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MENTORING PROGRAM FOR URBAN MISSIONARY
APPRENTICES OF THE INTERNATIONAL
MISSION BOARD SERVING IN BRAZIL

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A MENTORING PROGRAM FOR URBAN MISSIONARY
APPRENTICES OF THE INTERNATIONAL
MISSION BOARD SERVING IN BRAZIL

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To the memory of my father, Wendal Larson Johnson, whose life's dream was to see me finish this dissertation for God's glory and the honor of our family. It was his constant encouragement that provided the deepest motivation to complete this project. "Grandchildren are the crown of old men, and the glory of sons is their fathers."

Proverbs 17:6 (NASB)

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	vi
LIST OF TABLES	vii
PREFACE	viii
Chapter	
1. INTRODUCTION	1
Problem	4
Background of the Proposal	24
Methodology of the Study	28
2. BIBLICAL FOUNDATIONS OF URBAN MISSIONS	33
Biblical Terms Used to Describe Urban Areas	34
The City as the Teleological Goal of Creation	41
The Post-Fall City and Common Grace	43
The City as the Eschatological End of Creation	50
3. URBAN MISSIONS SURVEY	54
International Mission Board Attrition from New Directions to the Present	55
Urban Missions Survey Results	62
Summary of Survey Findings	102
4. PROFILE OF AN URBAN MISSIONARY	104
Context, Definitions, Examples, and Differences	105
The Urban Missionary Profile for Brazil	115
Training Areas and Competencies	119
5. TRAINING PROGRAM	153

Chapter	Page
Foundational Issues	153
Mission Statement	159
Objectives	162
Program Goals	165
Performance Goals	168
Contextualized Learning Activities	174
6. THE MENTOR COACH	182
Defining the Role of the Mentor Coach	182
A Training Module for Mentor Coaches	194
7. THE INDIVIDUAL ASSESSMENT TOOL	206
Assessments Past and Assessments Present	206
Annual Evaluation of Missionary Apprentice	210
Final Thoughts	214
Appendix	
1. MISSIONARY APPRENTICE COMPETENCIES	229
2. STATUS OF EVANGELICALS IN THE MEGA-CITIES OF BRAZIL	231
3. URBAN MINISTRY SURVEY	233
4. URBAN MISSIONARY PROFILE FOR BRAZIL	249
5. APPRENTICE PROGRAM PURPOSE AND DESIGN	254
6. APPRENTICE ANNUAL EVALUATION FORMS	256
7. INDIVIDUAL MONTHLY REPORT FORM	269
BIBLIOGRAPHY	270

LIST OF ABBREVIATIONS

BHAG	Big Hairy Audacious Goals
CPM	Church Planting Movement
ND	New Directions
FPO	Field Personnel Orientation
IMB	International Mission Board
NT	New Testament
OT	Old Testament
PG	People Group
Pop Seg	Population Segment
SAM	South America (former geographical division of the IMB)
UPG	Unreached People Group
WEF	World Evangelical Fellowship

LIST OF TABLES

Table	Page
1. Sample chart for identifying qualifications of a church leader.	109
2. Urban Missions Training Program objectives.	164
3. Urban Missions Training Program goals.	170
4. Sample learning activities for the church relations goal.	179
5. Sample learning activities for anthropology goal	180
6. Sample learning activities for practical skills goal.	181
A1. Urban missionary profile for Brazil	249
A2. Annual evaluation – church relations	256
A3. Annual evaluation – urban anthropology	257
A4. Annual evaluation – interpersonal relationships	258
A5. Annual evaluation – intercultural communication.	259
A6. Annual evaluation – linguistic knowledge	260
A7. Annual evaluation – theological understanding.	261
A8. Annual evaluation – leadership skills.	262
A9. Annual evaluation – evangelism and discipleship.	263
A10. Annual evaluation – emotional health.	264
A11. Annual evaluation – spiritual health.	265
A12. Annual evaluation – practical skills.	266

PREFACE

This Doctor of Missiology project is the culmination of my having served and studied under the ministry and tutelage of some of the Southern Baptist Convention's most outstanding leaders. First, I would express my appreciation to the two men who have been my primary teachers and models in the study of missiology: Dr. John Mark Terry and Dr. M. David Sills. In a real sense, all that I know of missions I first learned at the feet of Dr. John Mark Terry. Dr. M. David Sills has served as my faculty advisor throughout the writing of this project. I am grateful for the gracious manner by which he has helped me develop what has been a most challenging task. Above all, his passion for the full-orbed fulfillment of the Great Commission has become a model for me as I lead International Mission Board missionaries tasked to teach in Central and South America.

