelical in denomination). The following church mission content analysis and coding, along with the concluding mission-to-landscape connections rely on an autoethnographic viewpoint. Carolyn

Ellis and Arthur Bochner (2000), both University of South Florida professors, define this research strategy as “an autobiographical genre of writing that displays multiple layers of consciousness, connecting the personal to the cultural.” Autoethnographic writing “make[s] the researcher’s own experience a topic of investigation in its own right” rather than seeming “as if they’re written from nowhere by nobody.” The author’s intent to align this writing with personal history and an individual, future perspective asks the reader “to feel the truth of [the author’s] stories and to become coparticipants, engaging the storyline morally, emotionally, aesthetically, and intellectually.” This writing’s individual critique and suggested solutions are not a definitive answer to megachurch landscapes, but a single vision for engaging form and responsible function within megachurch outdoor space.

Church Missions

To offer an overview of megachurch missions, this study concentrates on the *2012 Outreach 100 Largest and Fastest-Growing Churches in America* (Outreach 100 Largest and Fastest-Growing Churches in America 2012), commonly known as the *Outreach 100*. *Outreach* magazine’s 30,000 circulation is distributed nationwide to 75,000 readers, 80 percent being pastors or church staff. OutreachMagazine.com registers 2,400,000 annual page views (“Advertise in Outreach Magazine” 2013). The magazine’s prevailing popularity and influence within church leadership offers credibility to the source of church selection. To obtain the numerical data, *Outreach* solicited more than 27,000 churches with the final calculations referenced in this writing based on February and March weekend attendance averages, not membership. According to *Outreach*, some churches did not respond to the self-reported survey, therefore, the *Outreach 100* should not be viewed as comprehensive or exhaustive of all churches (Outreach 100 Largest and Fastest-Growing Churches in America 2012). To account for this lack of comprehensive

representation, the author collected mission/value data until adequate repetition of terms offered reasonable confidence in the likely applicability to most megachurches.

Using the top 50 churches listed within the *Outreach 100* and supplied website addresses, Appendix A records all listed vision, mission, or purpose statements. When a mission statement could not be found, an email requesting the information was sent to the appropriate contact listed on the church website. Six churches did not respond to the information request, noted in red on Appendix B. Within the remaining forty-four churches, statement verbiage ranged with *Mission* (30 citations), *Value* (15), and *Vision* (8) most frequently cited. *Purpose* (3), *letter*, *focus*, *code*, *beliefs*, *strategy* (2), *pillars*, and *expressions* were other terms cited but with rare frequency. Many churches (e.g. Gateway Church) had multiple combinations of terms as noted in the Appendix B; meaning they professed both a mission and a vision. With the prevalence of “mission,” this thesis in general and for simplicity will refer to all statements as *missions*.

Using content analysis, the mission statements were first coded with a blend of both “words” and “themes” as described by John and Sharon Gaber’s *Qualitative Analysis for Planning and Policy* (Gaber and Gaber 2007). Through multiple reviews of the collected missions, words and themes were grouped into main categories. To indicate their selection, collected words or phrases are underlined within the Appendix A. Where a phrase or sentence defined a particular theme or contextual meaning, the word group was coded as a related but single word expressing the identified theme, clarified in parentheses. Throughout the mission statement research, new text-specific categories or “grounded categories” (Gaber and Gaber 2007) were discovered and recorded. Finally, any new, grounded categories were reapplied to all of the listed churches. Repetition within a single church’s mission or value statement was prevalent; therefore, statements with more than one mention of a single category are only tallied once. By not counting values more than once, the conclusive tallies represent the number of churches supporting the value, not the frequency or weight given within the study group.

In total, 175 different words or themes were tabulated. The sheer number of these individual terms spread out over 44 churches offered little conclusive evidence to shared mission. But when individual terms were grouped according to a shared meaning, clarity and subsequent priority began to emerge. Within the meaning-based groups, one particular term was chosen as the best single representation of the whole, a summation. This summation term is referred to in the following chapters as a *mission category*. A final pass through the collected church website data in Appendix A ensured accurate counts within each mission category, numerically identifying its popularity level. After this final pass, a conclusion of twenty-one mission categories was accepted. These twenty-one mission categories revealed their own set of shared relationships, defined by the mission's audience; the accomplishment focus for a church. The mission categories were reorganized into six super-groups, referred to as a *mission concerns*.

By tallying the coded words or themes similar to Gabers' "intensity investigation" and "manifest content analysis approach" (Gaber and Gaber 2007), a conclusion to the most prevalent aspects, both action and audience, of church mission was revealed. This coding process yields the necessary framework to identify who or what a church is focused on (concern), the cumulative mission intent (category), and finer, related activities (term/theme). The analysis and relevance of these mission categories and concerns will be further discussed in chapter four.

It is understood that this coded evaluation of popular mission statements is not comprehensive nor is it an interpretation standard. Individual churches might place a much higher value on one particular mission category or have another set all together. This interpretation is a single interpretation. By only considering fifty protestant, megachurches, this interpretation is inherently limited. This classification of missions is not biblically ordained or universal to all religious conversations. For example, *service* is a mission category, but this does not imply every church has or should have a soup kitchen serving the homeless or poor. Furthermore, a second evaluation of the same mission statements by another individual might yield a somewhat different set of core missions.

Landscape Solutions

With the coding exercise complete, a credible source for contemporary landscape concepts was needed to effectively connect church missions to landscape function. Founded in 1910, *Landscape Architecture* magazine (LAM) is the magazine of record for the landscape architecture profession in North America, reaching more than 60,000 readers who plan and design projects valued at over \$140 billion each year (“About Us” 2013). It is the monthly publication for the American Society of Landscape Architects. Founded in 1899, ASLA is the national professional association for landscape architects, representing more than 15,000 members in 49 professional chapters and 68 student chapters (ASLA 2013). LAM’s stature as the source for current landscape architecture concepts offered professional credibility, as well as,

1. Respected, often awarding-winning, projects and reputable designers known to express the aesthetic and emotional value of place in their work; and
2. National coverage ensuring landscape solutions not isolated to a particular region (climate, plant variety, culture), but respectively comprehensive to a variety of church locales within North America.

Looking to a general survey of ASLA selected sites rather than focused research within a single landscape typology prevents a deduction that church landscapes should be modeled after a particular form (e.g. corporate campuses). Instead, the variety of typologies LAM offers allows the reader to consider park, residential, and riparian design among many others, both urban and rural, to be a source for reimagined functionality and aesthetic vision.

Two criteria were considered throughout the LAM survey: compatible timeframe and relatable sites. To match timeframes with the 2012 *Outreach* magazine data and ensure the ability for this thesis audience to visit and draw their own conclusions to a project’s effectiveness or aesthetic with relative ease, case study selection was limited to LAM’s 2012 series of issues, volume 102 issues 1-12. Article selection was further limited to feature articles of existing

landscapes or working projects, not theoretical explorations. The thorough survey of all twelve, 2012 LAM issues resulted in the selection of eighteen featured articles.

Feature articles meeting these criterion were read for potential connection to church mission statements. For each of the eighteen selected projects, general project data was first collected (designer, location, client, etc.) setting a structured list for mission evaluation. All relevant church connections, either quoted or the author's own were then documented under any number of associated *Outreach 100* mission categories (seen in Appendix B and analyzed further in chapter four). As step three, a single LAM feature article listed under a category column was chosen as most relevant and expressive of that particular church mission with one exception, *outreach*. *Outreach* received the highest coded score of all mission categories; therefore, two feature articles were selected to give this category ample investigation.

Like church missions, LAM featured solutions are unique, therefore, this thesis does not propose the mission-associated project as *the answer* or *the best* idea for accomplishing that particular mission. Understanding the following LAM examples could be shuffled to fit into multiple categories, this assignment of project to mission is a single interpretation of a plethora of reasonable connections. The combination of aesthetic preference, doctrines, specific site, specific mission, and specific landscape architect expertise, form a flexible framework for a reimagined, mission-oriented, and God-honoring landscape design missing from the contemporary megachurch exterior. These projects are made available not as an answer but to inspire a new and creative purpose for church outdoor space.

CHAPTER 3

MISSION CODING ANALYSIS

The framework used to isolate a megachurch audience and collect their mission statements reveals twenty-one mission categories, six mission concerns, and four landscape-oriented themes. This chapter answers which mission categories are the most important to consider and how they relate to landscape architecture.

The twenty-one mission categories are: *inspiration, atmosphere, joy, relevant, outreach, community, diversity, missions, multiplication, give, serve, compassion, relationship, knowledge, discipleship, integrity, worship, intimacy, salvation, transform, and life*. The coding and subsequent tally of the mission terms created a priority of mission categories (as seen in Appendix B). When considering scores of more than twenty, these categories rise to the top: discipleship (31), outreach (30), knowledge (29), community (23), serve (23), worship (23), and relationship (21). Considering scores of more than twenty-five, one arrives at the top three: discipleship, outreach, and knowledge. Therefore, this thesis concludes the average megachurch is concerned with fostering Christian growth, engaging outsiders, and increasing biblical knowledge.

To reduce these twenty-one categories down to a more concise pattern, the categories were grouped according to their audience, or *concern*. This collection of categories, revealed six concerns toward: appeal, public, common good, Christians, God, and self. As a cumulative example, if the term *feed* appeared within the mission statement of a top 50 church, it was assigned to the *serve* category and the *common good* concern.

Tallying mission statements according to missions concerns reveals both a significant priority and equal responsibility toward the public and Christians (scores of 99 and 98 respectively) (Figure 6). This parity guides this thesis to suggest landscape solutions that serve an

outside community: the passerby, the neighborhood, and the city; *as well as* the established group of church members and regular visitors. With this information, this thesis suggests LAM featured projects that meet both inward and outward expressions of God.

OUTREACH	COMMUNITY (external focus)	DIVERSITY	MISSIONS	MULTIPLICATION	RELATIONSHIP (Internal focus)	KNOWLEDGE	DISCIPLESHIP	INTEGRITY
evangelize	people	youth	world	reproduce	learn	equip	authenticity	excellence
win	friend	kids	global	increase capacity	bible	spiritual gifts	truth	ownership
engage	gather	old	send	plant churches	the word	grow	transparency	leadership
reach	neighborhood	culture	nations	multiplication	teach	develop	completely	focus
make known	share life	married		leader training	family	maturity	character	wholeness
share Jesus (story)	others	single		partner	membership	train	holiness	intention
message of Jesus	involve	different		next generation	together	discipline	focus	intention
find		every person		invest		empower	focus	intention
connect		generation				walk	focus	intention
invite		everyone				strengthen	focus	intention
lead to Jesus						challenge	focus	intention
going to them						prepare	focus	intention
						deepening	focus	intention
30	23	18	18	10	21	29	31	17
Toward Public					Toward Christians			
99					98			

Figure 6. Parity of Christian and Public Concerns.

Similarly, the coding tallies assign a lower priority but equal weight toward appeal and common good (scores of 54 and 53 respectively) (Figure 7). This data affirms public appeal and relevance is important to megachurches but no more than serving and showing compassion to those in need.

INSPIRE	ATMOSPHERE	JOY	RELEVANT	GIVE	SERVE	COMPASSION
passion	experience	celebrate	practical	generosity	help	grace
attract	environment	fun	current	stewardship	feed	humility
creativity	safe place	cheer	effective	contribute	work	commitment
innovation				distribute	good works	gentleness
contagious					meet needs	respect
risk					sacrifice	care
influence						encourage
impact						nurture
unique						affirm
awaken						build up
						love (people)
						show Christ's love
						minister
17	15	6	16	12	23	18
Appeal				Toward Common Good		
54				53		

Figure 7. Parity of Appeal and Common Good Concerns.

Lower numbers in *toward God* and *toward self* (Figure 8) reflects a megachurch’s inability to directly inject personal revelation, salvation, or lifestyle reform into its congregation. Rather, a church can only provide a safe place where worship, intimacy, salvation, and life-change are byproducts. Likewise, the landscape as place can only encourage the personal reflection of mind and spirit in a person’s pursuit of holistic salvation.

WORSHIP	INTIMACY	SALVATION	TRANSFORM	LIFE
pray	faith	accept Jesus	heal	full life
music	pursue	Christian/Like Christ	change	biblical life
gratitude	hear	message of Christ	set free	
glorify	know God	Relationship w/Jesus	restore	
baptize	love God	save	make difference	
honor	relationship w/God	Christ's family	renew	
	follow	become believers	revitalize	
	trust			
	believe			
23	20	13	17	9
Toward God		Toward Self		
43		39		

Figure 8. Lower Numbers in God and Self Concerns.

In addition to categories and concerns; a third level of analysis, the *approach*, materialized during the assignment of LAM feature projects. This third component considers whether the landscape solution requires an active, passive, philosophical, or universal approach to meet the needs of a mission category. These approach forms are defined as follows:

1. *Active*: a state of body, producing an evident and measurable result, typically involving more than one person;
2. *Passive*: a state of mind, personal, not requiring the actions of another;
3. *Philosophical*: a state of spirit; and
4. *Universal*: capable of widespread application.

Two approaches, *philosophical* and *universal*, are not assigned LAM articles. The philosophical mission categories, discipleship and salvation, are specific to religion and theology. It is difficult to argue that landscapes have any influence on these specific activities, but landscape concepts can provide a place for this holistic healing and maturation of mind, body and spirit to occur.

Likewise, the universal mission categories, *knowledge* and *integrity*, are not assigned LAM articles, not for their personal nature but their comprehensive application. All the case studies noted could be completed with a sense of integrity. Knowledge in this coding exercise refers to biblical knowledge. Any church landscape project could apply scriptural references or biblical themes within their plantings and structures.

Discipleship, salvation, knowledge, and integrity are still valuable to this landscape discussion and will be addressed in short commentary using cumulative reflections from the entire case-study collection.

To conclude the analysis, using the filters of category, concern, and approach, a picture of megachurch intentions is revealed. Removing the philosophical-approach categories from top-five consideration where landscape has no measureable effect, this thesis now has foundation to redefine what church landscapes should be; outdoor spaces that reach out with a gospel message into neighboring communities, serving the needs of people, encouraging godly worship and building core relationships. Take note of the core compatibility between Christian church mission and landscape architecture's core principles of public health, safety, and welfare (Council of Landscape Architectural Registration Boards 2009). Removing the religious intention, it could be argued churches and landscape architecture share the same goal: to reach out into local and international communities, stewarding the public's physical and mental health. This compatibility is the foundational argument of this thesis. Landscape architecture's core mission to serve humankind through outdoor space can be equally related to a church's mission to serve humankind through service and evangelism.

CHAPTER 4

A MISSION-FOCUSED LANDSCAPE

In the previous research analysis, six mission concerns (Figure 9) composed of twenty-one mission categories were established through a comprehensive coding process, revealing a compatible purpose between evangelical mission and landscape architecture. At this point, these concerns and categories, will be fused with a survey of 2012 *Landscape Architecture* magazine feature articles to answer how notable contemporary landscapes might be applied to church landscapes as mission-oriented ministry tools.

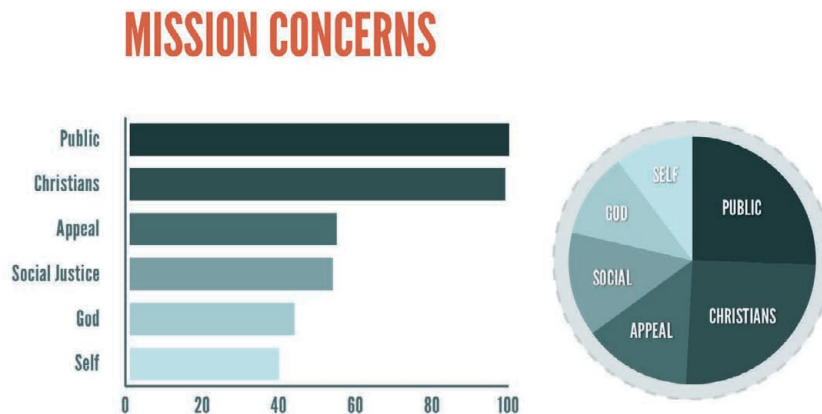


Figure 9. Mission Concerns.

This chapter's script will parallel the tallied priority of mission concerns: public, Christians, appeal, common good, God, and finally, self. Within each of these concerns, each mission category and its associated terms/themes will be discussed in the same priority established by its tallied total. This structure is represented at the start of each subchapter by an associated graph. To be clear, this thesis is not suggesting the following landscape solutions

should be duplicated in church landscapes; rather, the case studies are meant to offer inspiration and grow the vision for how church landscapes appear and function. Within each mission category, the case study project is first described quoting the LAM author’s original text. The project description is followed with a personal reflection on how this case study might inform a mission-focused church landscape.

Toward Public (Figure 10)

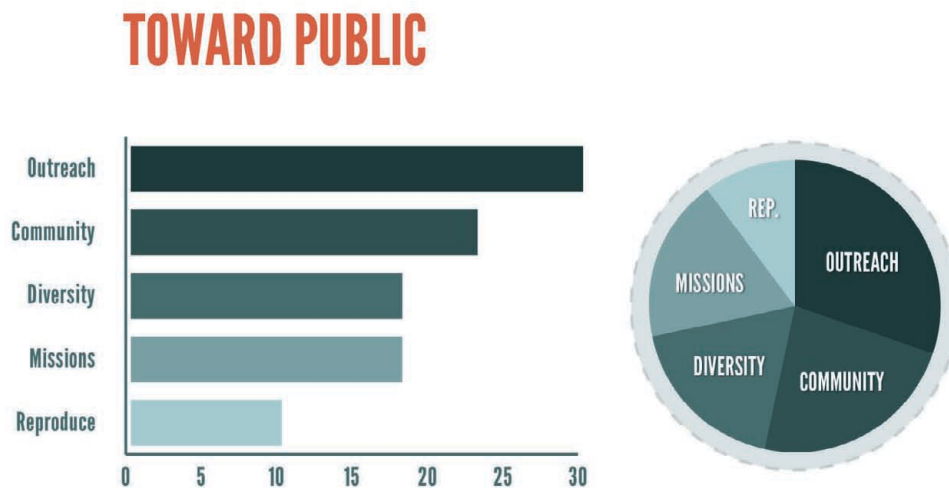


Figure 10. Toward Public.

Religion has long been a foundational part of city growth and planning following a movement of people. Looking across the nation, city centers often contain buildings with steeples or pews. For example, Mormons trekked to Utah, forming cities and towns built on Joseph Smith’s religious message with the church at the center of urban design. As modern suburbs have developed farther from the city core, churches have as well, making multiple church sites, or moving altogether. Without the public, a church has no earthly mission. With this in mind, the following mission categories have been grouped into a greater, public concern:

outreach, community, diversity, missions, and multiplication. The following thesis section recognizes church landscapes as a public place with vital connections to a vast network of people.

Outreach: Between the Street and Front Door

Outreach tops the list for a public-oriented church ministry. Throughout the mission statement coding, *outreach* was compiled from the following terms: *evangelize, win, engage, reach, make known, share Jesus (story), message of Jesus, find, connect, invite, lead to Jesus, and going to them*. This mission category represents the conscious action of a church to expose the public to the message of Christ. In order for a church to effectively reach out and engage the public through its property, better-applied landscape architecture concepts can improve the front door interaction with public streets and sidewalks. Furthermore, strategic design within this *in-between* space might intercept and direct the public's attention toward biblical themes.

The critical space between entry and street can quickly communicate a positive or negative public relation. On the contrary, the entry of a church can and, under the premise of outreach, should stop a person in his or her tracks, provoke attention, and spark curiosity. Andrea Cochran, FASLA successfully achieves this street-to-door interaction in a recent San Francisco residential design (Marken February 2012).⁴⁸ Cochran defines “two typical approaches to the front yard: an open lawn area with no mediation between house and street that makes high demands on water and other resources, or a tall barrier of hedging or fencing that shuts off the street from the house.” Though this example is residential in context, the relation to existing church landscapes described in the introduction is strikingly similar: large lawns and little sense of welcome.

⁴⁸ Unless cited otherwise, all quotations within each landscape case study are from the initially reference Landscape Architecture magazine feature article

To engage a passing public, a landscape relies on attracting and deeply engaging the human senses, sight, smell, hearing, touch, and even taste. Cochran describes her designed entry as “a choreography of movement,” (Figure 11) each turn offers a surprising new focus—a twisty oak, a small sculpture, a bold steel wall.” A polished concrete fountain “mirrors the sky and tree canopy above, changing with the season and time of day” (Figure 12). Its sound offers an invitation. The sights and sounds, overhead, underfoot, in the distance and within reach create an entry sequence that is invigorating and attractive, to the point of alluring, for those looking in (Figure 13).

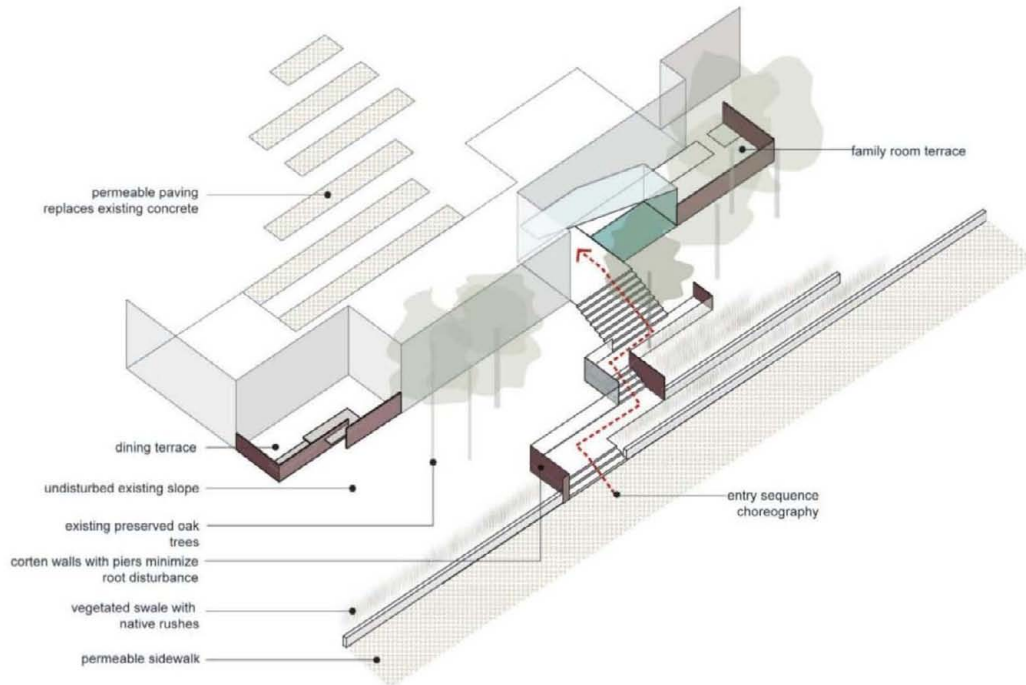


Figure 11. Entry Sequence Plan
SOURCE: “A Third Way” Landscape Architecture Magazine, February 2012)



Figure 12. Variety of Material creating drama and views
(SOURCE: "A Third Way" Landscape Architecture Magazine, February 2012)



Figure 13. Intriguing View from Sidewalk
(SOURCE: "A Third Way" Landscape Architecture Magazine, February 2012)

Church landscapes could offer this same sense of captivation. In a church application, expressions of nature, both visual and audible, could begin a transition from speeding thoroughfares or hustling sidewalks to an individual-scaled religious atmosphere. A church landscape is the first impression of a visitor. Building up the presence of natural elements like water, flora, and fauna, while bringing attention to the untouchable sky, clouds, wind, sun and moon allows God and His creation to reside in the gap between street and pew. This kind of sensory-engaging landscape, might prompt someone to simply see an otherwise overlooked church presence, or more deeply, engage a sense of alluring wonder for the complexity of nature and its creative source.⁴⁹

Outreach: Interception and Focus Point

Located in Williamsburg, Brooklyn, Edge Park (Lasky June 2012) is a restoration of a discarded industrial district waterfront. Transformed into residential towers by Barbara Wilks, FASLA, principal of W Architecture and Landscape Architecture, this park is an example of an in-between space with two important compositional details: forced intersections and a defined focal point.

Edge Park is wedged between a public streetscape complete with a water taxi terminal and a very private 15-story affordable housing tower. This public-private park is described by Julie Lasky, the article's author as, "an informal little theatre with views everywhere of water...striking from any angle...with multiple paths, and plantings that weave green into an urban pallet of rock, cement and steel" (Figure 14). The detail of note is the center pier aligning to the distant Empire State Building, "linking the park to Manhattan" (Figure 15). Edge Park directs its "unbelievable" weekday foot traffic of 550 people per hour to *connect* with greater New York City.

⁴⁹ Suggested Reading:
The Seven Pillars of Creation: the Bible, Science, and the Ecology of Wonder (Brown 2010)



Figure 14. Edge Park Plan (SOURCE: The Edge is the Center, Landscape Architecture Magazine, June 2012)



Figure 15. Edge Park and its Empire State Building focal point (SOURCE: The Edge is the Center, Landscape Architecture Magazine, June 2012)

Edge Park first creates a space where public and private functions intermingle and coexist (Figure 16), a prime aim for church outreach. Churches can give neighbors a reason to stay on their property, becoming the “center” of the community’s crossroads. The park achieves this with ample seating, safe passage, usable green space, views, and a public transportation portal, all feasible in a church site.

Second, Edge Park emphasizes a focal point. Landscape can effectively reach into the every-day lives of bystanders and offer a culturally relevant symbol of Jesus, God or Creation: a cross, outdoor worship center, sculpture or a borrowed view of distant mountains or water body. A church even has the opportunity, through interior outward-focused framed views, to turn its own attention to the city it is called to serve. This can form immediate connections between a church and its native people and place.



Figure 16. Diversity of Public Activity
(SOURCE: The Edge is the Center, Landscape Architecture Magazine, June 2012)

Community

The second mission category within public concern is *community*. Throughout the mission statement coding, *community* was compiled from the following terms: *people, friend, gather, neighborhood, share life, others, and involve*. *Community* with regard to these underlying terms is external in its focus. *Community* does not refer to interactions within a church itself, rather its public interactions. Internal community for this study is defined as *Relationships*, a mission category later discussed.

This public sense of community can be found in Lafayette Greens (Professional General Design Honor Award – Lafayette Greens September 2012), an urban-agriculture infill project in the heart of Detroit, Michigan designed by Kenneth Weikal Landscape Architecture. Lafayette Greens is in middle of Detroit’s business district and shows the potential for community motivated green spaces (Figure 17).



Figure 17. Lafayette Greens Aerial Plan View
SOURCE: Lafayette Greens, Landscape Architecture Magazine September 2012

Property Owner, Compuware, intended to beautify Detroit’s downtown, educate employees and visitors about urban gardening and encourage others to further transform the urban environment.⁵⁰ The half-acre lot grows 200 varieties of fruits, vegetables, herbs, and flowers, with produce donated to local food banks and distributors. Durable, corrugated steel-lined planters vary in height to accommodate people of all abilities (Figure 18) while “A children’s garden enclosed by blackberries and sunflowers opens kids’ eyes to the tastes and textures of freshly grown food.” The garden brightens the aesthetic of a bleak place, merging Compuware employees with the entire neighborhood, welcoming volunteers and interested bystanders to work the soil and eat its produce.



Figure 18. Easily Accessible Planters

SOURCE: Lafayette Greens, Landscape Architecture Magazine September 2012

⁵⁰ “to beautify downtown Detroit in an innovative and hands-on manner; to create a space where employees, our downtown neighbors and visitors can learn about and enjoy gardening in an urban setting; and to encourage other downtown-based businesses and residents to reach out and transform the spaces that surround them” (“Lafayette Greens”).

Urban or rural, next-door or within a separate land parcel, a garden such as this could inject a religious influence into neighboring communities. A church could convert its turf space or parking lot into a community farm complete with a weekend farmer's market. Profits could be reinvested into existing community non-profits, making partnerships and extending a church's influential reach. Youth groups could partner with schools groups to build sheds, planters, or benches. Kitchen teams could create meals from the garden harvest and deliver them to families in need. People come to Lafayette Greens to work; they come to play; they come to watch. With so many people for some many reasons, the opportunities to build community and simply share life in the garden are plentiful.

Diversity

The third mission category within public concern is *diversity*. Throughout the mission statement coding, *diversity* was compiled from the following terms: *youth, kids, old, culture, married, single, different, every person, generation, and everyone*. This mission study context for diversity extends beyond race into age, marital status, and ethnicity. Much of the racial diversity seen within a church is reflective of its physical location, neighboring demographic, and core leadership, but one common thread among all churches is generational diversity. Research shows the majority of church-attending adults did so as children and more importantly for a church's current concern, not reaching and engaging children will likely lead to a decrease in future members.⁵¹ Therefore, this diversity category will concentrate on children's ministry.

⁵¹ "Roughly seven out of ten Americans adults (71%) had a period of time during their childhood when they regularly attended a Christian church...A majority of those who attended church as a youngster still attend regularly today (61%), while a large majority of those who were not church-goers as children are still absent from churches today (78%)" (Barna Research Group 2001)

Manassas Park Elementary School, located in Manassas Park, Virginia, designed by Siteworks, and awarded the 2011 ASLA Professional Award winner for General Design (Jost January 2012), addresses a growing problem in the youngest generation, its propensity to stay inside (Figure 19). “The outdoors is a foreign place for many of our students,” says Kelly Dumermuth a Manassas Park teacher, “they look at me like I have three heads when I ask them if they played outside during weekends or breaks.”



Figure 19. Landscape Plan
(SOURCE: Hey Kids, Outside is In, Landscape Architecture Magazine, January 2012)

Richard Louv’s research synthesis written within the popular book, *Last Child in the Woods* (Louv 2008), reveals a connection to the natural world may help ease the symptoms of attention deficit hyperactivity disorder (ADHD), learning problems, stress, and depression. In response, Manassas Park was designed “to put kids firmly in touch with what lies outside the school walls.” Students look out onto borrowed views of Camp Carondelet, an 8-acre Civil War encampment of mixed-oak forest and natural forest floor (Figure 20).



Figure 20. Visual Connection to Garden Courtyards through Windows
(SOURCE: Hey Kids, Outside is In, Landscape Architecture Magazine, January 2012)

Interior walls have mirrors to reflect exterior sightlines of vegetation, and sky into the hallways. “You see the leaf litter, the ferns, the mosses, but on an artfully organized ground plane.” Oak logs act as benches and compositional guidelines to the forest, growing fungus, aging, and changing over time. Eco-revelatory bioswales create an outdoor amphitheater where

learning and performance can occur alongside land and sky (Figure 21). Stacy Mamon, the school's principal believes in the deliberate and impromptu lessons from the landscape, "Sometimes classes are learning from the space, other times they're just learning in the space" (Figure 22). Manassas Park's classrooms, levels, offices, and hallways are all named after seasons, plants, or other nature terms.



Figure 21. Bioswale Amphitheatre and Outdoor classroom
(SOURCE: Hey Kids, Outside is In, Landscape Architecture Magazine, January 2012)



Figure 22. Experiential Learning
(SOURCE: Hey Kids, Outside is In, Landscape Architecture Magazine, January 2012)

Many church environments for children are adopting nature as teacher but by artificial means. Hope Church names its elementary-age halls, the farm, pond, park, and zoo each with corresponding wall graphics, and stuffed animals. Northpoint Community satellite churches, including Athens Church, call their kids environment WaumbaLand. The hand-made sculptures of trees, hand-painted collage murals of every creature, and barn refrigerator are artistically inspiring (Figure 23). The creation gestures within Hope Church and WaumbaLand present an artificial nature through illustrations and stuffed animals; valuable but lacking an authentic, tactile experience.



Figure 23. WaumbaLand Tree and Refrigerator Facade (Source: Staci Szubski Litts).

Instead, like Mannases Park, church landscapes designed with a child's experience in mind could exhibit the marvelous, God-monitored processes of provision, growth, multiplication, seasonal change, fruit, or flower, and death set into action and monitored by God himself. If a child could find real ladybugs, watch and listen to real birds, hear stories under real trees, the experience might be much more enticing and memorable, thus making church a more desirable destination and a welcoming home for the youngest generation. Those encouraged children could not only influence short-term, sustained adult/parent attendance, but also their own long-term church affiliation.

Missions

The fourth mission category within public concern is *missions*. Throughout the mission statement coding, *missions* was compiled from the following terms: *world*, *global*, *send*, and *nations*. This study categorizes *missions* as a global action. Church missions can take place in the local community, but this local activity is assigned to other categories within this study including: giving, service, community, and outreach.

Sunnylands Center & Gardens (McKee October 2012) located in Rancho Mirage, California, designed by James Burnett, and awarded a 2012 ASLA Professional Award for General Design, is a place of horticultural beauty in a majestic setting. Within the 15-acre site (Figure 24), Sunnylands' owners, Walter and Leonore Annenberg, wanted to promote the "common good" on a grand scale- a place for "the President of the United States and the Secretary of State to bring together world leaders to promote world peace and facilitate international agreement." The Annenbergs envisioned this small section of their greater estate poised to meet a global need; a landscape and meeting center prepared to end international disputes and war. Complete with reflecting pools, specimen gardens, great lawns, labyrinth, botanic walk, and wildflower meadows, Sunnylands is a place of introspective vision with a global focus (Figure 25).

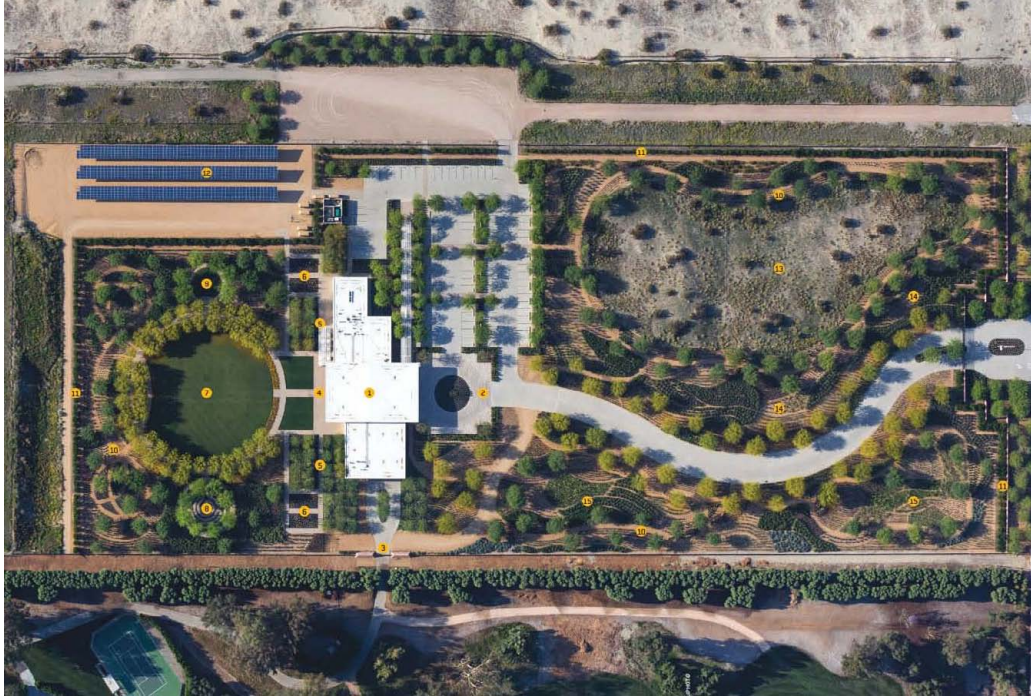


Figure 24. Sunnylands Aerial Plan (SOURCE: Always Sunny, Landscape Architecture Magazine, October 2012).



Figure 25. A place for Contemplation and Conversation (SOURCE: Always Sunny, Landscape Architecture Magazine, October 2012)

Much like Sunnylands, a church landscape can contribute to the “common good.” A church can meet its global mission directive while making a place for God to intervene in global conversations between the world’s greatest thinkers and leaders. Churches can create a space where church pastors, scientists, missionaries, and industry management can converge to be inspired, learn, and experiment within a global focus on providing food, water, and shelter. The lands outside a church could become an exhibition or experimentation station for global organizations researching clean water, sustainable animal husbandry, and manageable plant propagation. Theologians could think here. Writers could write here. Missionaries could rest here (Figure 26). Sunnylands gives churches a promising landscape precedent for far-reaching influence from a local site.



Figure 26. Botanic Walk
(SOURCE: Always Sunny, Landscape Architecture Magazine, October 2012).

Multiplication

The fifth and final mission category within public concern is *multiplication*. Throughout the mission statement coding, *multiplication* was compiled from the following terms: *increase capacity, plant churches, multiplication, leader training, partner, next generation, and invest*. The church is commissioned to assemble,⁵² go and grow,⁵³ but the place of assembly varies in Scripture from homes and synagogues to gardens and deserts. This lack of a biblically-defined worship center leaves freedom for how church expansion is realized.

Reed Hilderbrand's wetland boardwalk [8], is set within the Berkshires region of Massachusetts; a 500-acre property with 200 acres being wetland (protected by state and local authorities). The half-mile long path containing 5,000 wood planks, assembled using only hand tools, circular saw, and nail gun (Figure 27), connects to other woodland trails snaking through the entire property (Figure 28). The "serpentine boardwalk" reveals a "dynamic wetland that had previously been inaccessible to the property's owners" (Figure 29).



Figure 27. Constructed by hand to limit impact on surrounding ecosystem (SOURCE: Amazing Trace, Landscape Architecture Magazine, August 2012)

⁵² Hebrews 10:24-25; "And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching."

⁵³ *The Great Commission*; Matthew 28:1, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."



Figure 28. Boardwalk plan connecting to other trails
 (SOURCE: Amazing Trace, Landscape Architecture Magazine, August 2012)



Figure 29. Boardwalk winding through wetland
 (SOURCE: Amazing Trace, Landscape Architecture Magazine, August 2012)

In his writing, article author Alan Brake paints a palpable view of the site,

“The mist cleared, opening the almost cinematic view... The wetland is both tranquil and throbbing with life, with rustling leavings, barking frogs, and fish skittering underfoot in the perennial streams. Trees in various states of life are revealed in all their sculptural beauty... felled trees have turned up gigantic root balls of Medusa-like forms, some raw and exposed, others encrusted with moss and lichens... (a) dramatic view and procession.”

Brake’s article is titled *Amazing Trace*, a literary pun referencing the popular Christian hymn, *Amazing Grace*; evidence of the hard-to-ignore spiritual connections within this place.

To support a mission of multiplication, a church will be looking for property. If not looking for an existing structure, an initial review of available land might be limited to cleared lots ready for development, but there is an alternative valuable to stewardship-minded church growth. Churches have an opportunity to seek, find, and invest in neglected land, exemplifying grace and exposing the beauty of the imperfect. A church might find more value in restoration or remediation; releasing the potential marvels within wetlands, stream buffers, rock outcrops and other property wrongly considered *unusable*. As churches extend into rural ecosystems, the challenge is to embrace the inherent character of the local ecosystem and agricultural traditions. Landscape architecture has the precedents to visualize a site with more stewardship potential and experiential value than a tree-less and leveled lot.

Toward Christians (Figure 30)

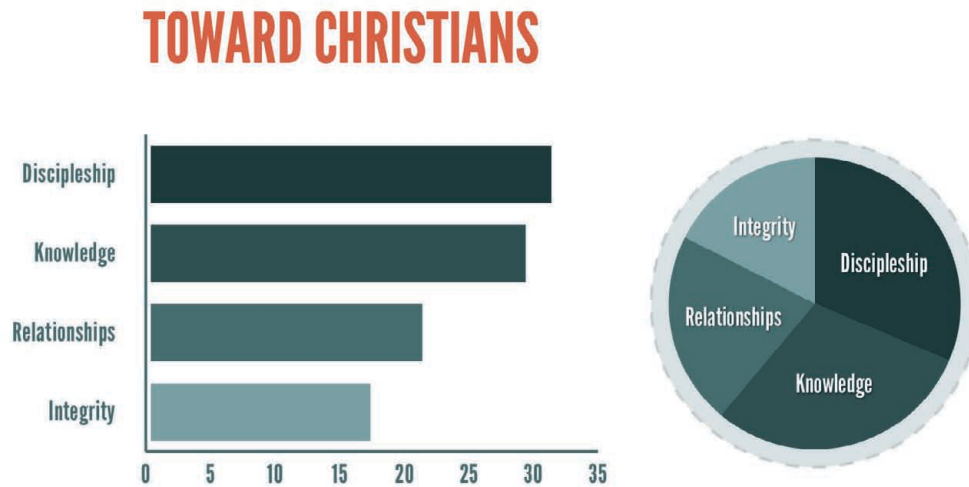


Figure 30. Toward Christians

A natural sequel to public church ministry is a nearly equal emphasis on internal endeavors. The second mission concern is toward Christians, those people who have an existing relationship with Christ and who regularly attend church services for spiritual development and maturity. The following mission categories make up this Christian concern: *discipleship*, *knowledge*, *relationship*, and *integrity*. It is difficult to see how landscapes can be an active part of this maturation process but they can be an indirect and vital part of the Christian’s spiritual journey.

Discipleship

Throughout the mission statement coding, *discipleship* was compiled from the following terms: *equip*, *spiritual gifts*, *grow*, *develop*, *maturity*, *train*, *discipline*, *empower*, *walk*, *strengthen*, *challenge*, *prepare*, and *deepening*. As mentioned in chapter five’s analysis, *discipleship*, the act

of making Christian disciples,⁵⁴ has been classified as a *philosophic* mission category and is not paired with a LAM case study.

However, landscapes *can* indirectly offer an opportunity for church members to exercise their God-given talents, gifts, and resources with a church mission focus. Landscapes can be the place for a church member to contribute his or her knowledge, experience, people-skills, or able body. The landscape could be the canvas for a member's community garden vision or outreach event while offering a great opportunity to train people in patience, loving others, loving self (mental health, nutrition, exercise), kindness, and the joy of accomplishment; all spiritual fruits⁵⁵ available to a disciple of Christ. Furthermore, landscapes offer a maturity and deeper understanding of stewardship, life, and death. If Christian's overarching purpose is to glorify God, landscape activities and appreciation will perhaps strengthen a participant's sense of discipleship.

Knowledge

Throughout the mission statement coding, *knowledge* was compiled from the following terms: *learn, Bible, the word, teach, study, preach, instruct, understand, and read*. *Knowledge* for this study is not common knowledge; instead it is specific to biblical knowledge. Referencing chapter three's analysis, *knowledge*, has been classified as a *universal* mission category, meaning any variety of church-focused landscape architecture solutions can include a Bible-knowledge component.

Though coined *universal* for this study, biblical knowledge revealed in the landscape does not have to be forgotten or lowered to a final thought within the design process.

⁵⁴ *Disciple*: someone who believes and does what his or her leader teaches. Jesus had twelve disciples to be his "learners." Today, anyone who follows Jesus is his disciple. Matthew 28:16-20, Mark 3:13-19, Luke 14:25-35, John 15:1-17 (Biblica 2013)

⁵⁵ Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law."

Instead, Bible scriptures can inspire creativity and inform design strategies. Landscape spaces could include engraved scriptures or encourage Bible study, personal or in groups. Biblical symbolism might appear as obvious as a plant walk consisting of species listed in the scriptures or appear as subtle as a pond where a children's group talks of Jesus' power to walk on water.⁵⁶

Relationship

Throughout the mission statement coding, *relationship* was compiled from the following terms: *unity, small group, each other, family, membership, and together*. *Relationship* is the internal counterpart to the external sense of community discussed earlier. With the sheer volume of people entering its doors, a megachurch can spend a great deal of time managing the intricacies of this corporate family.

John King, author of *Parklets, Everywhere* (King November 2012), describes the San Francisco street scene where simple seat walls, planters, dog water bowls, chalk for the kids, beanbag chairs, bike racks, tables, and chairs (Figure 31) create places to interact and build relationships. Since March, 2010, 36 parklets have been installed with 20 more awaiting San Francisco city approval. Parklets have been replicated in Philadelphia, Vancouver, Boston and Houston. For the Devil's Teeth Baking Company in San Francisco, parking stalls were converted into "a semi enclosed living room joined to the sidewalk (Figure 32), an urban oasis for anyone who might be passing by." Parklets provide a place to stop (Figure 33), focusing existing relational energy⁵⁷ and "build[ing] on social and cultural aspects of a community that already exist." Walter Hood of Hood Design based in Oakland California adds, "The value of something like a parklet is in places where there exists a mundane everyday social life that has not been validated by the presence of inviting spaces."

⁵⁶ Matthew 14:22-34; vs. 25, "Shortly before dawn Jesus went out to them, walking on the lake."

⁵⁷ Blaine Merker, "A parklet does not create energy...It can give focus and physical presence to energy that exists" (King November 2012).

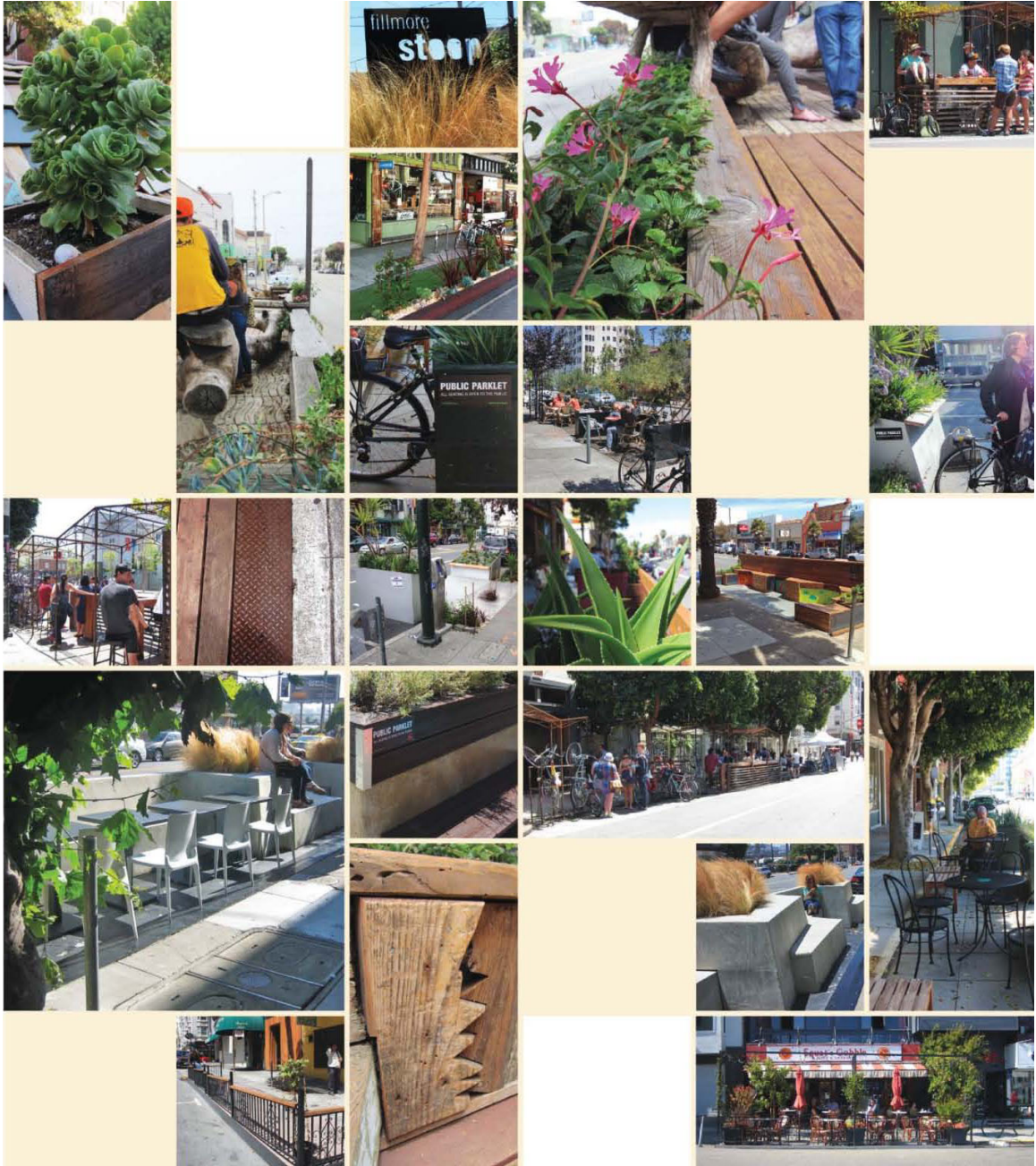


Figure 31. Parklet details
 (SOURCE: Parklets, Everywhere; Landscape Architecture Magazine, November 2012).



Figure 32. Parklet relationships
(SOURCE: Parklets, Everywhere; Landscape Architecture Magazine, November 2012).



Figure 33. Parklets can be small and temporary
(SOURCE: Parklets, Everywhere; Landscape Architecture Magazine, November 2012).

Within a church context, parklets might be the answer to interrupt its own *habitual, thoughtless walk* through sanctuary, lobby, sidewalk, parking lot, car and the reverse route once the service has ended. With intent to encourage a greater sense of internal unity, a church might forgo a few parking spots or reroute a traffic lane or two to open up a place where camaraderie might flourish. Implementation revolves around a simple but vital component: seating. While offering this place of rest, the parklet could offer coffee, board games, or books to read. It could provide music or Internet connectivity. A church parklet could function as the next generation's coffee house; a place to go in the in-between times and bring a friend into a friendly place. A place where youth pastors can meet with kids, counselors can have casual chats, knitting groups can knit, students can study and retired friends can talk local news. This outdoor foyer has the potential to create a place of welcome, setting the tone to slow down as one enters or linger as one leaves. A parklet transformation can be a quick and flexible landscape solution requiring only a minor investment but reaping long-term relational dividends.

Integrity

Throughout the mission statement coding, *integrity* was compiled from the following terms: *authenticity, excellence, truth, ownership, transparency, leadership, completely, prove, character, wholeness, focus, and intention*. As mentioned in chapter three, *integrity*, like knowledge has been classified as a *universal* mission category. With this study's emphasis on authenticity and leadership transparency, *integrity* can be applied to all mission categories and landscape solutions. Without integrity, authenticity, transparency and character, any effort a church makes with its landscape veers from an ethical response to bible-based stewardship and into a self-serving motive.

Toward Appeal (Figure 34)

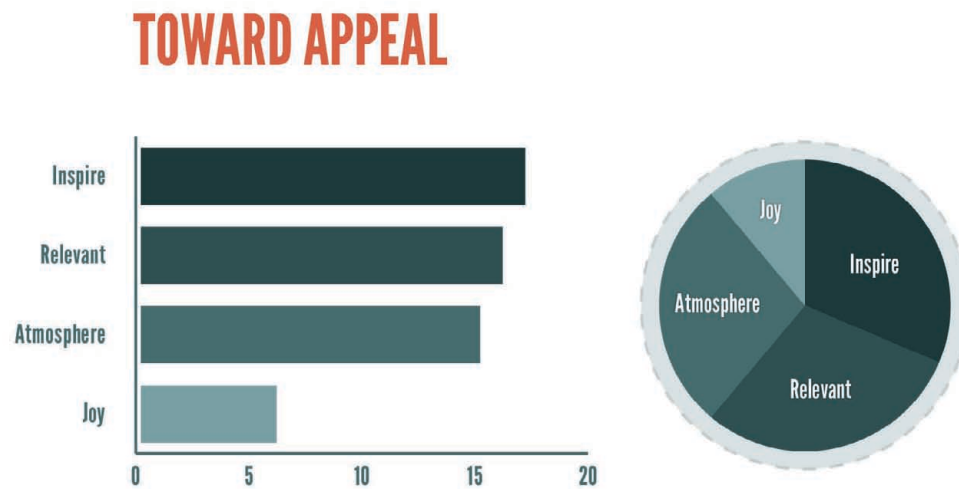


Figure 34. Toward Appeal

Church is in competition for people’s attention. Without some sense of appeal, the church’s outreach and evangelism message will go unheard. The sheer number of churches creates options and church members will exercise those options at will, picking up and moving on the basis of preference. This section is not meant to suggest megachurches should invest millions into outdoor spaces to harbor a competitive advantage over smaller churches. Instead, this section is meant to reveal the landscape’s potential to broaden a churches appeal and lift the spirits of both unbelievers and existing members. For this purpose, the following text suggests how the landscape can *inspire*, add *relevance*, create *atmosphere*, and yield *joy*.

Inspire

Throughout the mission statement coding, *inspire* was compiled from the following terms: *passion, attract, creativity, innovation, contagious, risk, influence, impact, unique, and awaken*. For Christians, the documentation of the life of Jesus defines inspiration; it redefines

eternity,⁵⁸ it attracts and influences millions of people,⁵⁹ and it impacted the course of history.⁶⁰

For a church, Jesus' inspirational message is preached and radiates within but this innovative and passion-evoking message is rarely found in its public exterior.

Mark Hershberger of Design Workshop created a kind of inspirational place in Jackson, Wyoming (Lasky March 2012). The 2011 ASLA Honor Award winning residential landscape (Figure 35) is described as a "private haven where groves, meadows, mountains, and wetlands meet." This work speaks to the power of the purely picturesque. If a church wants to show passion for God's creation, this restored cattle ranchland bears example. Plant masses "take nature directly to the entrance" (Figure 36) integrating the horizontal land expression with the vertical building experience. A wildflower meadow of dogwoods, lupines and views of the Grand Tetons "can be appreciated indoors or out." Stone walking paths lure the viewer into a purely aesthetic, cathedral landscape (Figure 37). At the lowlands of the property, Spring Creek, once trampled by cattle and offering little appeal (Figure 38), is now transformed into a stable, functional, and lush wetland (Figure 39). Speaking to the restored lowlands Hershberger states, "we came in and gave it character."

⁵⁸ John 14:6, "Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

⁵⁹ In a short, thirty-three year life, Jesus attracted waves of followers setting in motion a gospel message that has built a collective church involving hundreds of millions of people.

⁶⁰ Jesus' death sparked a defining moment in how the world traces history (B.C. versus A.D.).



Figure 35. Residential landscape plan
 (SOURCE: Big Heaven, Landscape Architecture Magazine, March 2012)



Figure 36. Plants and natural textures come right up to building
(SOURCE: Big Heaven, Landscape Architecture Magazine, March 2012)



Figure 37. Invitation to explore
(SOURCE: Big Heaven, Landscape Architecture Magazine, March 2012)



Figure 38. Spring Creek Before
(SOURCE: Big Heaven, Landscape Architecture Magazine, March 2012)

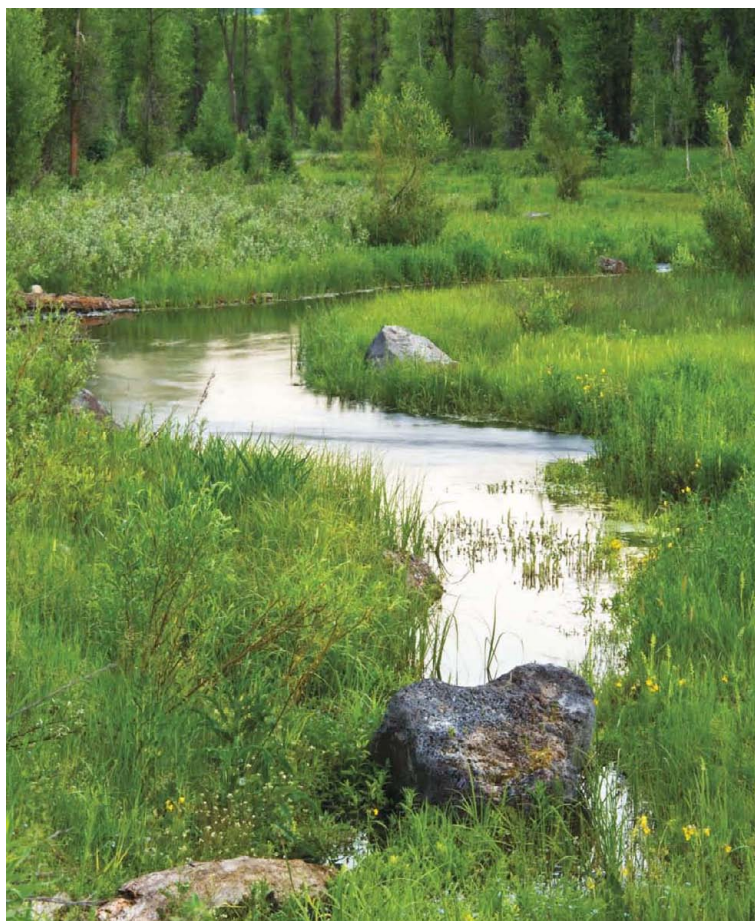


Figure 39. Spring Creek After
(SOURCE: Big Heaven, Landscape Architecture Magazine, March 2012)

More than just giving it “character,” Hershberger’s transformation of the site from an overrun and sterile landscape to a thriving and diverse ecosystem awakens the inspiring display of nature’s form, function, and flower; reminiscent and reflective of the unexplainable wonders God places in the natural order. God created earth with regard to both pleasing function and pleasing form.⁶¹ This residential landscape shows the potential for a church landscape to heed both; restored stream function with equal attention to colorful display; landscape function and form combine into a unique natural experience. A church landscape has the same opportunity to transform its public outdoor space with sustainable function *and* attractive form, culminating in an awakened sense of God’s creative power through an increase in flora and fauna.

Relevant

Throughout the mission statement coding, *relevant* was compiled from the following terms: *practical*, *current*, and *effective*. A church landscape with an underpinning of current and cultural reality might prove useful in an attempt to appeal to a public growing critical of church credibility. A landscape solution completely out of touch or without understanding by the very public it engages will lead to disaffection and possible contempt for even the best-intended garden.

The Promenade Samuel-De Champlain (Arvidson May 2012) created by Daoust Lestage is a prime example of environment as story, a relevant picture book of cultural place. Located in Quebec City along the Saint Lawrence River, this 2.5-kilometer project consists of “four linear plazas, each of which reaches from near the base of an inland bluff out toward the Saint Lawrence” (Figure 40). These “four curious places, four destinations” each with a different theme, paying homage to wind (Figure 41), tides (Figure 42), fog (Figure 43), and “them men

⁶¹ Genesis 2:9, “The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food.”

who have altered the shoreline of the great river with their timber harvesting, boat making, and quai [pier] building” (Figure 44). The design meets the public with perpendicular intersections to pedestrian, bike and vehicle paths, “directing your eye toward the water,” with intent to bring walkers and riders right closer to the water (Figure 45).



Figure 40. Riverwalk landscape plan
(SOURCE: Down by La Riviere, Landscape Architecture Magazine, May 2012)

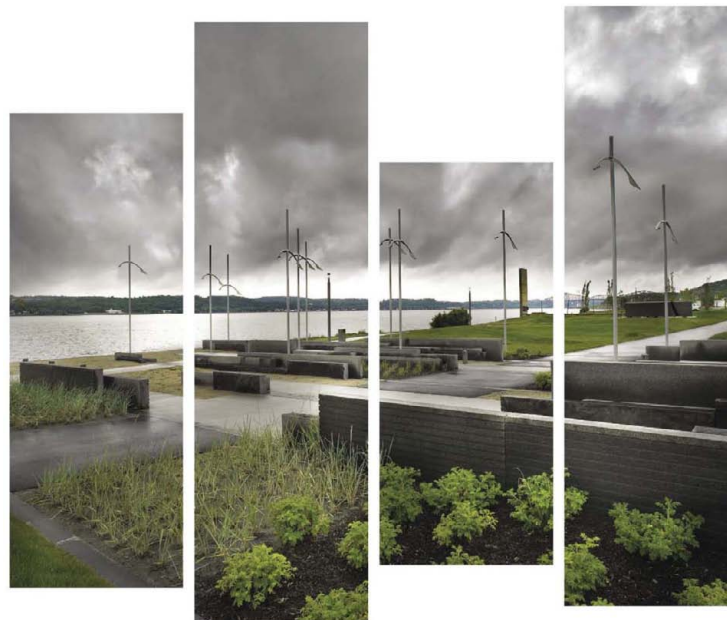


Figure 41. Homage to Wind
(SOURCE: Down by La Riviere, Landscape Architecture Magazine, May 2012)



Figure 42. Homage to Tides
(SOURCE: Down by La Riviere, Landscape Architecture Magazine, May 2012)



Figure 43. Homage to Fog
(SOURCE: Down by La Riviere, Landscape Architecture Magazine, May 2012)



Figure 44. Homage to Man
(SOURCE: Down by La Riviere, Landscape Architecture Magazine, May 2012)



Figure 45. The Promenade draws people down toward the river
(SOURCE: Down by Landscape architect Riviere, Landscape Architecture Magazine, May 2012)

The Promenade's careful attention to framed views, composition, and material selection writes a dramatic story of Quebec City's history and culture. Adam R. Arvidson, the article's author, considers this capturing of place as "critical, but it's not enough...What Lestage has done is capture the wild Saint Lawrence in a totally unexpected way, with strangeness and artistry, with ambiguous purpose and clear symbolism."

By embracing a local story, a landscape can confirm a church's relevant understanding of its members and translate the universal message of scripture to a more practical, place-sensitive interpretation. The church landscape could reveal the relevant religious history of a city. Outdoor environments could visually document the effect religion has played in local tradition. With its thematic narrative, the landscape has the ability to make a relevant and perceptible connection between God and place; that God has played a vital role in shaping the current state of a city, the church and its people.

Atmosphere

Throughout the mission statement coding, *atmosphere* was compiled from the following terms: *experience*, *environment*, and *safe place*. The desire for churches to be comfortable and accepting while offering a rewarding and memorable experience are often at the top of most megachurch agendas.

The residential property owned by John and Larisa Connors creates this kind of favorable atmosphere and experience (Berger December 2012). Designed by landscape architect, Stephen Stimson FASLA, the Connors' landscape (Figure 46) is an award-winning (2012 ASLA Honor Award) precedent for creating a comfortable retreat among suburban public space. The 5-acre site just off I-95 outside of Boston is "slipped unobtrusively into a subdivision filled with huge McMansions and sterile lawns." Where the Connors' outdoor atmosphere shows promise is in its choice to exchange a customary lawn for a connection with creatures, native plantings, and vernacular structures.



Figure 46. Landscape plan
(SOURCE: Choice Cuts, Landscape Architecture Magazine, December 2012)

Article author, Jane Berger describes it as an “idyllic property where turtles and foxes and frogs and birds call the shots” with stone walls, maple tree groves, “panoramic views of an apple orchard,” barn, vegetable garden, meadow, and woodland (Figure 47). The landscape offers “long, narrow ribbons of meadow and native shrubs divided by wide paths of lawn, which give the Connors kids ample room to run around, between, and through them and to stop and examine the wildlife attracted by the water and plants.” The writer describes early witch hazel blooms, yellow Cornelian cherry dogwood and summer lupines, and “bright scarlet berries of winterberry.” John Connors comments to this seasonal progression, “It’s a slowly unfolding epic that shares its secrets, its strengths...in a humble style.” If the Connors opted for the mown landscape of their neighbors, this sense of rural, vernacular tranquility, dynamic observation of nature, and seasonal acuity would be absent from their daily lives.



Figure 47. Rural Vernacular in built forms and corresponding landscape decisions
(SOURCE: Choice Cuts, Landscape Architecture Magazine, December 2012)

It takes intention to remember this miniature ecosystem lives within suburban Boston and walking distance from a metropolitan interstate. This site is five acres, much smaller than an average megachurch property. The rural visual and wildlife potential of a similar design on a 150-acre megachurch site (often positioned in a comparative location; near major roadways and affluent residential communities) would allow for an even greater sense of retreat and natural distraction. A megachurch landscape has an opportunity to create a calm, natural alternative to the hustle and bustle of built modernity; an alternative conducive to relaxed conversation, prayer, study, and meditation. A new church landscape can offer an acceptable alternative to the harsh lines of religious tradition or formality with an inspiring tie to the comforts of home, rural life, and human scale (Figure 48).



Figure 48. A welcoming human-scale entry
(SOURCE: Choice Cuts, Landscape Architecture Magazine, December 2012)

Joy

Throughout the mission statement coding, *joy* was compiled from the following terms: *celebrate*, *fun*, and *cheer*. According to the mission research, a public perception and internal expression of church as joyful is important.

Oftentimes landscape architecture is perceived as only “nature”: plants, water, rocks, and soil. But most landscapes involve built structures, roads, buildings, and outdoor art to achieve its function. Recognizing an art installation at Arizona State University titled *Peritoneum* (Student Collaboration Award of Excellence – *Peritoneum* September 2012), the jurors’ remark, “the sculpture’s *undulating blue body* immediately grabbed (our) hearts.” The installation built by students for \$16,000 (Figure 49), illustrates the colorful delight, whimsy, and fantasy available through creative expression (Figure 50).

Imagining an artful installation like *Peritoneum* as part of a church landscape could communicate a refreshing, fruitful⁶² counter-argument to the often-austere church countenance. Using art inside and outside church halls could open the door to a local artisan community, or simply entertain the public. A church could hold art competitions or festivals, gallery openings and fundraising auctions. Installations within a church landscape would allow celebratory creativity to play a role alongside prayer, song, and voice; art proclaiming God and honoring him with artistic gifts.

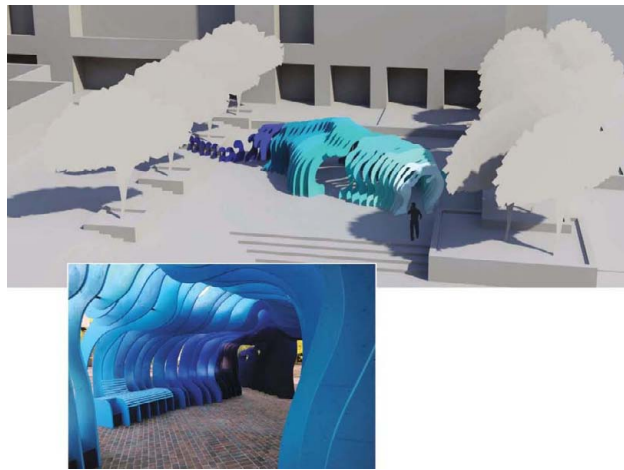


Figure 49. The design (SOURCE: Peritoneum, Landscape Architecture Magazine, September 2012)



Figure 50. The joy and fascination
(SOURCE: Peritoneum, Landscape Architecture Magazine, September 2012)

⁶² Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

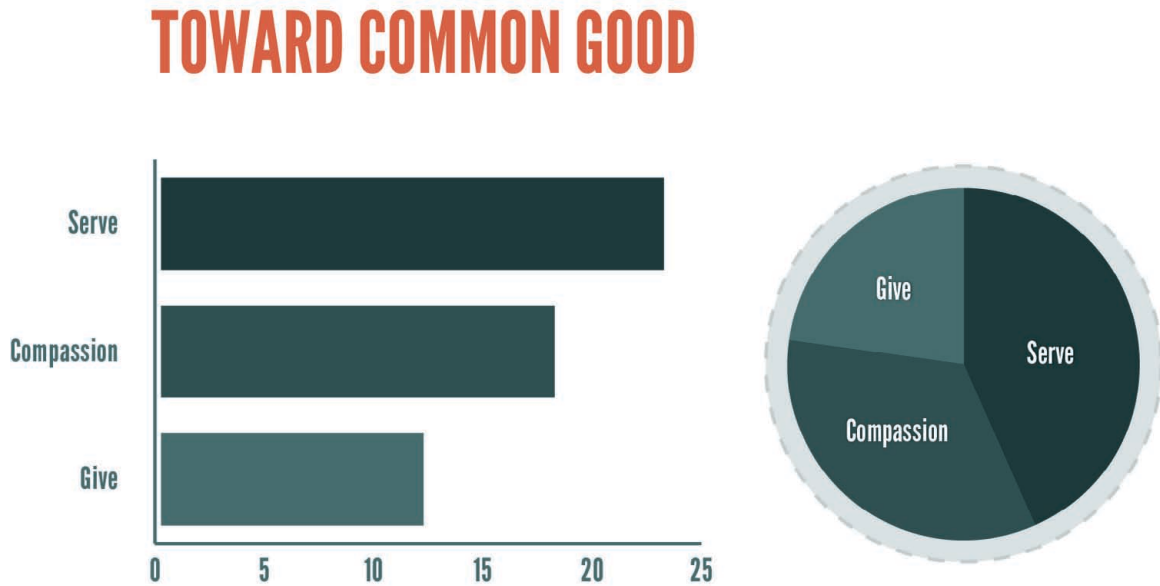


Figure 51. Toward Common Good

Thus far, this thesis has addressed the public and private needs of churches along with how it might increase the landscape's appeal to both those groups. In the same regard, church missions discovered through chapter three's analysis are concerned with the common good, both inside and outside its walls. So how might landscape architecture enable a church to better *serve*, show *compassion* and *give* to those in in need?

Serve

Throughout the mission statement coding, *serve* was compiled from the following terms: *help, feed, work, good works, meet needs, and sacrifice*. Service has been a universal call for many religions, but according to the gospel of the New Testament, service to the *least of*

*these*⁶³ is a foundational priority for followers of Jesus Christ. *Serve* differs from the later defined category *give* in the emphasis of good works; meeting the physical needs of other people in direct service to God.

Via Verde (Ulam November 2012), a 222-unit subsidized housing development in the Melrose neighborhood of New York's South Bronx borough embodies landscape architecture as service. Landscape architect Lee Weintraub FASLA, created this service-focused landscape not by going out, but up.⁶⁴

Via Verde relies on a series of roof farms to address a growing problem in its local community (Figure 52). The South Bronx has the “least amount of green open space in the city, the highest obesity rate of New York City’s five boroughs, and one of the highest asthma rates in the country.” The outlook for this community is bleak, the 2010 Census charts the South Bronx as the “poorest Congressional district in the nation with 38 percent of its residents living in poverty.” Weintraub’s design aims at “populating the roofs and making them available for a whole series of activities.” Numerous staircases in the tiered building provide exercise. The fifth-floor rooftop gardens are considered a “serious agricultural operation;” 1,000 square feet of planting space complete with an apple orchard, watermelons, spinach, and okra (Figure 53). A cooking station acts as an open-air nutrition classroom. The third floor supports a small Christmas tree farm where dozens of residents harvest their own holiday trees. Gerard Lordahl, GrowNYC’s greening director, understands the 400 pounds of produce grown in three-month span won’t feed all the residents, but “it will significantly supplement their produce budgets” and combat the South Bronx’s food desert status.

⁶³ Matthew 25:40, “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’”

⁶⁴ An interesting approach for any existing church in an urban context or limited in its surrounding acreage.

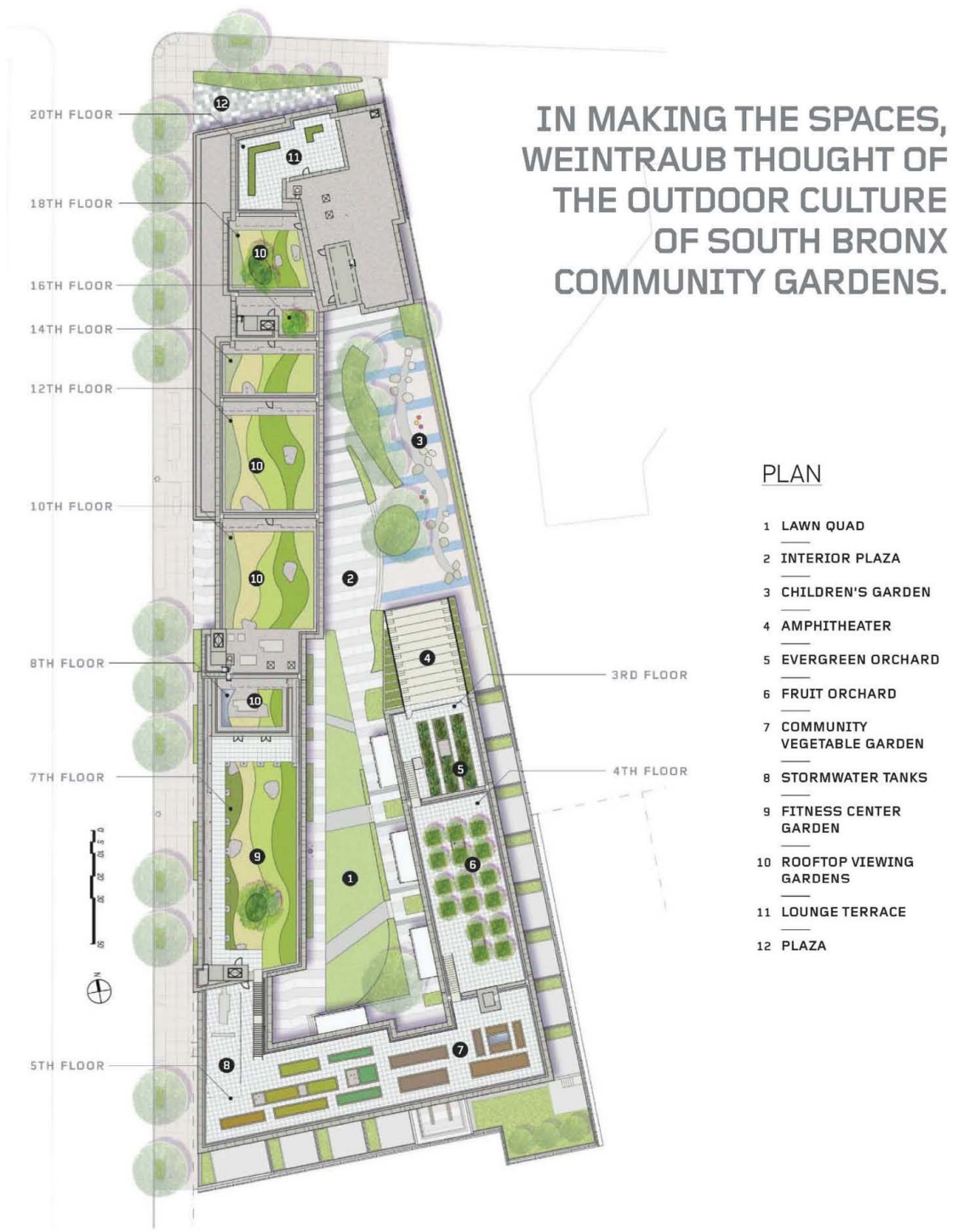


Figure 52. Rooftop garden plan
(SOURCE: Roof of Plenty, Landscape Architecture Magazine, November 201).



Figure 53. Rooftop planting beds
(SOURCE: Roof of Plenty, Landscape Architecture Magazine, November 2012).

Via Verde's rooftop gardens serve residents and encourage similar service acts outside its' walls. Weintraub is hopeful in this residual outcome: "We want the gardens to be a real source of resident pride and achievement, not just the growing and learning and eating and healthy living but also the sharing and social enterprise." Residents give produce as welcome gifts to new residents and donate a portion of harvest to homeless food programs.

Church landscapes have this same agricultural potential (rooftop or groundplane application) and with disciples dedicated to service, an agricultural program like Via Verde could be a church's solution to meet the needs of a nearby community. Growing Christmas trees (Figure 54) is not only a unique and fun service activity, it instills within the grower or observer an inherent understanding of the time and resource investment of tree growth and the reality of harvest, a tangible metaphor to maturity and sanctity of life. Agriculture could provide a church with a cash crop primed for delivery, either as reinvested profit or goodwill.

This landscape model feeds people, teaches them, meets real needs for nutritional education, and chooses to address directly the reality of food deserts and a growing part of the population that does not know where food originates.

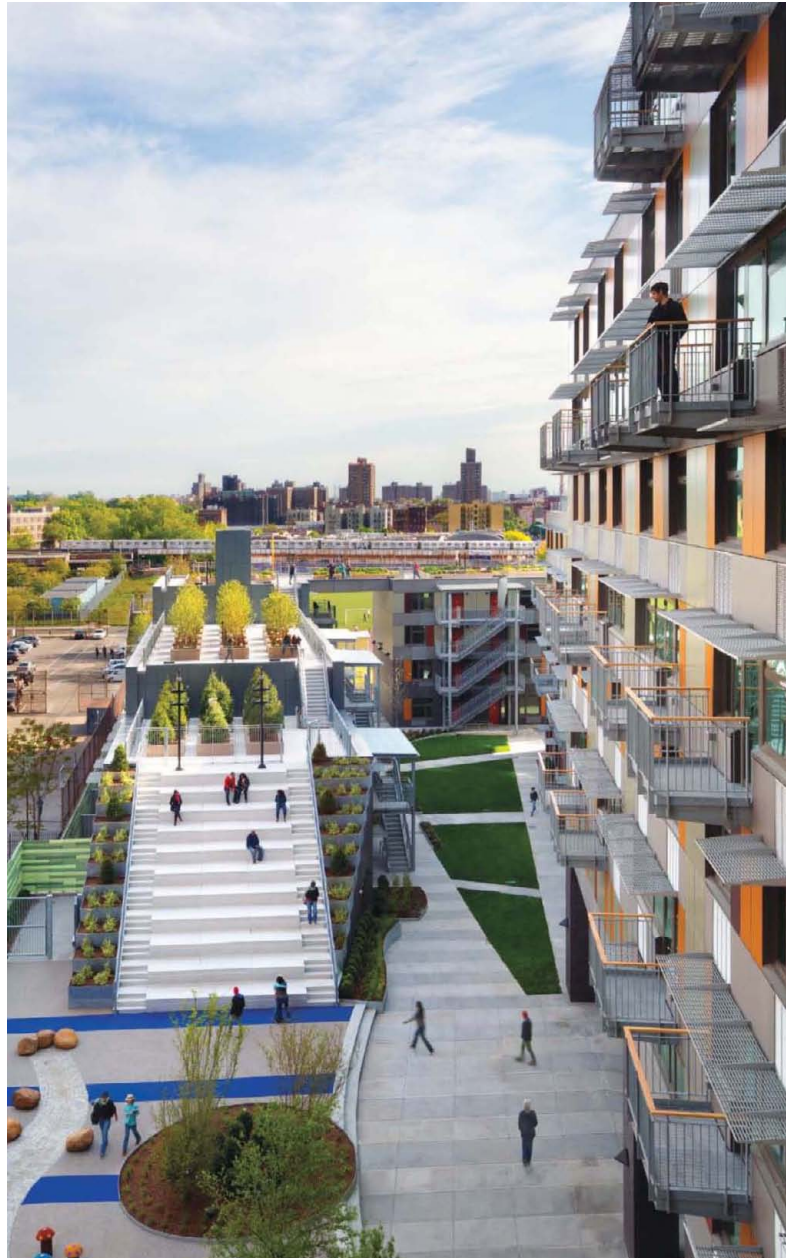


Figure 54. Overwhelming commitment to rooftop landscapes
(SOURCE: Roof of Plenty, Landscape Architecture Magazine, November 2012)

Compassion

Throughout the mission statement coding, *compassion* was compiled from the following terms: *grace, humility, commitment, gentleness, respect, care, encourage, nurture, affirm, build up, love (people), show Christ's love, and minister*. *Compassion* is an expected response within church ministry. Christ showed compassion to the sick, downtrodden, and outcasts, and after His death, the very people who collectively define *The Church* now carry this *compassion* ministry. There are many ways to express grace, care, and encouragement, the landscape being one.

Winnipeg, Manitoba, Canada is cold; sometimes temperatures go to 40 below zero during its six-month winter. Showing compassion to the people who willingly bear this harsh cold means a warm cup of coffee or a break from the bitter wind. The Winnipeg Skating Shelters (Professional General Design Honor Award – Winnipeg Skating Shelters September 2012) designed by PatKau Architects Inc. earned a 2012 ASLA General Design Honor Award for doing just that, showing compassion. The design is simple, six plywood shelters placed along an ice-skating trail in the heart of Winnipeg (Figure 55). “Each shelter has a different relationship to the sun and prevailing winds,” providing protection in any number of conditions. Locally, these distinctive creations are called the “penguins” (Figure 56). They are reusable and transportable so every year, these penguins waddle out ready to care for and protect the chilled inhabitants of Winnipeg.



Figure 55. Going to the people, for the people
(SOURCE: Winnipeg Skating Shelters, Landscape Architecture Magazine, September 2012)



Figure 56. Penguin Shelters
(SOURCE: Winnipeg Skating Shelters, Landscape Architecture Magazine, September 2012).

This project exemplifies how designed environments can go to the people. A publically placed installation exudes a simple spirit of compassion. For a church, a timely gesture such as this could extend its nurturing reach into public life. A community has daily needs; people are cold, hungry, bored, stressed etc. PatKau Architects literally crafted compassion and not just in a minimal way. The empathy feels more genuine with these handcrafted penguins. In the same way, carefully designed landscape solutions provide an evocative way to meet these routine needs using creative thinking, minimal supplies, and a heart of compassion.

Give

Throughout the mission statement coding, *give* was compiled from the following terms: *generosity, stewardship, contribute, and distribute*. The context behind *give* is that of care; taking

something one already has and transferring to another in need. This mission can be accomplished through financial support, gifts, or time.

In 2008, DST systems, an owner of a land parcel in downtown Kansas City, Missouri found itself in a precarious situation. Left with 1.4 acres and a shelved luxury condominium project, DST systems remained invested in the parcel, committed to its viability (Figure 57). 360 Architecture was hired to transform the parcel, now called 18Broadway (Hazelrigg April 2012) into a landscape designed to capture and treat storm water from the site and adjacent streets (Figure 58).



Figure 57. Visual impact before and after landscape installation
(SOURCE: Vegetables on Broadway, Landscape Architecture Magazine April 2012)

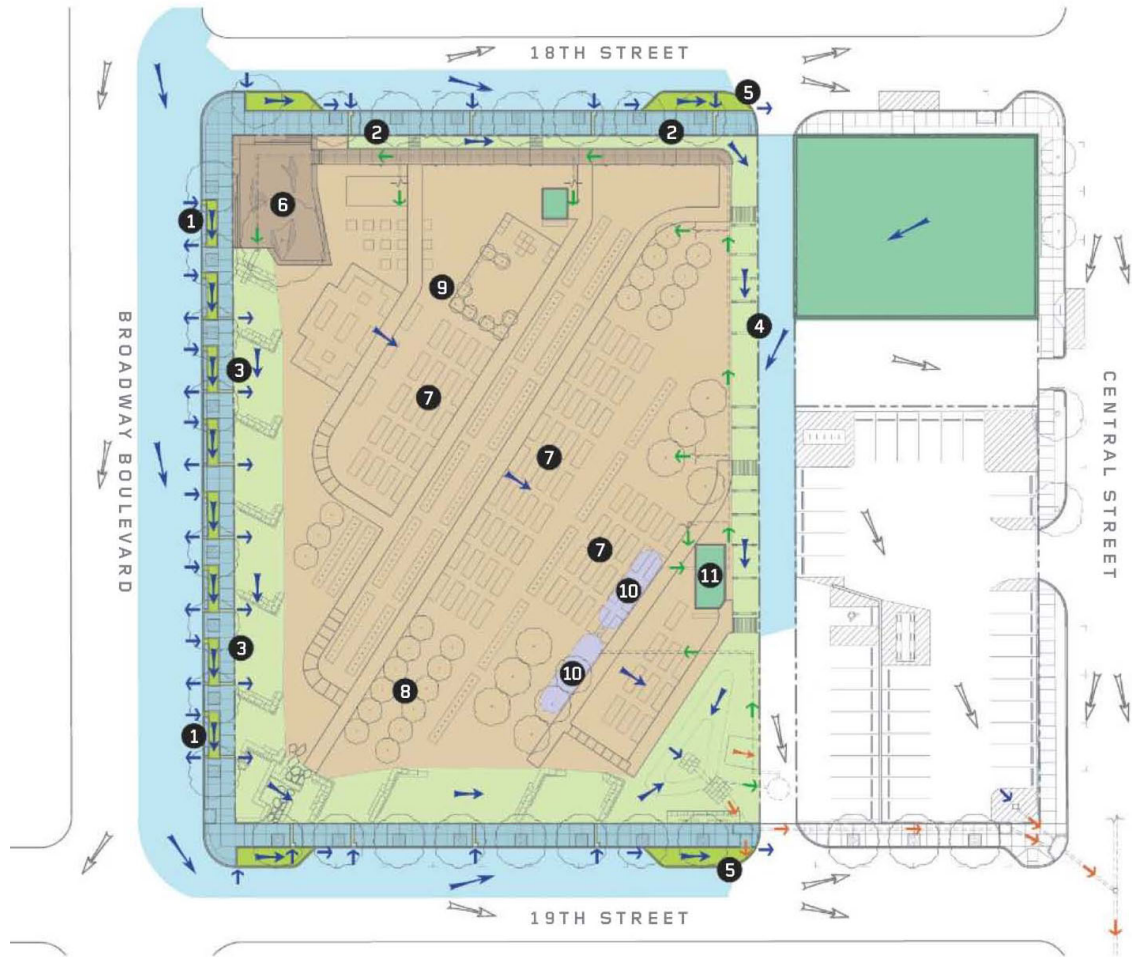


Figure 58. Stormwater and vegetable garden plan
 (SOURCE: Vegetables on Broadway, Landscape Architecture Magazine April 2012)

The storm water project bloomed into what is now a thriving urban-agriculture model. Water travels around and through the site, bio-filtered, and collected in two 20,000-gallon cisterns. The stored water is filtered and pumped on demand to rows of raised planting beds growing vegetables more than eight months a year with some planters yielding two or three harvests per growing season (Figure 59). “In 2011, 18Broadway produced 2.5 tons of food for the Harvesters network, a local food bank serving 65,000 Kansas City residents.” Some visitors come to learn about what’s being grown and how; others just enjoy lunch...or take a leisurely stroll. Power is generated from a wind turbine and PV panels – excess going back to the city grid.

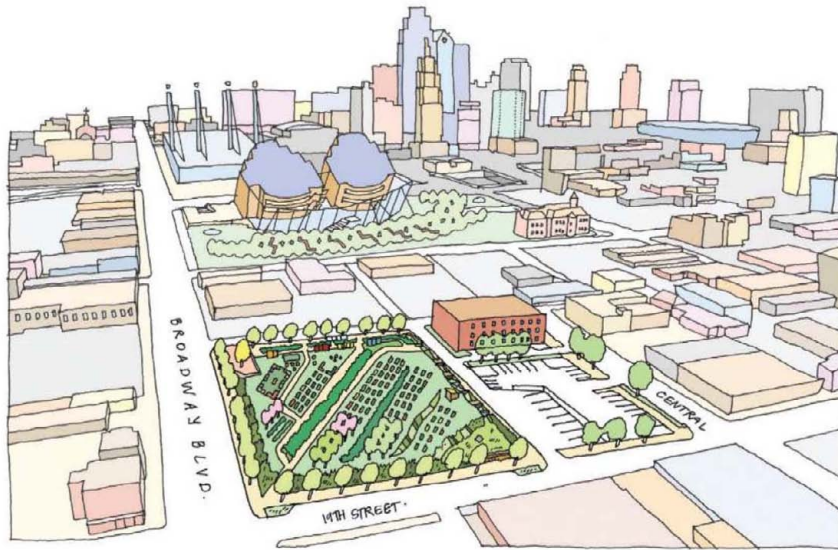


Figure 59. City context (SOURCE: Vegetables on Broadway, Landscape Architecture Magazine April 2012)

18Broadway is really a generous gift given to the city. DST understood a greater city issue, a faulty and undersized sewer infrastructure requiring a \$2.5 billion implementation investment. 18Broadway’s creative storm water collection systems won’t solve this infrastructure issue, but it won’t contribute to it either. This project’s small-scale renewable energy components and water harvesting means a net-zero environment, often giving back to the city power grid or capturing and infiltrating more water than it ever uses.

Church landscapes have the same opportunity to repurpose neglected property and implement beneficial infrastructure technologies. The property might be an adjacent lot in a downtown church; maybe a lot purchased for future expansion but lies empty, waiting for future development. A church might not own the property at all, agreeing to manage a privately owned property for this greater *give-back-to-the-city* vision. A church can give the fruit of a agriculturally-productive garden or implement green infrastructure and low-impact development practices to directly contribute to a city’s stormwater or greenscape needs.

Sometimes, giving simply means not taking. A church landscape’s charity could come from alternative energy production and investment; distributing energy excess to the community at large. A church with an empty lot, a little planning, and a little innovation can model generosity through its natural resource stewardship.

Toward God (Figure 60)

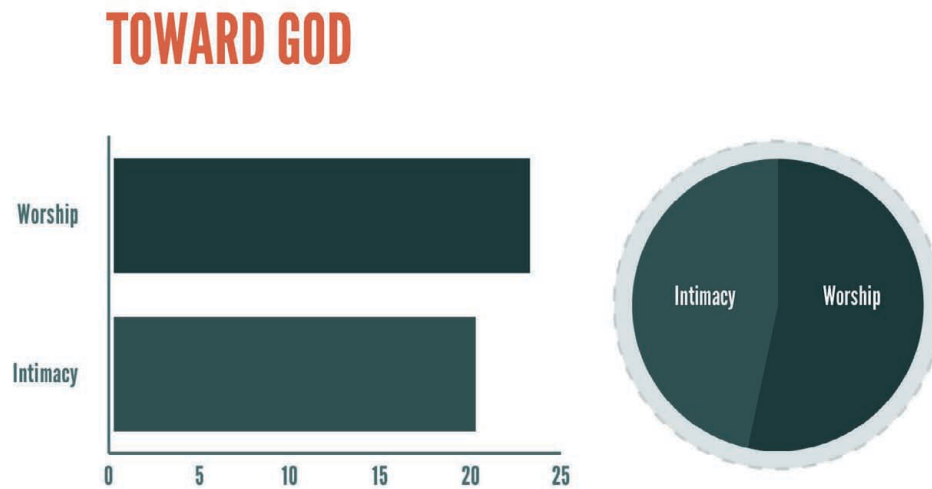


Figure 60. Toward God

The whole idea behind biblical environmentalism is purposefully aimed *toward God*. With that said, the following mission categories, *worship* and *intimacy*, with God as subject, is critical to any church landscape project that seeks to express their directive

Worship

Throughout the mission statement coding, *worship* was compiled from the following terms: *pray, music, gratitude, glorify, baptize, and honor*. For Christian churches that believe worship is a daily, moment-by-moment activity between a person and God, a holy room or

sanctified space is not required. Furthermore, the context of the worship mission is more than music; it includes prayer, the act of baptism, expressing thanks to God and really any act purposefully meant to honor God. This ability to revere God outside of church and in every day life opens the door to landscapes as a place for worship.

Landscape solutions can seem dauntingly complicated; the 18Broadway project required significant skills in storm water engineering, soil amendments, and energy infrastructure. Stone River (Rehak July 2012) is simple. Stone River is a 900-foot long path of mica schist slabs, each piece hand chiseled and placed with careful accuracy, running through a private estate in Eastern New York. Once an abandoned stone heap, the project, a 2011 ASLA Honor Award winner, is now described as “an eloquent reminder of the power of simplicity, the uses of labor, the passage of time, the beauty of craft, and the force of a single idea executed as nearly as possible to perfection.”

Designer and stonemason, Jon Piasecki simultaneously admits a challenge and his success, “It’s very hard, in this world of stimuli, to make something in nature that’s strong enough to pull you into it.” This woodland once served as a stone dump and is now “alive and it’s magical” (Figure 61). “The shimmer of mica dapples the path from moment to moment like sun on the water.” Author Melanie Rehak considers Stone River “as close as I’ll ever get to walking on water” (Figure 62).



Figure 61. Transformation from stone heap to serene path
(SOURCE: One Guy, One Path, Landscape Architecture Magazine, July 2012)

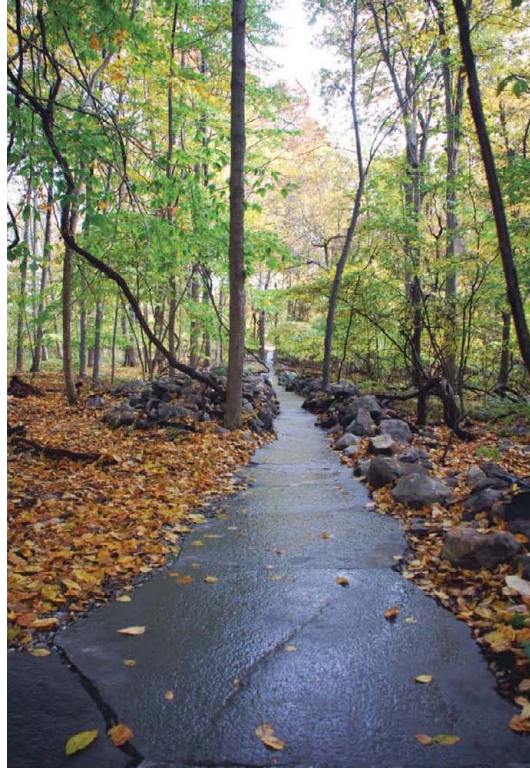


Figure 62. Waterlike shimmer
(SOURCE: One Guy, One Path, Landscape Architecture Magazine, July 2012)

This religious reference to walking on water brings the conversation back to the church landscape. If a church has a forest, it can have a path. The same applies to a garden, a meadow, a wetland, or another other landscape form. If the object of biblical environmentalism is to see nature and thus revere God, the challenge for the church landscape is to first identify the “nature”, then, equally critical, get the people *in* the experience of nature. Stone River exemplifies a path toward spiritual experience and solitude. The path offers a moment of calm; opening the door to any and all forms of worship. It offers a moment of reverence to the height of trees, the leaves, the colors, the vitality, the rot; all things outside the control of human beings and irreplaceable by human invention. A landscape solution like Stone River, grounded in an elemental aesthetic, can have transcendent influence. Rehak confirms this place’s lasting power: “A visit to it is more than enough to ensure that one never takes nature for granted again.”

Intimacy

Throughout the mission statement coding, *intimacy* was compiled from the following terms: *faith, pursue, hear, know God, love God, relationship w/God, follow, trust, and believe.*

Intimacy demands closeness built on trust. It requires a belief outside of the intangible.

Intimacy involves relationship and in the case of church mission, the relationship is between God and self. If intimacy grows from relationship; then the seed of relationship is proximity.

Casablanca I and II (Martignoni March 2012), created by landscape designer Teresa Moller, are nestled into Chile's Casablanca Valley. Casablanca I is a 64-acre parcel devoted to growing grapes, olives, and lavender. With a base crop the same as Casablanca I (Figure 63), Casablanca II, a larger 113-acre property, adds oats, barley, wheat, five acres of vegetables, and 20 acres of flower gardens. Asked "to combine agriculturally productive land with private gardens," Moller modifies "the traditional agricultural layouts—rows of vines...to create more livable, functionally integrated environments." Six small-scale gardens or "stations" (Figure 64) act as "oases in which to sit and rest while gazing out to the repeating lines of the vineyards and the hills beyond." The article author, Jimena Martignoni refers to the gardens as "intimate spaces" exploding in seasonal hues of gold, red, russet, and orange.

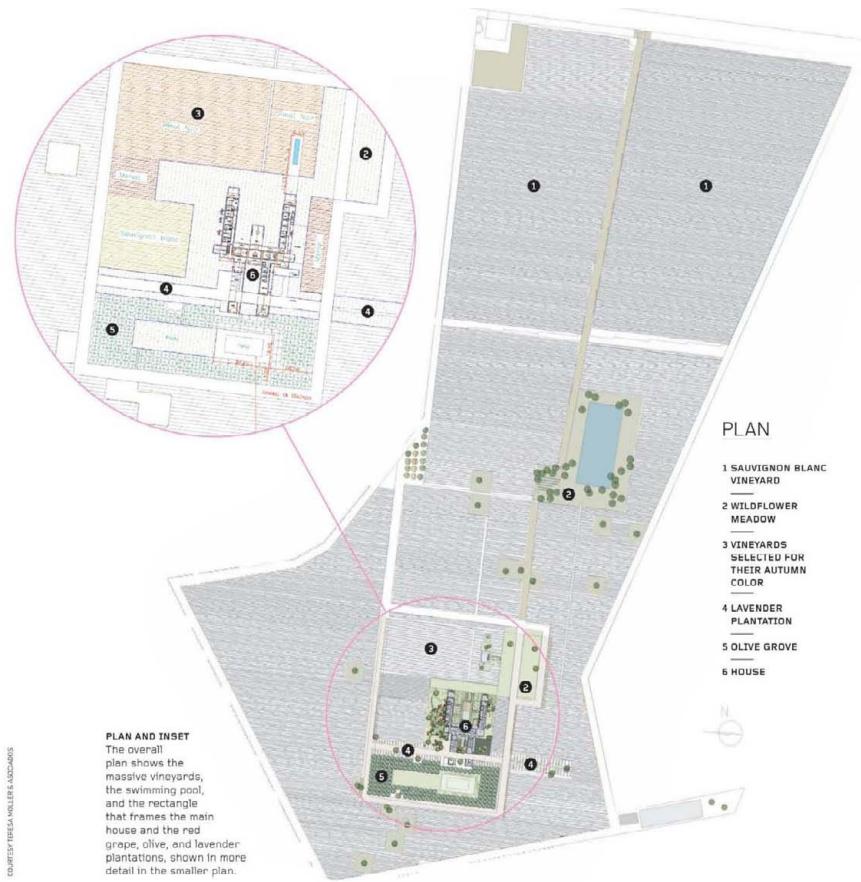


Figure 63. Casablanca I plan showing acres of agriculture with smaller, incorporated “stations” (SOURCE: The Land that Feeds, Landscape Architecture Magazine, March 2012)



Figure 64. Intimate, scaled-down space (SOURCE: The Land that Feeds, Landscape Architecture Magazine, March 2012)

Casablanca offers a creative place of intimacy many churches lack (Figure 65). Moller proves little nooks of space, comfortable for even the quietest spiritual conversation, can be carved from even the most expansive church property. A landscape plan can provide a private meeting place between God and self, a place amplified by the Creation grandeur of plant communities splashed in vibrant colors or contrasting textures. Even in already quiet spaces, forests, meadows, or distant corners of a mown field, careful attention can be paid to reducing the sense of scale and providing a notion of boundary. This smaller network of intimate rooms draws God and human together, encouraging an open ear to hear the spirit more clearly and an open heart to love God more deeply.



Figure 65. One-person path bounded by larger agriculture context
(SOURCE: The Land that Feeds, Landscape Architecture Magazine, March 2012)

Toward Self (Figure 66)

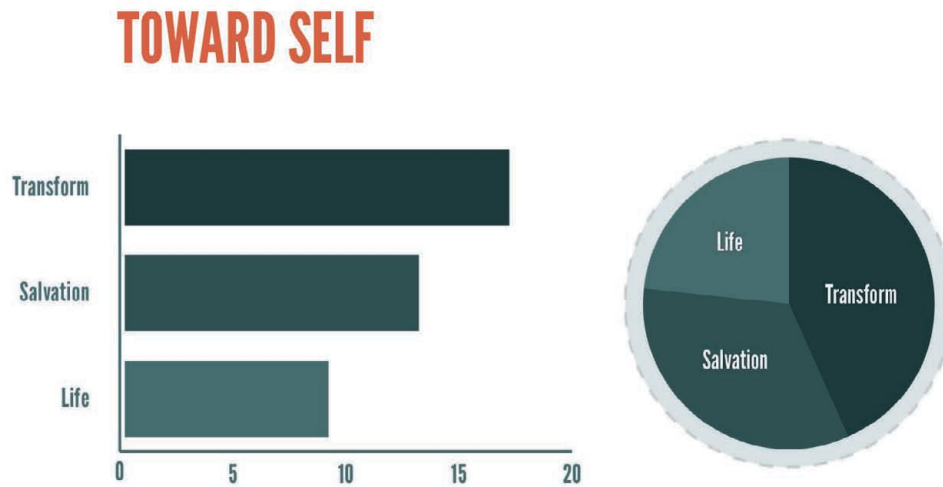


Figure 66. Toward Self

The previous *toward God* mission concern confirms how landscapes can be humankind’s gift of worship and intimacy to God. The final mission concern of *self* reverses this flow and speaks to how God and His created landscape can be a gift of *transformation*, *salvation*, and renewed *life* to humankind.

Transform

Throughout the mission statement coding, *transform* was compiled from the following terms: *heal*, *change*, *set free*, *restore*, *make difference*, *renew*, and *revitalize*. For a church, transformation can occur within its own attending body or be aimed at those people outside its walls. Either way, *transform* relates to a change of mind, body, or emotion with an encouraging sense of renewal stemming from a revitalized spirit.

When considering landscape’s role in personal transformation or revitalization, it is helpful to reference Rachel and Stephen Kaplan’s research into Attention Restoration Theory

(ART) (Kaplan and Kaplan 1989). ART suggests nature's power to fascinate leads to a number of psychological benefits including heightened concentration, reduced stress and decreased irritability. Similar research by Roger Ulrich (Ulrich 1984) provides evidence for nature's ability to speed up the body's healing process. These pioneering studies substantiate the argument that landscapes are significant players in mental, physical, and spiritual renewal.

One Light Street (Lerner January 2012), a single fragment of a city-wide open space revitalization spearheaded by the Downtown Partnership of Baltimore, is scaling this idea of self restoration to blocks, neighborhoods, and entire cities. The One Light Street project is transforming an empty, unused parking lot into a public green space (Figure 67) providing these psychological services to the large number of people living downtown.

One Light Street is a prime example of a simple gesture in a grand scheme (Figure 67). As a whole, the Baltimore revitalization project contains over 50 sites or corridors marked for landscape development spread over a 106-block area (Figure 68), all offering a variety of scale, function, and context yet unified by "maintenance, activity and visibility."



Figure 67. Axonometric plan
 (SOURCE: Start Simple, Landscape Architecture Magazine, January 2012)

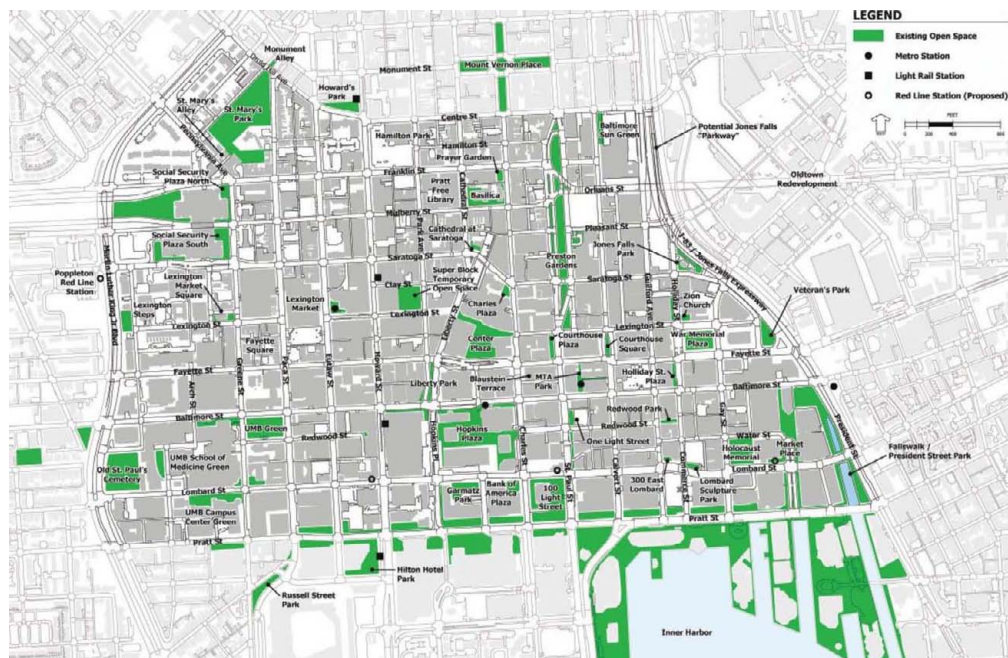


Figure 68. Baltimore open space network
 (SOURCE: Start Simple, Landscape Architecture Magazine, January 2012).

Baltimore's plan does not rely on million dollar parks projects, rather Tom McGilloway, landscape architect for Mahan Rykiel Associates points to the grassroots efforts "as simple as a property owner sticking umbrella tables out where they don't exist." Applicable strategic programming could include public art, music, places of rest or eating; tactics proven to be "quick and cheap...low on risk, and have worked."

Any of these solutions could have a transformative effect on the lives of a church's congregation and help cities set their urban cores free from the dysfunctional and abandoned clutter. Filling open space with trees, shrubs, and groundcovers brings relief from depressing sights of abandonment and meaninglessness. Church green space offers an intentional and comfortable place for homeless or the hungry, revitalizing their spirit by treating them compassionately. Or maybe the conversion is from abandoned lot to playground, giving children a place to play and setting them free to explore. The transformative nature of these spaces has a local impact and when networked with a larger open space plan, can play a pivotal role in restoring an entire city's physical and mental health.

Salvation

Throughout the mission statement coding, *salvation* was compiled from the following terms: *accept Jesus, Christian/Like Christ, message of Christ, relationship with Jesus, save, Christ's family, and become believers*. Salvation is given the same *philosophical* distinction as the earlier described mission of discipleship. Salvation is a holistic transformation of mind, body and spirit. Landscape architecture projects, with their natural diversity, colorful forms, and intimate spaces, have the ability to produce environments where the quiet words of the Holy Spirit might be heard while God, revealed through nature, can be seen. This philosophical potential within nature can be applied to any and all church landscape solutions, therefore no LAM project was applied.

Life

Throughout the mission statement coding, *life* was compiled from the following terms: *full life* and *biblical life*. A church is charged to lead its people to a full life based on biblical wisdom and obedience with hope in a new life to come. A church's green space plantings can be symbolic of this hope-filled life reacting to inevitable change, cycles, and challenges.

Daniel Jost in the February 2012 issue of LAM (Jost February 2012) produced a collective commentary from clients and admirers of Wolfgang Oehme FASLA, a pivotal 20th century landscape architect known for his horticultural specific, naturalistic plant massing (Figure 69). His firm, Oehme, van Sweden & Associates (OvS) “woke the landscape world to the ecstatic potential of low-maintenance herbaceous gardens.” David Lilly, a client for the Federal Reserve Project in Minneapolis, comments on Oehme's maverick and era-defining style, “Public landscapes didn't have to be limited to trees and lawns, they could be lush with tall grasses and perennials.”



Figure 69. Carefully arranged plant massings (SOURCE: Wolfgang Oehme 1930-2011, Landscape Architecture Magazine, February 2012)

Oehme's emphasis on year-round appreciation was seen in his attention to perennials that offered color and structure even in their dormant periods. The interplay between bloom times, color change, and defoliation was under the calculated orchestration of this plantsman. Kurt Bluemel, a fellow landscape architect privileged to work alongside Oehme, thrived on this eager wonderment of what was to come, "During the quiet of winter, one would find himself anticipating an early peek at what hope spring would bring." Oehme's designs demonstrated annual renewal as the early witch hazel blooms show, one could know "it would all begin again...the hope to come back again and again is present in every planting."

To meet a church's mission of life, landscapes can symbolize this idea of hope and regeneration through highly diverse and carefully organized perennial displays. Mimicking the Oehme style represents both the renewal of life after death, and the fullness of life on earth, year after year. This landscape style exhibits a variety of plant species symbolic of the variety of people, experiences and emotions characteristic of a life well lived. The annual cycle of these plantings express perseverance through good times and bad. A concentration on native plants can represent a person's purpose within a local system, reflective of the belief that God places a person in an environment to face challenges but equips him to thrive. A perennial church landscape could offer a constant reminder to Christians and visitors alike that the Christian life is a hopeful one, based on the freedom to live fully by biblical guidance and a promise of regeneration.

Mission Summary

By tying these featured landscape projects to six mission concerns and their subsequent mission categories, it is clear contemporary landscape architecture can play a critical role in megachurch ministry. Furthermore, this analysis reveals an interesting correlation between church missions and landscape architecture; they are both equally concerned with connecting people, meeting a functional need, personal transformation, aesthetic value and respecting the natural order of living ecosystems.

The connection of LAM feature articles to the mission concern and category framework has yielded a number of landscape solutions ready and waiting to achieve church mission. As a cumulative review, the following subchapter presents a three-page graphic summary (Figures 70-72) of all eighteen LAM referenced projects; their corresponding mission category, concern, and audience; a listing of evident landscape typologies; and finally, two church landscape considerations argued within the previous mission-oriented landscape analysis. This synopsis of the extensive mission-landscape analysis provides inspiration and a clear catalyst to expand landscape architecture's role in megachurch land reform.





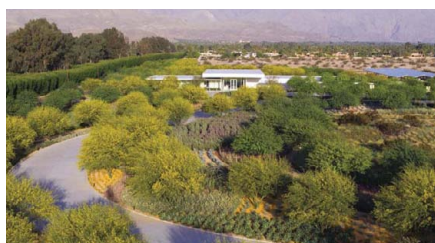

Image	Project	Concern	Category	Approach	Typology	Church Landscape Considerations
	Cochran Residence	Public	Outreach	Active	<ul style="list-style-type: none"> Residential 	<ul style="list-style-type: none"> Approachable and alluring first impression Space between the front door and street
	Edge Park	Public	Outreach	Active	<ul style="list-style-type: none"> Public/Private Park Public Transit Green Roof Pedestrian Circulation 	<ul style="list-style-type: none"> Visual focal points/Symbols Public function within a private site
	Lafayette Greens	Public	Community	Active	<ul style="list-style-type: none"> Urban Agriculture Material Reuse Children's Play 	<ul style="list-style-type: none"> Public programming and activity Volunteer opportunities
	Manassas Park Elementary School	Public	Diversity	Active	<ul style="list-style-type: none"> School Eco-Revelatory Amphitheater Sports Fields Renewable Energy 	<ul style="list-style-type: none"> Eco-revelatory design for youth Real nature experience
	Sunnylands Center & Gardens	Public	Missions	Active	<ul style="list-style-type: none"> Botanical Garden Wildflower Meadow Xeriscaping 	<ul style="list-style-type: none"> Exhibition and experimentation stations Welcoming to church leaders
	wetland boardwalk	Public	Multiplication	Active	<ul style="list-style-type: none"> Wetland Restoration 	<ul style="list-style-type: none"> Full evaluation into a variety of sites Restoration and remediation

Figure 70. Mission Summary Chart (1 of 3)






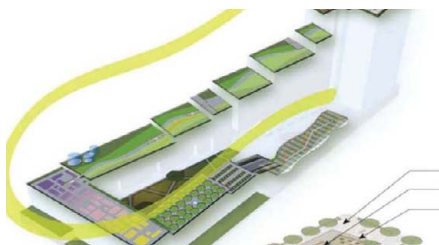
Image	Project	Concern	Category	Approach	Typology	Church Landscape Considerations
	Parklet	Christians	Relationship	Active	<ul style="list-style-type: none"> • Urban Space Design 	<ul style="list-style-type: none"> • Leverage of existing energy • Stopping/Resting points for people
	Jackson, Wyoming	Appeal	Inspire	Active	<ul style="list-style-type: none"> • Residential • Wildflower Meadow • Riparian Restoration 	<ul style="list-style-type: none"> • Form, function, and flower • Foreground, midground, and background
	Promenade Samuel-De Champlain	Appeal	Relevant	Active	<ul style="list-style-type: none"> • Public Park • Pedestrian Circulation • Waterplay 	<ul style="list-style-type: none"> • Dramatic local story • Framed views
	Connors' landscape	Appeal	Atmosphere	Active	<ul style="list-style-type: none"> • Residential • Native Meadow • Farm • Woodland 	<ul style="list-style-type: none"> • Retreat in the city • Vernacular materials
	Peritoneum	Appeal	Joy	Active	<ul style="list-style-type: none"> • Art Installation • Urban Space Design 	<ul style="list-style-type: none"> • Art complementing prayer, song, and voice • Color
	Via Verde	Common Good	Serve	Active	<ul style="list-style-type: none"> • Residential Highrise • Urban Agriculture • Green Roof • Tree Farm 	<ul style="list-style-type: none"> • Profitable permaculture • Nutrition education

Figure 71. Mission Summary Chart (2 of 3)







Image	Project	Concern	Category	Approach	Typology	Church Landscape Considerations
	Winnipeg Skating Shelters	Common Good	Compassion	Active	<ul style="list-style-type: none"> • Art Installation • Pedestrian Circulation 	<ul style="list-style-type: none"> • Proximity to people • Timely gestures
	18Broadway	Common Good	Give	Active	<ul style="list-style-type: none"> • Storm Water Mgmt • Urban Agriculture • Recycling Center • Renewable Energy 	<ul style="list-style-type: none"> • Water collection and reuse • Food production
	Stone River	God	Worship	Passive	<ul style="list-style-type: none"> • Woodland • Material Reuse • Path 	<ul style="list-style-type: none"> • Mesmerizing detail and craft • Meditative path
	Casablanca	God	Intimacy	Passive	<ul style="list-style-type: none"> • Large-Scale Agriculture 	<ul style="list-style-type: none"> • Human scale • Privacy
	One Light Street	Self	Transform	Active	<ul style="list-style-type: none"> • Public/Private Park • Pedestrian Circulation • Green Space Planning 	<ul style="list-style-type: none"> • Restorative power of natural elements • Scalable transformation
	Wolfgang Oehme	Self	Life	Passive	<ul style="list-style-type: none"> • Perennial Garden • Native Meadow 	<ul style="list-style-type: none"> • Regeneration • Seasonal change

Figure 72. Mission Summary Chart (3 of 3)

Referencing the Mission Summary Charts, a final, holistic view of the mission and LAM project framework uncovers both diversity and a common thread. The diversity lies in the variety of landscape typologies⁶⁵ available for a church to consider: urban parks (e.g. Promenade Samuel-De Champlain), agriculture (Via Verde), art installation (Peritoneum), renewable energy (18Broadway), and others. Combining the total list of landscape typologies with a list of generic variables found within the same LAM case studies (Figure 73), the number of available landscape combinations becomes expansive. If a church made only three selections from this list of fifty-six options (e.g. a private, peaceful path), the possible number of landscape combinations equates to over 26,000 different landscape forms (TutorVista.com 2013). If this range list considers four selected options (e.g., a small-scale, self-sustaining, woodland path), the possible number of landscape combinations exceeds 341,000 unique opportunities from this research set alone. This expansive typology range not only mirrors the variety of church mission statements, but refutes any notion church landscapes should have a predetermined form.

The mission and LAM project framework also points to a common thread: people. Every mission category has a human component; even those categories within a concern toward God involve a person's spiritual relationship. In the same way, every LAM featured project is intended to serve a human interest. Residences, parks, and abandoned lots have a human component fused to the landscape. Even the highly ecological restoration projects like the wetland boardwalk, place people into nature.

This evidence validating landscape architecture's ability to match the complexity of church missions with an equally complex set of landscape typologies is an encouraging sign for churches searching for an applicable solution for mission-oriented landscape reform.

⁶⁵ Column six of each Mission Summary Chart



Figure 73. Landscape Application Range (SOURCE: 2012 LAM article survey).

CHAPTER 5

CONCLUSION

This thesis presents research into biblical land stewardship and a unique survey of potential applications to church landscapes. Throughout its chapters, this thesis reveals that church landscapes suffer from the same environmental neglect as much of the contemporary built world in North America. A biblical warrant for a greater commitment to land stewardship has been established along with a credible and ethical incentive for Christians to consider the landscape, along with music, preaching, and any other ministry investment or activity, as an equal contributor to biblical ministry. Furthermore, this writing provides a framework to collect and condense the wide variety of stated church missions, revealing a list of mission categories for landscape consideration. Finally, a reasonable connection between church missions and notable contemporary landscapes has been proposed, providing evidence that landscape solutions can be applied within the church context with both environmental stewardship and spiritual ministry as its objectives.

Just as it commands discipleship, the Bible commands human beings to look after the earth. Just as it espouses the gospel message, the Christian megachurch, according to the biblical instruction in Genesis, should take ownership of its role in environmental responsibility.

Considering environmentalism outside the task of evangelizing the world ignores concrete ecologic and social realities of starvation, lack of clean water, poisonous soils and air, extinction of diverse ecosystems, and more. Christians simply cannot profess a love for God and a love for others while ignoring the irreverence to the Creator and anthropocentric consequences of environmental carelessness.

Based on the current state of church landscapes, Christian megachurches have lost sight of their landscapes as a ministry tool. Churches have removed God's experience, nature, from its strategy. To experience natural creation at church takes effort; no longer within easy reach or serendipitous association. This extraction of nature in favor of mega-structures, paved surfaces, and a smattering of plants has ripped the wonderment, fascination, rest, awe, and intricacy of life from religious property. The church structure is no more sacred than the land it rests on. Homes, communities; forests and streams are all sacred.

The human spiritual experience began in a garden. If a church aims to help people find God, then it needs to consider God's inaugural and lasting expression and put people back in nature. For many Christians, God revealed himself first in the forests, oceans, prairies, wetlands, mountains and streams; in the bugs, birds, and beasts. In short, for the evangelical Christian, nature is proof of God's existence.

Churches are experts in theology, not outdoor space. Churches need help in redefining their properties to the garden-care vision set in Genesis and moving beyond a basic environmental response (recycle, buy local, etc.). This study suggests landscape architects can be an informed and innovative source of help. Landscape architecture as a practice of putting people in touch with nature, allows nature the opportunity to awe, fascinate and bewilder its audience; returning outdoor space to its worshipful tone.

Landscape architects are able to produce a wide range of highly functional and aesthetic solutions with likely all of them transferable to church grounds. The LAM projects discussed are only an initial sample of this potential partnership. Landscape architecture's experience in creating place, managing, protecting and leveraging natural resources, engaging community, inspiring action, fostering mental health, restoring function, making memories, and beautifying the neglected are all powerful assets directly suited to accomplishing church mission.

For evangelical Christians, God calls people to honor His creation, to use and steward natural resources, respect the needs of others, and provide for vulnerable populations. Each

church has its own purpose; each has recognized a need within a community and seeks to meet it. They have made it their mission. Church missions are accomplished in a variety of ways through people and programs; this thesis suggests a third medium, place. Specifically, this thesis suggests the outdoor space between church structure and street is an overlooked link to effective ministry.

Christian megachurches, as evidenced by this thesis' mission coding, have a wide range of ministry objectives. They are concerned with their general appeal while creating an inspiring atmosphere characterized by joy and relevance. Megachurches want to see the Great Commission proportionately reach both its members inside its sanctuaries, building relational disciples armed with biblical knowledge and integrity; *and* the unchurched people outside its walls, reaching out and multiplying within the diverse, local and international community. Megachurches want to see the public's common needs compassionately met through service and generosity. They want to see God honored through intimate worship and lives fully-transformed through salvation.

As effective as they might be in stewarding these ministry objectives with their classrooms, performance stages, and bookstores, megachurches are weak in stewarding community and theology with their parking lots, gardens, and lawns. As these churches begin to recognize this weak point in their evangelism strategy and invest in a remedy, landscape architects have the tools and creative experience to create church green space that reflects the sustainable and morally right relationship between the people who call it home and the Creator God who gifted it.

Prepared with the knowledge collected by this thesis, landscape architects are now empowered to enter into relevant conversations with churches committed to a renewed vision for their outdoor space. This new knowledge includes:

- a model for critical evaluation of church landscapes in terms of ecology, functionality, and aesthetic considerations,
- ecology focused, exegetical analysis,
- numerous suggested readings for further study into environmental theology (footnotes and bibliography),
- target list for the largest and fastest-growing Christian megachurches,
- framework summary of contemporary megachurch missions,
- analysis of these missions and applicability to landscape architecture's own core values,
- credible contemporary landscape case study analysis,
- and a corresponding vision for church sites,

Likewise, landscape architects can be the initial catalyst for a church to evaluate their current commitment to land stewardship and any opportunities to activate the church landscape in ministry. Using the mission analysis, the landscape architect can guide church leadership through a mission-oriented design process, combining typical infrastructure inventory, need assessments, existing structure integration, site characteristics and amenities, and circulation analysis with a overarching focus to engage and further existing ministry objectives. This unique approach offers an informed and credible first impression, building trust between church leadership and landscape architect, and most importantly, meeting the congregation's need and want for an informed and biblical environmental response.

This thesis makes a clear connection between religion's environmental motivations and landscape architecture's own land ethic standards. Church landscapes offer a place for creative vision. Yet, throughout this research, many facets of this mission-oriented landscape go unsolved and act as barriers to widespread implementation. The following questions require further investigation as these projects are conceptualized and completed.

While considering church landscape reform, a variety of economic considerations arise, particularly in how much a church is willing to spend on landscape improvements. It would be helpful to know if that threshold is increased when presented with this thesis argument, that landscape architecture projects can directly aid a church in meeting its core mission. Similarly, how much does the average church spend on landscape maintenance; how much of this is

wasteful or harmful to the greater ecosystem? When applied to church properties, what is the return on investment timetables for specific landscape typologies like low-maintenance native planting versus permaculture conversion? Furthermore, will churches spend more on landscape improvements if they provide a marketable return (e.g. energy offsets, food production, etc.)? Finally, where does a church draw the line between the cost of ignoring the problems of divorcing humans from nature and the costs of landscape restoration? All these financial and ethical factors will play a critical role in the successful future of church landscape reform.

Questions like how much church-based parking can be removed and restored to some ecologic function are also part of the potential partnership equation. Amelie Davis' research into retail, school, and church parking lot occupancy reveals most are continually 75 percent empty (Amelie, Bryan et al. 2010). That is a massive amount of land offering little purpose. A study in ecosystem service values (ESV) would be an appropriate follow-up to this reimagining of church landscapes. Ecosystem service values estimates the cost savings to city infrastructure services (energy, water treatment, landfills, etc.) when property is converted into an ecosystems like a wetland. Davis' research suggests a figure near \$22 million for a single study area (Amelie, Bryan et al. 2010).

Similarly, can churches reach agreements with nearby retailers, businesses, or public lots to share parking resources? Churches need their lots but one day of the week while nearby business and big-box retailers have an abundance of parking spots available on Sunday mornings. Indianapolis, Indiana committed to shared parking between retail, business, and entertainment venues, decreasing spaces from 6,000 to 2,815. This cooperation eliminated \$30 million in building costs and saved \$1 million per year in operation costs (Amelie, Bryan et al. 2010). What zoning and planning ordinances prohibit either the reduction or sharing of parking lot resources? Municipalities often designate a required number of parking spots based on the number of people or seating expectations for a given building. Do these numbers adequately reflect a consistent church attendance or are they accounting for attendance numbers that occur

only three or four times a year?⁶⁶ Church lots lay abandoned for a majority of the week, cost millions to produce, and continually drain annual budgets funded by tithing members. These wasted monies beg for a higher calling.

This thesis reveals church property to be a potential landscape architecture market. A full analysis of a church's market potential would be another aid to landscape architects interest in church land planning. In 2012, the U.S. church membership totaled 146 million (Hartford Institute for Religion Research 2012). In 2008, the U.S. donated capital to religious organizations and other non-profits reached \$107 billion (Bond). Defining the amount of land area owned by churches would be another key indicator to this market's potential. Filtering this land area data to geographic location would reveal what cities a landscape architect can target to generate work.

This writing explores the environmental ethic within Protestant megachurches. This same research approach could be broadened to other religious doctrines or restricted to particular denominations. How might a Catholic church approach environmental reform? What differences exist between Lutheran and Baptist churches, either in their physical condition or spiritual convictions? This scale of doctrine is similar to the scale of congregation. Compared to megachurches, are smaller neighborhood churches better land stewards or more receptive to environmental reform? The opportunities to explore the intricacies of church landscape reform are numerous.

And finally, there is the question of salvation response. Is it possible to document restored landscapes having an increased affect on ministry outcomes and mission effectiveness, particularly salvation decisions? Proof of this impact would be an effective tool for both churches and the discipline of professional landscape architecture.

With the knowledge gained from this writing, a redefined mission-oriented church landscape has an opportunity to emerge. A church landscape that sustains and intrigues the

⁶⁶ Namely religious holidays: Easter, Christmas, etc.

public and welcomes those who pass by; that represents a clear commitment to care and restore an earth *created* by an all-powerful God, and that symbolizes the entire biblical story cherished by the faithful Christians. This church landscape will allow people to discover, explore within, and marvel at the sanctuary of flora and fauna that speaks to the complexity and wonder of created, natural systems. It will welcome Christians to rest, meditate, and hear the soft call of the Holy Spirit. It will propel disciples to compassionately serve and give of their time and resources; tell parables of biblical and local history; and induce creative worship and healthy living. Finally, this landscape will function and flower as an instrument of the great commission for the betterment of all people.

REFERENCES

“12Stone Church.” (2013). Beliefs. Retrieved January, 2013, from <http://12stone.com/about/beliefs/>.

“About Us.” (2013). Retrieved February 8, 2013, from <http://landscapearchitecturemagazine.org/about-us/>.

“Abundant Living Faith Center.” (2013). About > Our Purpose. Retrieved January, 2013, from <http://alfc.com/About/OurPurpose.aspx>.

“Advertise in Outreach Magazine.” (2013). Retrieved February 19, 2013, from <http://outreachmediagroup.com/advertising-options/Outreach-Magazine-advertising>.

Amelie, Y. D., C. P. Bryan, R. Kimberly and E. Bernard (2010). “The environmental and economic costs of sprawling parking lots in the United States.” Land Use Policy **27**: 255-61.

Arvidson, A. R. (May 2012). Down by La Riviere. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 99-109.

ASLA. (2013). “About American Society of Landscape Architects (ASLA).” Retrieved February 8, 2013, from <http://www.asla.org/AboutJoin.aspx>.

ASLA. (2013). “ASLA Professional Awards.” Retrieved February 12, 2013, from <http://www.asla.org/individualaward.aspx?id=4244>.

Barna Research Group. (2001). “Adults Who Attended Church As Children Show Lifelong Effects.” Retrieved April 7, 2013, from <http://www.barna.org/barna-update/article/5-barna-update/62-adults-who-attended-church-as-children-show-lifelong-effects>.

Barna Research Group. (2008). “Evangelicals Go ‘Green’ with Caution.” Retrieved February 1, 2013, from <http://www.barna.org/barna-update/article/13-culture/23-evangelicals-go-qgreenq-withcaution>.

Bauckham, R. (2010). Bible and ecology : rediscovering the community of creation. Waco, Tex., Baylor University Press.

Bauckham, R. (2011). Living with other creatures : green exegesis and theology. Waco, Tex., Baylor University Press.

“Bayside Church.” (2013). Core Values. Retrieved January, 2013, from <http://www.baysideonline.com/core-values/>.

Berger, J. (December 2012). Choice Cuts. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 36-46.

Berry, R. J. A Biblical Basis for Creation Care. The JRI Briefing Papers, The Jon Ray Initiative, University of Gloucestershire.

BibleGateway.com (2011). Holy Bible, New International Version®, Biblica, Inc.

Biblica. (2013). “Disciple - Bible Concordance / Dictionary “ Retrieved April 16, 2013, from <http://www.biblica.com/niv/concordance/disciple/>.

Bond, S. U.S. charitable giving estimated to be \$307.65 billion in 2008. Giving USA 2009 Report. Glenview, Ill., Giving USA Foundation.

Brown, W. P. (2010). The seven pillars of Creation : the Bible, science, and the ecology of wonder. Oxford ; New York, Oxford University Press.

“Calvary Albuquerque.” (2013). Church Info - Mission Statement. Retrieved January, 2013, from <http://www.calvaryabq.org/churchinfo.asp>.

“Calvary Chapel Fort Lauderdale.” (2013). Welcome. Retrieved January, 2013, from <http://www.calvaryftl.org/welcome/>.

“Calvary Chapel South Bay.” (2013). Vision. Retrieved January, 2013, from <http://www.ccsouthbay.org/about/vision>.

Center for Watershed Protection. (2012). “Stormwater Management.” Retrieved April 2, 2012, from <http://www.cwp.org/your-watershed-101/stormwater-management.html>.

“Central Christian Church.” (2013). Welcome. Retrieved January, 2013, from <http://www.centralonline.tv/about/welcome/>.

“Christ Fellowship.” (2013). Core Values. Retrieved January, 2013, from <http://gochristfellowship.com/about-us/new-here/core-values/>.

“Christ’s Church of the Valley.” (2013). Our Mission. Retrieved January, 2013, from <http://www.ccvonline.com/Arena/default.aspx?page=14899>.

“Church of the Resurrection.” (2013). Beliefs and Values. Retrieved January, 2013, from <http://www.cor.org/about-resurrection/beliefs-and-values/>.

“The Church On The Way.” (2013). On The Way? / Our Name & Mission. Retrieved January, 2013, from <http://tcotw.org/-/on-the-way/our-name-mission>.

“Community Bible Church.” (2013). About Community Bible Church. Retrieved January, 2013, from <http://www.communitybible.com/about/about.php>.

Council of Landscape Architectural Registration Boards (2009). “About Licensure.” Retrieved April 7, 2013, from <https://http://www.clarb.org/Candidates/Pages/aboutlicensure.aspx>.

“Crossroads.” (2013). Seven Hills We Die On. Retrieved January, 2013, from <http://www.crossroads.net/my/about/sevenHills.php>.

Crouch, A. (2011) “The Joyful Environmentalists: Eugene Peterson and Peter Harris.” Christianity Today.

Davis, E. F. (2009). Scripture, culture, and agriculture : an Agrarian reading of the Bible. New York, Cambridge University Press.

“Eagle Brook Church.” (2013). The 5 Gs: Core Values (Who We Are). Retrieved January, 2013, from http://www.eaglebrookchurch.com/pages/page.asp?page_id=37030.

“Elevation Church.” (2013). The Code. Retrieved January, 2013, from <http://www.elevationchurch.org/thecode>.

Ellis, C. S. and A. Bochner (2000). Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject. The Handbook of Qualitative Research. N. Denzin and Y. Lincoln, Sage: 733-68.

Erickson, M. (1992). Biblical Theology of Ecology. The Earth is the Lord’s. R. Land and L. Moore. Nashville, TN, Broadman Press: 36-7.

“Faith Fellowship Ministries World Outreach Center.” (2013). Faith Fellowship Ministries. Retrieved January, 2013, from <http://ffmwoc.org/aboutus/vision.stm>.

“Family Christian Center.” (2013). The Church. Retrieved January, 2013, from <http://www.fcc4me.net/site/?p=the-church>.

Farrelly, M. (2010). “A covenant with the Earth: why the work of Christ makes all the difference in our care of creation.” Christianity Today **54**(10): 26-9.

“First Baptist Church.” (2013). What We Believe. Retrieved January, 2013, from <http://www.fbchammond.com/new/what-we-believe/>.

“Flatirons Community Church.” (2013). Who We Are. Retrieved January, 2013, from <http://www.flatironschurch.com/about/>.

“Free Chapel.” (2013). Our Pastor. Retrieved January, 2013, from <http://www.freechapel.org/about/>.

Gaber, J. and S. L. Gaber (2007). Qualitative analysis for planning and policy : beyond the numbers. Chicago, IL, Planners Press: 109-112.

“Gateway Church.” (2013). Mission. Retrieved January, 2013, from <http://gatewaypeople.com/aboutus/mission>.

Godfrey, W. R. (2009). What Do We Mean by Sola Scriptura? Sola Scriptura! The Protestant Position on the Bible. D. Kistler, Reformation Trust Publishing: 1-17.

Gutjahr, P. (2011). The Everlasting Bible; From King James to “Light Speed”. Humanities. Washington, D.C., National Endowment for the Humanities. **32**.

Habel, N. C. (1995). The land is mine : six biblical land ideologies. Minneapolis, Fortress Press.

Habel, N. C. (2001). The Earth story in the Psalms and the Prophets. Cleveland, Pilgrim Press.

Habel, N. C. (2010). “Earth-mission: the third mission of the church.” Currents in Theology and Mission **37**(2): 114-25.

Habel, N. C. and P. L. Trudinger (2008). Exploring ecological hermeneutics. Atlanta, Society of Biblical Literature.

Hartford Institute for Religion Research. (2012). "Fast Facts about American Religion." Retrieved April 25, 2012, from http://hrr.hartsem.edu/research/fastfacts/fast_facts.html.

"Harvest Bible Chapel." (2013). Mission Statement. Retrieved January, 2013, from http://www.harvestbiblechapel.org/content.aspx?site_id=10780&content_id=319725.

"Harvest Christian Fellowship." (2013). About Harvest. Retrieved January, 2013, from <http://www.harvest.org/church/about.html>.

Hazelrigg, G. (April 2012). Vegetables on Broadway. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 57-62.

Henry, M. and L. F. Church (1961). Commentary on the whole Bible : Genesis to Revelation / edited by Leslie F. Church. Grand Rapids, Zondervan Publishing House.

Horrell, D. G. (2010). The Bible and the environment : towards a critical ecological biblical theology. London ; Oakville, CT, Equinox.

Horrell, D. G. (2010). Ecological hermeneutics : biblical, historical and theological perspectives. London ; New York, T & T Clark.

Horrell, D. G., C. Hunt and C. Southgate (2010). Greening Paul : rereading the apostle in a time of ecological crisis. Waco, Tex., Baylor University Press.

"The House: Modesto." (2013). Church Info. Retrieved January, 2013, from <http://thehousemodesto.com/church-info/>.

Jost, D. (February 2012). Wolfgang Oehme 1930-2011. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 86-97.

Jost, D. (January 2012). Hey Kids, Outside is In. Landscape Architecture Landscape Architecture (Ann Looper Pryor). **102**: 82-91.

Kaplan, R. and S. Kaplan (1989). The Experience of Nature: A Psychological Perspective, Cambridge University Press.

Kelley, J. (2013). Re: numbers. S. Hufnagel.

King, J. (November 2012). Parklets, Everywhere. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 78-87.

“King Jesus International Ministry.” (2013). Mission. Retrieved January, 2013, from <http://kingjesusministry.org/about-us/mission/>.

“Lafayette Greens.” (2013). 2013, from <http://www.compuware.com/about/lafayette-greens/the-garden.html>.

“Lake Pointe Church.” (2013). Believe :: FAQ. Retrieved January, 2013, from <http://www.lakepointe.org/Believe/FiveWs.aspx>.

“Lakewood Church.” (2013). Frequently Asked Questions | Contact Us. Retrieved January, 2013, from <http://ww2.lakewood.cc/pages/contact/frequently-asked-questions.aspx>.

Lasky, J. (June 2012). The Edge is the Center. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 110-9.

Lasky, J. (March 2012). Big Heaven. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 104-17.

“LCBC Church.” (2013). LCBC Church. Retrieved January, 2013, from <http://www.lcbcchurch.com/about/new-to-lcbc>.

Leopold, A. (1949). A Sand County almanac, and Sketches here and there. New York,, Oxford Univ. Press.

Leopold, A., J. B. Callicott and S. Flader (1991). The River of the Mother of God and Other Essays, University of Wisconsin Press.

Lerner, J. (January 2012). Start Simple. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 118-24.

Louv, R. (2008). Last child in the woods : saving our children from nature-deficit disorder. Chapel Hill, NC, Algonquin Books of Chapel Hill.

Luther, M. Retrieved April 16, 2013, from <http://www.brainyquote.com/quotes/quotes/m/martinluth140721.html>.

“Lutheran Church of Hope.” (2013). Mission, Vision & Values. Retrieved January, 2013, from http://www.hopewdm.org/mission_vision.

“Mariners Church.” (2013). Guiding Values. Retrieved January, 2013, from <http://marinerschurch.org/who-we-are/guiding-values>.

Marken, B. (February 2012). A Third Way. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 99-107.

Marlow, H. (2009). Biblical prophets and contemporary environmental ethics : re-reading Amos, Hosea, and First Isaiah. Oxford, Oxford University Press.

“Mars Hill Church.” (2013). Welcome. Retrieved January, 2013, from <http://marshill.com/mission-making-disciples>.

Martignoni, J. (March 2012). The Land that Feeds. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 78-91.

McHarg, I. L. (1969). Design with nature. Garden City, N.Y., Natural History Press.

McKee, B. (October 2012). Always Sunny. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 153-65.

“McLean Bible Church.” (2013). Our Vision and Core Values (About Us). Retrieved January, 2013, from http://www.mcleanbible.org/pages/page.asp?page_id=81291.

Merritt, J. (2010). Green like God : unlocking the divine plan for our planet. New York, FaithWords.

Mohler, A. (2013). “Avoiding ‘Nature-Deficit Disorder’ — It’s About Theology, Not Therapy.” <http://www.albertmohler.com/2007/06/05/avoiding-nature-deficit-disorder-its-about-theology-not-therapy/> 2013.

“New Direction Christian Church.” (2013). Retrieved January, 2013, from <http://n2newdirection.org/about.html>.

“NewSpring Church.” (2013). Our Vision | New Here. Retrieved January, 2013, from <http://newspring.cc/our-vision/>.

“North Point Community Church.” (2013). About Us. Retrieved January, 2013, from http://www.northpoint.org/site/page/about_us.

Northcott, M. S. (1996). The environment and Christian ethics. Cambridge England ; New York, Cambridge University Press.

“NorthRidge Church.” (2013). Mission Statement. Retrieved January, 2013, from <http://northridgechurch.com/discover-us/mission-statement/>.

Outreach 100 Largest and Fastest-Growing Churches in America (2012). Outreach Magazine Lifeway Research: 19.

“Phoenix First.” (2013). Values & Beliefs. Retrieved January, 2013, from <http://www.phoenixfirst.org/about-us/id/values-beliefs>.

“Pinelake Church.” (2013). Vision, Mission, & Values. Retrieved January, 2013, from <http://pinelake.org/about/vision-mission-and-values/>.

“Potential Church.” (2013). About Us. Retrieved January, 2013, from <http://potentialchurch.com/about/>.

“Prestonwood Baptist Church.” (2013). Plano Campus | Our Mission. Retrieved January, 2013, from <http://www.prestonwood.org/plano/who-we-are/our-mission/>.

Professional General Design Honor Award – Lafayette Greens (September 2012). Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 153.

Professional General Design Honor Award – Winnipeg Skating Shelters (September 2012). Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 161.

“Rain Collection Calculator.” (2011). Retrieved February 20, 2013, from <http://www.rainharvestingsystems.com/Services/RainCollectionCalculator.aspx>.

Rehak, M. (July 2012). One Guy, One Path. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 56-67.

Ritenbaugh, R. T. (February 1999). “The Bible and the Environment.” Forerunner Commentary. Retrieved January 22, 2013, from <http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/PW/k/191/The-Bible-and-Environment.htm>.

Roach, D. (2013). LifeWay Research finds increase in pastors' skepticism about global warming. Nashville, TN, LifeWay Research.

“The Rock Church.” (2013). Beliefs - About. Retrieved January, 2013, from <http://www.sdrock.com/beliefs/>.

“The Rock Church & World Outreach Center.” (2013). About Us. Retrieved January, 2013, from <http://www.rockchurch.com/about/>.

“SaddleBack Church.” (2013). Living On Purpose. Retrieved January, 2013, from <http://saddleback.com/aboutsaddleback/livingonpurpose/>.

Sarna, N. M. (1989). Genesis. Philadelphia, Jewish Publication Society

Schaeffer, F. A. (1970). Pollution and the death of man; the Christian view of ecology. Wheaton, Ill, Tyndale House Publishers.

“Second Baptist Church.” (2013). Beliefs - Doctrine. Retrieved January, 2013, from <http://www.second.org/en/Woodway/About/Beliefs.aspx>.

Sleeth, J. M. (2006). Serve God, save the planet : a Christian call to action. White River Junction, VT., Chelsea Green Pub. Co.

“Southeast Christian.” (2013). Mission, Vision & Strategies. Retrieved January, 2013, from <http://www.southeastchristian.org/?page=4038>.

“Southland Christian Church.” (2013). We're Unleashing a Revolution of Love. Retrieved January, 2013, from <http://southlandchristian.org/welcome/>.

“St. Stephen Church.” (2013). About Us. Retrieved January, 2013, from <http://ssclive.org/about/>.

Stott, J. R. W. (1994). The message of Romans: God's good news for the world. Leicester, England, Inter-Varsity Press: 74.

Student Collaboration Award of Excellence – Peritoneum (September 2012). Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 76-7.

The Association for Christian Retail (2012). December 2012 CBA Best Sellers.

Tozer, A. W. (1982). The pursuit of God. Harrisburg, PA., Christian Publications.

TutorVista.com. (2013). "Combination Calculator." Retrieved April 7, 2013, from <http://calculator.tutorvista.com/combination-calculator.html>.

Ulam, A. (November 2012). Roof of Plenty. Landscape Architecture, Landscape Architecture (Ann Looper Pryor). **102**: 105-13.

Ulrich, R. (1984). "View through a window may influence recovery from surgery." Science **Volume 224**(Issue Number 4647): 420-1

"The Village Church." (2013). What We Believe. Retrieved January, 2013, from <http://www.thevillagechurch.net/flower-mound/about-us/who-we-are/what-we-believe/>.

Walker-Jones, A. (2009). The green Psalter : resources for an ecological spirituality. Minneapolis, Fortress Press.

Walton, J. H. (2001). Genesis. Grand Rapids, MI., Zondervan.

White, L. (1967). "The Historical Roots of Our Ecologic Crisis." Science **155**(3767): 1203-7.

"Willow Creek Community Church." (2013). What Willow Believes. Retrieved January, 2013, from <http://www.willowcreek.org/aboutwillow/what-willow-believes>.

"Woodlands Church." (2013). Our Mission. Retrieved January, 2013, from <http://woodlandschurch.tv/about/mission>.

Zondervan. (2011). "Who controls NIV text?" Retrieved November 20, 2012, from <http://www.thenivbible.com/translation/who-controls-niv-text>.

APPENDIX A

MISSION/VALUE STATEMENTS FROM 50 LARGEST CHURCHES

Selected Term : (translated to another term or category)

12Stone Church (“12Stone Church” 2013)

We exist to inspire life, share life and give life because Jesus said, “I have come that they may have life and have it to the full.” John 10:10

We encourage a full life by:

- Inspiring adults and children on their spiritual journeys through relevant, fun and engaging teaching and worship.
- Sharing life together through small groups and serving opportunities.
- Giving ourselves away through compassion projects in our neighborhood and around the world.

Core Values

- We Are Created For Intimacy With God
We inspire life by accepting love, power, and purpose from God (Salvation) and sharing salvation through Christ with others (outreach).
Psalm 139:1-24 Ezekiel 18:32 Luke 5:16 Luke 15:11-31 John 15:1-10
 - We Are Created To Follow God’s Pattern For Living
We inspire life by embracing integrity modeled by Christ and outlined in the Bible.
1 Kings 9:4 Romans 12:1-2 Galatians 5:22-23 2 Timothy 3:16 James 4:1-10
 - We Are Created For Healthy Relationships With Others (community)
We share life with others (community) because people grow best and thrive in community.
Ecclesiastes 4:9-12 Matthew 7:12 John 13:34-35 Acts 2:42-47 Ephesians 4:15, 32
 - We Are Created To Give Ourselves Away (serve)
We give life every time we serve, give, and show compassion in Jesus’ name, at home and abroad (world).
Psalm 82:3-4 Matthew 9:36 Matthew 20:25-28 Matthew 28:18-20 Romans 12:4-8
-

Abundant Living Faith Center (“Abundant Living Faith Center” 2013)

Our purpose is to share the Gift of Salvation (evangelize) through Jesus Christ with as many people as possible, and to teach people how to have a better life through applying God’s Word (life).

Our mission is to continually build a church that is relevant, actively makes a difference in people’s lives, constantly recognizes and meets people’s needs, pursues the teaching of God’s Word and always provides an atmosphere for positive relationships to grow and develop.

Bayside Church (“Bayside Church” 2013)

Core Values

- Biblically Based : We believe that practical, relevant teaching is the catalyst for transformation in individuals’ lives. Scripture is inspired by God, completely accurate and our authority regarding Christian beliefs and the guide for Christian living.
 - Atmosphere of Acceptance: We believe all people (diversity) matter to God and ought to matter to the Church. We want everyone to experience God’s grace and love.
 - Youth Ministries: We believe that ministries to children and teenagers should be given high priority. We’re committed to making Bayside a center for reaching, encouraging and developing the youth of our area (community).
 - Small Groups: We believe that Christian growth, life-change and pastoral care happen best in small groups. We consider it vital that everyone participate in a small group Bible study.
 - Inspiring Worship: We look for God’s love in our lives as the evidence that we have been truly worshipping Him. We celebrate together with great music, teaching and prayer.
 - Discipleship: We believe that full devotion to Christ and His cause is normal for every believer.
 - Equipping Leaders; we believe that enabling people to discover and develop their gifts is God’s strategy for changing the world!
-

Calvary Albuquerque (“Calvary Albuquerque” 2013)

Our Mission: We pursue the God who is passionately pursuing a lost world; we do this with each other, through worship, by the Word, to the world.

Calvary Chapel Fort Lauderdale (“Calvary Chapel Fort Lauderdale” 2013)

Not official mission statement, Welcome Letter from Pastor Bob Coy

We’re committed to a heartfelt expression of worship. We want to provide an environment where you can tune out the cares of life and focus on our great God (intimacy). You can always expect to dig into the Bible. God has something to say to each one of us. We value every generation.

We are committed to teaching the Word of God to every age group at their own level. Therefore, we ask that children under the age of 12 participate in our Children's Ministry classes as opposed to our main sanctuary services. The Church is more than just a building. It's a family. There are many opportunities to gather in small groups to know each other (relationships) and grow.

Calvary Chapel South Bay ("Calvary Chapel South Bay" 2013)

Our Vision:

- Win a Person to Christ (Salvation).
Our primary concern throughout our ministry is to bring people to a personal, saving knowledge of Jesus Christ (evangelize). We place a strong emphasis on evangelism as a responsibility and a way of life, always reaching out to those who are lost.
 - Instruct a Person in Christ
Our desire is to promote personal growth, equip and prepare people for ministry (discipleship) through the teachings and principles set forth in God's Word. Seeking to instill a Christ-centered life, we focus on the truth of Scripture and its practical applications.
 - Send a Person for Christ
Our ministry is motivated by Jesus' command to "Go into all the world and preach the Gospel." We take responsibility for effectively carrying the message of God's love throughout the world by equipping and sending those who are willing to follow this Great Commission.
 - Encourage a Person with Christ
People are the heart of our ministry! Following the example Jesus set forth in the New Testament, our goal is to minister, to care for, to love and serve the people. Additionally, it is our desire to provide an environment where we can nurture and exhort the Church of Jesus Christ.
-

Central Christian Church ("Central Christian Church" 2013)

None Found: emailed but no response

Christ Fellowship ("Christ Fellowship" 2013)

Core Values:

- ALL FOR ONE: Unity centered on Jesus and our core beliefs.
- INSIDE OUT: Living a life marked by prayer and integrity.
- GROW TO GO: Remaining teachable to become usable (discipleship).
- LIVE TO GIVE: Stewarding our lives for eternity.
- A PASSION FOR PEOPLE: Impacting humanity (serve) with the love of God.

Christ's Church of the Valley ("Christ's Church of the Valley" 2013)

At CCV it is our mission to WIN people to Jesus Christ (evangelize), TRAIN believers to become disciples, and SEND disciples out to impact the world.

Church of the Resurrection ("Church of the Resurrection" 2013)

- Our Purpose: To build a Christian community where non-religious and nominally religious people (diversity) are becoming deeply committed Christians (salvation).
 - Our Vision: Changing lives, transforming communities and renewing the Church.
 - Our Values: It is our desire to honor God through our work on His behalf. To that end, we will do His work with the qualities we most value: integrity, grace, excellence, relevance, authenticity, passion, humility, faith, inclusivity (community), commitment, joy and love.
-

The Church On The Way ("The Church On The Way" 2013)

The Church On The Way exists to know (salvation), and to make known, the love God has shown in His Son Jesus Christ - our crucified, risen, exalted and soon-returning King! (And we live to serve others in this same love and power, knowing "Jesus Christ is the same yesterday, today and forever" –Hebrews 13:8).

Community Bible Church ("Community Bible Church" 2013)

Mission Statement: To Reach, Teach, and Help People in Jesus' Name.

Crossroads ("Crossroads" 2013)

Seven Hills We Die On

Cincinnati is known as the city of seven hills. Crossroads has seven hills, as well—we call them the seven hills we die on. Simply calling these "values" doesn't cut it. All too commonly, values have come to signify mushy, sentimental ideals for which we rarely fight. As a church, we believe that if something is worth living for, it is worth dying for. We realize we can't do everything—but what we, as a community, are called by God to do, we do with excellence. The Seven Hills We Die On are applications of biblical truth expressed through the unique personality of Crossroads. We remember these seven hills as ABCDERG (we really did try to find an "F" that worked and was appropriate, but finally gave up and went on to bigger things).

- Authenticity: We believe we can't be what God has called us to be if we play games with each other. Whether it's what happens on stage, within our smaller communities, in serving teams or in our homes, we need to be able to share our faults and weaknesses and not fake it. That's authenticity, just being real. (From Philippians 3:17)
- Biblical Truth: Crossroads is a place for people on every part of the spiritual journey, from those just investigating whether there is a God to those who have made following Christ the priority of their life. The Bible presents a dangerous message of life change. We don't assume everyone believes, or even knows the Bible, but we do assume everyone who comes through our doors is open to exploring it. We believe the Bible is God's inerrant truth and it's the foundation to everything we do. (From 2 Timothy 3:16 in the Bible)
- Culturally Current Communication: Crossroads is a place that helps connect those who are exploring God's love and truth. The challenge for us is that the Bible was written a long time ago for people in another culture. The fact that we live in 21st century Cincinnati doesn't change the message that God gave 2000 years ago, but it does mean that we need to do some work to connect it to our lives today. Jesus did exactly the same thing when he was teaching. He used the current language and daily life experiences of those around him to communicate truth. That's what we mean by "culturally current communication." (From Ecclesiastes 12:10 in the Bible)
- Doing Life Together: We aren't interested in being a place where a lot of people get together for an inspiring service but never move beyond the casual, arm's distance relationships of an auditorium. We want to grow by really "doing life together." People who grow in their relationship with God also grow in their friendships with each other, moving beyond the Auditorium in small groups, Community Groups and through servicing. Real community is knowing and being known, loving and being loved, celebrating and being celebrated, serving and being served. (From Hebrews 10:24-25 in the Bible)
- Excellence: We don't believe in striving for unrealistic perfection. Real excellence is about bringing your best to God's work and to life in general. We want to bring our "A-game" to everything that we do, whether it's our communication and music, how we hold babies in the nursery or how we take care of the building, we want it to reflect excellence for Christ. (From Malachi 1 in the Bible)
- Reproduction: Reproduction is about recognizing something that God has created and then reproducing it in His name. We want to send God's message out into the world by reproducing everything from the weekend program to CDs of each message series. Crossroads wants to be a place where Christ-followers reproduce Christ-followers, leaders reproduce leaders and churches reproduce other churches. (From Matthew 28:19-20 in the Bible)
- Growth: We don't expect anyone who walks into Crossroads to be a committed Christ-follower, but we do expect everyone who is around our community for any length of time to be growing. We expect every person to be moving closer to reflecting the complete image of Christ in every area of life. This is a safe place for everyone. But safe doesn't mean comfortable. The answers aren't always comfortable. In fact, we often grow only when we are pushed out of our comfort zone (From Colossians 1:10 in the Bible)

Eagle Brook Church (“Eagle Brook Church” 2013)

EBC’s Relentless Focus: Relevance, Transformation, Ownership

Eagle Brook is focused on three key areas: providing teaching, music and environments that are RELEVANT to our people and culture; helping people experience TRANSFORMATION; and giving people the opportunity to take OWNERSHIP of their faith and their church as they grow, give and serve.

Our Core Values; It takes effort to move from being a believer in Christ, to being a Christ-follower. We encourage attenders to keep growing in five areas: Grace, Growth, Groups, Gifts and Generosity. These are our core values, the heart of who we are as a church. With balanced growth in all of these areas, you can experience true transformation—growing to be more and more like Christ every day.

- Grace: Receiving, living in, and sharing God’s grace. “God saved you by His Grace when you believed. And you can’t take credit for this; it is a gift from God.” Ephesians 2:8
- Growth: Growing in wisdom, character and obedience. “We will hold to the truth in love, becoming more and more in every way like Christ, who is the head of His body, the Church.” Ephesians 4:15
- Group: Experiencing biblically-functioning community with others. “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad hearts, praising God and enjoying the favor of all the people.” Acts 2:46
- Gifts: Serving God and others with spiritual gifts. “A spiritual gift is given to each of us as a means of helping the entire church... All of you together are Christ’s body, and each one of you is a separate and necessary part of it.” 1 Corinthians 12:7, 27
- Generosity: Generously responding to God by supporting the needs of the Church, community, and world. “If you give, you will receive. Your gift will return to you in full measure, pressed down, shaken together to make room for more, and running over. With the measure you use in giving, it will be measured to you.” Luke 6:38

Elevation Church (“Elevation Church” 2013)

- We Are Known for What We Are For – We will speak vision and life over our people. We will lift up the salvation of Jesus rather than using our platform to condemn.
- We Will Not Take This for Granted – What we are experiencing is not normal. This is the highest calling, and we will remain grateful for God’s hand of favor (worship).
- We Are All About the Numbers – Tracking metrics measures effectiveness. We unapologetically set goals and measure progress through all available quantitative means.

- We Act in Audacious Faith – In order to dominate a city with the gospel of Jesus, we can't think small. We will set impossible goals, take bold steps of faith and watch God move.
- We Need Your Seat – We will not cater to personal preference in our mission to reach this city. We are more concerned with the people we are trying to reach than the people we are trying to keep.
- We Are United Under One Vision – Elevation is built on the vision God gave Pastor Steven. We will aggressively defend our unity and that vision.
- We Dress for the Wedding – We will continually increase our capacity by structuring for where we want to go, not where we are. We will remain on the edge of our momentum by overreacting to harness strategic momentum initiatives.
- We Are a Generation of Honor (diversity) – We freely give honor to those above us, beside us and under us because of the calling and potential God has placed inside of them.
- We Are Ruth's Chris, Not Golden Corral – Simplicity enables excellence. We place a disproportionate value on creating a worship experience that boldly celebrates Jesus and attracts people far from God.
- We Lead the Way in Generosity – Our staff and church will go above and beyond to give sacrificially to the work of God in our city.
- We Think Inside the Box – We will embrace our limitations. They will inspire our greatest creativity and innovation.
- We Eat the Fish and Leave the Bones – We will always maintain a posture of learning. We seek to learn from everyone and incorporate a variety of influences into our methodology.

Faith Fellowship Ministries World Outreach Center (“Faith Fellowship Ministries World Outreach Center” 2013)

Win the lost, teach the word and disciple believers in a community (family) of God's love

Family Christian Center (“Family Christian Center” 2013)

Family Christian Center is all about people just like you. We are diverse, multi-cultural, young and old, rich and not-so-rich, married and single. But we all have this in common - we love Jesus with all our heart (intimacy), we believe His Word, and we want everyone to know (evangelize) how good He is.

First Baptist Church (“First Baptist Church” 2013)

None Found: emailed but no response

Flatirons Community Church (“Flatirons Community Church” 2013)

Our Values: Acts 2:42-47

- Biblical Authority... “A Better Way to Do Life”: We will present God’s Word (teach) with grace and truth. We recognize its authority and our need to adjust to it. (John 1:14)
 - Relational Intimacy... “Grace and Truth”: No matter what disconnected you from God, Jesus is the only way to reconnect with Him. (Ephesians 2:8-9, Romans 6, 8)
 - Authentic Community (family)...”Me Too”: Pursuing truth together is the best opportunity for truly living out and applying that truth. Acts 2:42-47 and 4:32-35
 - Gifted Service... “Purpose and Personality”: We recognize that God distributes Spiritual Gifts (time, talents, treasure) to equip the Church in order to serve as Christ to the world. (Romans 12, Galatians 5)
 - Excellent Environments... “Bump into Jesus”: We aren’t in the business of changing people. Rather, we embrace our role as creating a space where people can work out their stuff with Jesus. (Colossians 3:17)
 - Relational Evangelism... “Come and See”: We will intentionally leverage our influence in the world for the purpose of introducing people to the awesome love of Christ. (Mark 2, Matthew 28)
-

Free Chapel (“Free Chapel” 2013)

None Found: emailed but no response

Gateway Church (“Gateway Church” 2013)

Created To B

BELIEVING is ...

- Receiving God’s free gift of salvation through Jesus Christ
- Holding to the truth found in the infallible Word of God
- Growing in faith by continually choosing to trust God
- Believing is receiving God’s free gift of salvation through Jesus Christ and growing in faith by holding to the infallible Word of God and choosing to continually trust Him.

BELONGING is ...

- Committing to growing in relationship with others (community)

- Contributing to the fulfillment of God’s vision for Gateway
- Celebrating the privileges of being a part of His blessed family
- Belonging is growing in relationship with others as each person contributes to fulfilling God’s vision for Gateway church and celebrates the privileges of being a part of His blessed family.

BECOMING is ...

- Embracing the journey of transforming into the image of Christ
- Pursuing God by investing in spiritual disciplines
- Living a grace-filled life empowered by the Holy Spirit
- Becoming is embracing the journey of transforming into the image of Christ by investing in spiritual disciplines and living a grace-filled life empowered by the Holy Spirit.

BUILDING is ...

- Giving of yourself sacrificially to expand God’s kingdom
- Partnering with God to reproduce Christ in others
- Answering the biblical call to a life of service
- Building is committing to expanding God’s kingdom by giving sacrificially, partnering with Him to reproduce Christ in others, and answering the biblical call to a life of service.

Gateway’s Vision: Luke 4:18–19. Gateway’s Vision is to see people saved (salvation), healed, set free, disciplined, equipped, empowered and serving.

Harvest Bible Chapel (“Harvest Bible Chapel” 2013)

Our Mission: The mission of our ministry is to glorify God by making disciples—to fulfill the Great Commission in the spirit of the great commandment (love)(Matthew 28:19-20; Matthew 22:37). Our obedience to this mission is the foundation of every Harvest ministry. From worship services to Children’s Ministry to Student and Adult Ministries (diversity), our chief aim is to make authentic Disciples of Christ who follow His ways in their Worship, their Walk, and their Work.

Harvest Christian Fellowship (“Harvest Christian Fellowship” 2013)

At Harvest, our mission is to “know God and to make Him known.”

The House: Modesto (“The House: Modesto” 2013)

None Found: emailed but no response

King Jesus International Ministry (“King Jesus International Ministry” 2013)

Our mission is to preach the good news of the gospel to the world through the specific vision to: Evangelize, Affirm, Disciple and Send. Together affirm, encourage, feed, heal, and restore every believer so they can serve in the work of the ministry for the Kingdom of God.

Lake Pointe Church (“Lake Pointe Church” 2013)

- Worships God: Worships both corporately in a large gathering and privately alone with God.
 - Lives by God’s Word (biblical life): Understands the Bible as the authority (Bible) for all areas of life.
 - Contributes to God’s Work: Discovers and develops their gifts (discipleship) and abilities to serve the Body through the contribution of time, financial support, and relational influence.
 - Impacts God’s World: Reaching out first to lost and unChurched friends by praying, giving a verbal witness (evangelize) and inviting them to Lake Pointe events and becoming personally involved in world missions.
 - Walks with God’s People: Is involved in, and does life with, a small group of fellow believers.
-

Lakewood Church (“Lakewood Church” 2013)

None Found: emailed but no response

LCBC Church (“LCBC Church” 2013)

None Found: emailed but no response

Lutheran Church of Hope (“Lutheran Church of Hope” 2013)

Hope’s Mission: “Reach out to the world around us (community) and share the everlasting love of Jesus Christ (serve)!”

Hope’s Core Values;

- Jesus is life (worship). The rest is details. Jesus Christ alone is our hope, and the only real and lasting hope for the world (John 14:6). We love Him. For this reason, we don’t apologize for the gospel or for putting our relationship with Him first in our lives (Romans 1:16). We strive to respond faithfully to the call of Jesus to follow Him above

all else in this world, which so often competes for our time, energy, and attention (Luke 14:15-24).

- Lost people matter to God and so they matter to us (compassion). Jesus was sent to reconcile a lost world to God (Luke 15:1-32), and He calls us to do the same. We like unChurched people, and we know what a difference Jesus can make in their lives. For this reason we seek to reach out to the world around us and share the everlasting love of Jesus Christ (Matthew 28:19-20, John 20:21, 1 Corinthians 9:19-27, Lutheran Church of Hope mission statement).
- We worship God, not tradition. Where tradition helps to proclaim the good news of Jesus Christ and further the mission of our church, we embrace it. Where tradition becomes a wall between God and His people, we seek to tear it down (John 2:13-22, Matthew 23:13-36, John 9:1-41). While the gospel message of Jesus Christ remains unchanged (Hebrew 13:8), the manner in which it is proclaimed must change for it to be communicated effectively in a changing world (Mark 2:21-22). In our worship and in our ministry, we intentionally offer a wide variety of options from traditional to contemporary and we remain open to new waves of innovation sent to the Church by the Holy Spirit of God - all for the sake of Christian mission (Psalm 146-150, Acts 2:1-42)
- Following Jesus is a growing experience (discipleship). We can't outgrow Christian faith. As modern day disciples of Jesus Christ, we are called to move from spiritual infancy to spiritual maturity (transformation) Philippians 3:13-14, Ephesians 4:12-14). For this reason we strive to bring people into an ever-growing relationship with Jesus Christ (Matthew 28:19). This growth best happens in small groups (Acts 2:42-47). As we grow in faith, we turn our hearts to God, giving of our selves and our resources -- freely and cheerfully (2 Corinthians 9:7).
- We are one body, united in Jesus Christ. We are a church of individuals, different in many ways, yet called together by God to be one in ministry and mission. As members of the same body, we become more effective when we work in harmony as a unified whole (John 17:20-23). Among us, love for one another is the norm (John 13:34, Romans 13:8), conflicts are resolved according to the teaching of Jesus (Matthew 18:15-17), and we seek to build each other up (1 Thessalonians 5:11). We rejoice together, and we suffer together (1 Corinthians 12:25-27).

Mariners Church ("Mariners Church" 2013)

- Teach God's Word
- Be God's loving family
- Remember that every believer is a minister with a ministry
- Be innovative in our ministry & relevant in our community
- Be contagious in sharing Jesus Christ.

Our mission as a church: help people find their way to God, hear His voice and follow Him. John 10:3-4

Mars Hill Church (“Mars Hill Church” 2013)

Make disciples and plant churches for the glory of God

McLean Bible Church (“McLean Bible Church” 2013)

Vision: The vision of McLean Bible Church is to make an impact on secular Washington with the message of Jesus Christ (salvation). This vision has guided every element of our ministry for over a decade.

In Romans 1:16, Paul says, “I am not ashamed of the message of Jesus Christ, for it is the power of God for salvation to everyone who believes.” At McLean Bible Church, we believe that a relationship with Jesus Christ (intimacy) is the only thing that can transform a person’s life. Our church is unashamedly dedicated to presenting this message (preach), so that every person in Washington is given a chance to understand it and believe.

Core Values: In order to accomplish our vision, McLean Bible must be a unique kind of church – the kind of church that God can use to make a difference in Washington (community) and beyond (global mission). Our 10 Core Values define us, guide us, and ensure that everything we do is aligned with our vision.

1. People matter to God – and to us (care). Luke 15
 2. People need to be connected to a caring community. Acts 4:34-35
 3. The Gospel message transforms people’s lives. 2 Corinthians 5:17
 4. Every Christian has a God-given ministry. Ephesians 4:12
 5. The goal of our ministry is to transform people into fully devoted followers of Christ. Matthew 28:18-20; Ephesians 4:11-16
 6. Everything we do must be done with excellence. Colossians 3:23-24
 7. Ministry and evangelism must be carried out in a relevant way. 1 Corinthians 9:22b
 8. Our church must have an evangelistic impact on our community. Acts 6:7, 1 Thessalonians 1:8
 9. People must be treated gently and respectfully. 1 Peter 3:15
 10. To accomplish our mission we must be willing to step out in visionary faith and take risks for God. Hebrews 11:6
-

New Direction Christian Church (“New Direction Christian Church” 2013)

- MISSION STATEMENT: We are heading in a New Direction (innovation). Our mission is to empower all people to know God through life changing experiences from the inside out.
- VISION STATEMENT: Revitalize a sustainable Kingdom community which strengthens the mind, body and soul of all people.
- CORE VALUES: New Direction’s Core Values are the positive preferences and choices we make, both deliberately and spontaneously in daily life. These are the values we

strive to model in our lifestyles and behavior.

1. PRAYER – Mathew 16:13-16
 2. WORD OF GOD – Matthew. 15:6
 3. WORSHIP - Psalms 100 and 34:1
 4. LOVE – Matthew. 22:37-40, I Corinthians 13:13
 5. FAITH - Hebrews 11:1-3
 6. GIVING - Malachi 3:10
 7. EVANGELISM – Ephesians 4:11, 2 Timothy 4:5
 8. CULTURAL RELEVANCE – I Corinthians 9:22
 9. DISCIPLESHIP – Matthew 28:19
 10. CREATIVITY/INNOVATION – I Corinthians 7:7, and 12:6
-

NewSpring Church (“NewSpring Church” 2013)

Our core values:

- Found People Find People
 - Saved People Serve People
 - Growing People Change
 - You Can’t Do Life Alone (relationship)
 - You Can’t Outgive God
-

North Point Community Church (“North Point Community Church” 2013)

- Our Mission: to lead people into a growing (discipleship) relationship with Jesus Christ (salvation).
 - Our Strategy: to create environments where people are encouraged and equipped to pursue intimacy with God, community with insiders (relationships), and influence with outsiders.
-

NorthRidge Church (“NorthRidge Church” 2013)

Wake the world up to Jesus. Show them His love. Tell them His truth. Involve them.

Phoenix First (“Phoenix First” 2013)

- VISION STATEMENT: To be the Church that displays the love of Christ (compassion) and connects with people of all walks of life (diversity) through our creative services, discipleship, outreach, and the establishment of multiple campuses (reproduce) by streaming our Weekend Experience services globally.

- MISSION STATEMENT: We show the love of Christ to the world and invite the world to experience His love.
 - VALUE STATEMENT:
 - We will consider the lost soul (compassion) first in every decision we make.
 - We will support the spiritual development of our church family through an environment based on the “5 E’s”; Exalting (worship) our God, Evangelizing our world, Equipping our family, Employing our gifts through servicing, and Extending generosity.
 - We will foster a Christ centered culture based on integrity, accountability, love and continued spiritual growth.
-

Pinelake Church (“Pinelake Church” 2013)

- VISION (seeing): Pinelake is a movement of God expectantly living out Christ-centered, Spirit-led, ongoing stories of Life Change.
- MISSION (doing): We live out the Vision of Life Change by developing Christ-followers who Learn from Christ, Live for Christ, and Lead others to Christ.
- Values: Pinelake Church values Life Change for the Glory of God. We live out this value by emphasizing five distinctives as we lead our church:
 1. Openness and belonging: We believe all people have value to God and that Christ can do the extraordinary in each of our lives. Therefore, we strive to create an authentic atmosphere where every individual can:
 - Come. Pinelake is a movement of God where everyone is welcome.
 - Connect. People have the opportunity to connect in worship and small group community in a relevant, accessible way.
 - Commit. Attenders will be challenged to commit to God’s transformation in their life in practical ways and by joining the family of Pinelake (membership).
 2. The Word applied: We believe the paramount way biblical life change occurs is through the consistent life application of the Word of God. Therefore, we seek to provide a platform for this growth through:
 - Life application teaching. During corporate and public worship we strive to communicate the Word of God clearly with direct points of life application guided by the Holy Spirit.
 - Life application living. We equip the people of Pinelake to be “self-feeders” of the Word of God during their everyday walk with Christ.
 3. Leveraged living (biblical life): We believe that God calls His followers to live a life that is focused on eternity. It’s our desire to help people live a life that is leveraged toward a Kingdom life focus. It is a call that is:
 - Sacrificial. A life that is leveraged requires the sacrifice of lesser things for greater things.
 - Strategic. A life that is leveraged demands an awareness of where God is moving, how He has equipped us and how we should respond purposefully to live out our calling daily.

- Sent. A life that is leveraged values the “sentness” of our people to follow the leadership and calling of the Spirit as He leads. We celebrate the mobilizing of our people to make a kingdom difference.
4. Family-focused: Recognizing the importance of family, Pinelake desires to resource our families to live out God’s plan for their role and relationships. We believe that home life should be a great spiritual environment. We strive to help families (diversity):
- Rekindle their love. For families to experience the fullness of their unique relationship, we strive to encourage healthy and committed marriages that continue to grow through the seasons of life.
 - Reframe their thinking. We seek to equip and resource men and women with the tools needed to reframe their minds and align their hearts concerning the unique and biblical roles within the family.
 - Release their children. We pray, teach and partner with parents in hope of a movement where we are preparing and releasing children to be arrows to impact the world for Christ.
5. Multiplication: Recognizing that a movement of God is bigger than any one person, we desire for God to use us to reproduce leaders and churches who will continue to be faithful to the work from generation to generation. We recognize God often works through:
- Mindset. We believe that the work of the Church is to be a spiritual movement that will share the Gospel and plant churches.
 - Method. To accomplish this task, we believe that God uses and calls individuals as part of His plan. We take seriously the mandate to train up the faithful people who will continue the work of God for His glory.
 - Mechanism. We believe that God uses life-giving churches to reproduce and fuel this movement around the world.

Potential Church (“Potential Church” 2013)

Our Mission: Partnering with people to reach their God potential (discipleship), as they connect with God, become like Christ (salvation) and influence their world.

Prestonwood Baptist Church (“Prestonwood Baptist Church” 2013)

Our mission at Prestonwood Baptist Church is to glorify God by introducing Jesus Christ as Lord (outreach) to as many people as possible (diversity) and to develop them in Christian living using the most effective means to impact the world, making a positive difference in this generation.

The Rock Church (“The Rock Church” 2013)

MISSION: Save, Equip, and Send out a highly motivated ARMY of believers who engage every segment of society (diversity) while remaining true (integrity) to our DNA.

The Rock Church & World Outreach Center (“The Rock Church & World Outreach Center” 2013)

Mission Statement: “THE INLAND EMPIRE SHALL BE SAVED!” The Rock Church and World Outreach Center is built on the foundation of Jesus Christ, God’s only begotten Son, the Savior and Lord over all creation. We exist as a church to bring His culture of love, acceptance and forgiveness (environment) to the Inland Empire, our nation, (community) and the world. We have a passion to see unbelievers become believers (salvation) daily and to communicate the Word of God (preach) in a transparent and relevant way. It is our desire to assist in helping and serving the family of God to mature spiritually (discipleship) and become fathers to the fatherless. We are building a prevailing church that reaches into the next generation, changing the spiritual, social, and economic climate of our community through God’s Word and His deeds. Therefore, as distributors of God’s goodness and kingdom resources, through faith-filled servanthood we believe we will see our vision fulfilled, “The Inland Empire shall be saved!”

The Seven Pillars: God has placed into The Rock Church and World Outreach Center a specific DNA to minister as the local church here in the Inland Empire, and as a world outreach center. From this DNA He has formed seven pillars within us to minister His heart and His love. Wisdom has built her house, She has hewn out her seven pillars; – Proverbs 9:1

1. PILLAR ONE – THE WELLS OF SALVATION
 - a. Therefore with joy you will draw water from the wells of salvation. – Isaiah 12:3
 - b. God has blessed us with powerful altar calls producing thousands of new disciples for Jesus Christ. So, every time the word is preached we passionately present Jesus Christ as both Lord and Savior to those that willingly give Him all their heart and all their life.
2. PILLAR TWO – SPIRITUAL PERSONAL TRAINERS (discipleship)
 - a. A father of the fatherless, a defender of widows, Is God in His holy habitation. – Psalm 68:5
 - b. SPT’s, both male and female, become fathers-to-the fatherless to help new disciples get started living their lives for Jesus Christ.
3. PILLAR THREE – GODLY RELATIONSHIPS
 - a. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, – Acts 2:46
 - b. Godly relationships are vital to the health of our church family. We are committed to provide multiple opportunities to connect people to Jesus Christ and each other through small groups, events and various activities.

4. PILLAR FOUR – GOOD WORKS
 - a. For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in. – Matthew 25:35
 - b. Understanding the goodness and love of God we believe that good...works! His goodness put to work ministers His heart to the world around us in need of God. Feeding, clothing and caring for people are a major part of who we are!
5. PILLAR FIVE – WORLD MISSIONS
 - a. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. – Psalm 2:8
 - b. We believe in reaching the nations for Jesus Christ. As a world outreach center we are compelled to support the work of missionaries and to send out ministers to reap the harvest worldwide.
6. PILLAR SIX – LEADERSHIP TRAINING (reproduce)
 - a. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. – 2 Timothy 2:15
 - b. Training the next generation today is not only serious business it is the heart of God. Like arrows, we are training up new leaders shooting them out farther than ourselves. Leadership training is key to our growth and the kingdom of God.
7. PILLAR SEVEN – PLANTING CHURCHES
 - a. And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” – Matthew 28:18-19
 - b. Planting churches with our DNA means that we continue to reach lives with the love of Jesus Christ using the next generation of leaders to complete the call of God in our lives.

SaddleBack Church (“SaddleBack Church” 2013)

Our Purpose here at Saddleback is to lead people to Jesus and membership in His family, teach them to worship the Lord and magnify His name, develop them to Christlike maturity, and equip them for ministry in the Church, and a mission in the world.

Second Baptist Church (“Second Baptist Church” 2013)

- The Second Baptist Mission: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always.” Matthew 28:19-20
- The Second Baptist Product: Our product is the good news about Jesus Christ! In big and small ways, we are all committed to sharing the story of Jesus with those we come into contact with. It’s what we have to offer others--it’s our Product--it’s what we are “selling!”

- The Second Baptist Marketing Strategy: “You will be my witnesses both in Jerusalem, and in all Judea and Samaria, even to the remotest part of the earth” Acts 1:8. Our commitment to go the Second Mile takes us next door (community) and around the world! As part of the Second family, we are committed to touching the lives of people in Houston (our Jerusalem), across the state of Texas (our Judea), in many parts of the United States (our Samaria) and the world (the remotest parts of the earth).
 - The Second Baptist Profit: The Second Baptist profit statement is changed lives!
-

Southeast Christian (“Southeast Christian” 2013)

Our Mission: Connecting people to Jesus (outreach) and one another (community)

Our Vision: To be a praying church who reaches out and challenges everyone to follow Jesus completely (authenticity)

Our Strategies

- IMPACTING the region by gathering together for biblical preaching, authentic worship, and faithful prayer
 - BUILDING spiritually healthy homes by equipping Godly men to lead and pray for their family
 - DEEPENING followers through Bible study, discipleship, service, and prayer
 - SERVING the community by going to them in the name of Jesus
 - ADVANCING the Kingdom by praying, sending, partnering, and planting
 - AWAKENING the next generation (reproduce) by investing in them now
-

Southland Christian Church (“Southland Christian Church” 2013)

Southland is a church of people who are experiencing that the best way to live life is with Jesus, in community and on mission. We are courageous followers of Jesus who love God, love people, and prove it daily in our communities, in our city and in our world. It’s what we do, and we love doing it. But that sounds kind of vague, right? We thought so too, so we wrote down four specific ways to help focus our attention. We call them our Expressions.

- We relentlessly pursue a transforming relationship with God. We’ve challenged 100 percent of Jesus followers at Southland to read their Bible daily.
 - We sacrificially serve our families. We’ve challenged 100 percent of spouses and families at Southland to pray together daily
 - We radically invest in the next generation. We’ve challenged 100 percent of Southland students to learn to follow Jesus daily.
 - We generously extend hope to the poor (outreach). We’ve challenged 100 percent of Jesus followers at Southland to baptize at least one friend each year.
-

St. Stephen Church (“St. Stephen Church” 2013)

Our Mission is the Great Commission! Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matthew 28:19-20 KJV

Our philosophy and mission empower us to utilize our authority in Christ in order to deliver “spiritual” redemption and freedom (salvation) to those who were once considered “lost” and “separated” (outreach) from God (Luke 15:11-32). As a result, we serve approximately 10,000 men, women and children (diversity) in the Louisville Metro and Southern Indiana area (community) who seek “salvation and restoration” through Jesus Christ.

The Village Church (“The Village Church” 2013)

The Mission of The Village Church: At The Village Church, the means by which we will pursue the glory of God in the making of disciples is four-fold: gospel-centered worship, gospel-centered community, gospel-centered service and gospel-centered multiplication.

Willow Creek Community Church (“Willow Creek Community Church” 2013)

Our Mission: Willow Creek Community Church was founded on this conviction: People matter (compassion) to God; therefore they matter to us. God bridged the unfathomable chasm between His holiness and our sin-stained humanity through the death and resurrection of His Son, Jesus Christ. Luke 19:10 tells us, “The Son of Man [Jesus] came to seek and to save the lost.” We humbly recognize that we are among those Christ seeks and saves. Jesus went beyond a mere rescue mission; He transformed lives. In Matthew 6:10, He taught His followers to pray, “Your will be done on earth as it is in heaven.” Jesus came to redeem this broken world, both for all eternity and in the here-and-now. This conviction drives our mission. Simply stated: Willow Creek exists to turn irreligious people (salvation) into fully devoted followers (discipleship) of Jesus Christ.

Our Core Values: Ten core values bring clarity to the things that matter most at Willow. They guide how we achieve our mission, influencing major leadership decisions as well as everyday ministry plans. They even help us navigate staffing and budget issues. In short, they keep us focused on the unique call God has given us as a local church.

1. We believe anointed teaching is the catalyst for transformation in individuals’ lives and in the Church. This includes the concept of teaching for life change (Romans 12:7; 2 Timothy 3:16–17; James 1:23–25).
2. We believe lost people matter to God, and therefore, they matter to the Church. This includes the concepts of relational evangelism and evangelism as a process (Luke 5:30–32; Luke 15; Matthew 18:14).
3. We believe the Church should be culturally relevant while remaining doctrinally pure (integrity). This includes the concept of sensitively relating to our culture through our

- facility, printed materials, and use of the arts (1 Corinthians 9:19–23).
4. We believe Christ followers should manifest authenticity and yearn for continuous growth. This includes the concepts of personal authenticity, character, and wholeness (Ephesians 4:25–26, 32; Hebrews 12:1; Philippians 1:6).
 5. We believe a church should operate as a unified community of servants, with men and women stewarding their spiritual gifts. This includes the concepts of unity, servanthood, spiritual gifts, and ministry callings (1 Corinthians 12 and 14; Romans 12; Ephesians 4; Psalm 133:1).
 6. We believe loving relationships should permeate every aspect of church life. This includes the concepts of love-driven ministry, ministry accomplished in teams, and relationship building (1 Corinthians 13; Nehemiah 3; Luke 10:1; John 13:34–35).
 7. We believe life-change happens best in community. This includes the concepts of discipleship, vulnerability, and accountability (Luke 6:12–13; Acts 2:44–47).
 8. We believe excellence honors God and inspires people. This includes the concepts of evaluation, critical review, intensity, and excellence (Colossians 3:17; Malachi 1:6–14; Proverbs 27:17).
 9. We believe churches should be led by men and women with God-given leadership gifts. This includes the concepts of empowerment, servant leadership, strategic focus, and intentionality (Nehemiah 1–2; Romans 12:8; Acts 6:2–5).
 10. We believe the pursuit of full devotion to Christ and His cause is normal for every believer. This includes the concepts of stewardship, servanthood, downward mobility, and the pursuit of kingdom goals (1 Kings 11:4; Philippians 2:1–11; 2 Corinthians 8:7).

Woodlands Church (“Woodlands Church” 2013)

Our Mission Statement: THE CHRIST EXPERIENCE. Our mission is to help people experience Christ rather than Man’s creation of religion, so they can grow strong in Christ and take the Christ experience (outreach) to the world. Our church is guided by The Great Commandment and The Great Commission. Our mission is biblically-based and relevant.

“We believe in a great commitment to The Great Commission and The Great Commandment will grow a great church!”

- The Great Commandment: “Jesus said, ‘Love the Lord your God with all your heart...soul...and mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and Prophets hang on these two commandments.’ “ Matthew 22:36-40
- The Great Commission: “Jesus said, ‘Go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you.’ “ Matthew 28:19-20

To “love God with all your heart” is worship.

To “love your neighbor as yourself” is ministry.

To “Go ... make disciples” is evangelism.

To “teach them...all things” is discipleship.

APPENDIX B
MISSION AND ARTICLE CODING WORKSHEET

See following folded page