Having served nineteen years with the International Mission Board, I have been privileged to serve under men who have encouraged me, taught and modeled leadership for me, and have been a source of personal encouragement to me. I would like to express a special word of appreciation to Dr. Terry Lassiter and Dr. Jim Sexton. Dr. Jim Sexton worked with me while on Stateside Assignment to primarily focus on the completion of this document. When my father suffered a devastating stroke, he graciously worked with us so that we could minister to him and my family during this time of deep familial need. I would like to express my appreciation to Dr. Terry Lassiter for his invitation to serve as the leader of the Americas Affinity's Theological Education Connector Team. This for me is the personal fulfillment of a lifetime dream.

This project relies on many concepts taken from the broader area of leadership studies. However, before reading books on the subject, I was privileged to work with two

men who personally modeled these principles for me: Walter Justl and Nolen Pridemore. Walter Justl set the standard for me for what it means to work with clarity, focus, and objectivity, while all the time valuing God's glory and the good of the individual. Nolen Pridemore was a friend, confidant, and model from whom I learned some of my most important ministry lessons. Perhaps the most important was that an orderly mind can and should be wedded to a passionate Christ centered heart.

Although many years have now passed, three men merit special recognition for their impact on my life. Dr. Brent Ray, an esteemed colleague, was a tremendous source of encouragement to begin this dissertation process. It was his belief in my calling to urban missions and his encouragement for me to continue in my academic studies that meant so much to me when I was deeply tempted to stop altogether. Dr. Robin Hadaway is the man who started me on the path of leadership within the International Mission Board. Dr. Hadaway has always been and continues to be in my eyes the quintessential leader. I am so grateful that God brought him into my life when I most needed his example and friendship. Finally, Dr. Thomas Wade Akins' evangelistic zeal kindled in me a passion for making Christ known in the city. I consider Dr. Wade Akins to be one of Southern Baptists' greatest living missionary evangelists. It was my privilege to live and work closely with him for five years. It is not too much to say that those years shaped and changed my life and my ministry.

In conclusion, I want to thank the one and only love of my life, Caron. She has been a faithful partner in what has been a long intellectual pilgrimage. When I felt that I could not do it, she encouraged me. When I wanted to quit, she challenged me. When I thought I had done my best, she helped me to do my very best. When I felt my mind was

so confused and that I could or would never complete this project, she did what only she can do so well: she brought order, clarity, peace, and beauty to my inner world. Without her constant help and encouragement, this project would never have been completed. Therefore, it is to her that I owe my deepest gratitude for helping me fulfill what has been a life's dream and calling. Thank you my love for all that you have done.

W. Mark Johnson

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CHAPTER 1

INTRODUCTION

The year 2007 was a pivotal year in human history. In this year the earth's population shifted from being a majority rural population to a majority urban population, the beginning of a worldwide irreversible trend. As a result of this demographic shift, John Grimmond wrote, "After this year the majority of people will live in cities. Human history will ever more emphatically become urban history."¹ In 1999, the United Nation's Population Division made the following observation in their report published on the eve of the third millennium, A.D.:

Virtually all the population growth expected during 2000-2030 will be concentrated in the urban areas of the world. During that period the urban population is expected to increase by 2 billion persons, the same number that will be added to the whole population of the world. In terms of population size, there are 2.9 billion inhabitants in urban areas today and 4.9 billion are expected in 2030, whereas the world has 6.1 billion inhabitants and is expected to have 8.1 billion by 2030.²

This trend from 1999 is confirmed in the 2007 report of the same United Nations entity:

The twentieth century witnessed the rapid urbanization of the world's population. The global proportion of urban population increased from a mere 13 per cent in 1900 to 29 per cent in 1950 and, according to the *2005 Revision of World Urbanization Prospects*, reached 49 per cent in 2005. Since the world is projected to continue to urbanize, 60 per cent of the global population is expected to live in cities

¹John Grimmond, "The World Goes to Town," *The Economist*, May 5, 2007.

²United Nations. 1999, *World Urbanization Prospects: The 1999 Revision* [online]; accessed 25 August 2007; available from <http://www.un.org/esa/population/pubsarchive/urbanization/urbanization.pdf>; Internet.

by 2030. The rising numbers of urban dwellers give the best indication of the scale of these unprecedented trends: the urban population increased from 220 million in 1900 to 732 million in 1950, and is estimated to have reached 3.2 billion in 2005, thus more than quadrupling since 1950. According to the latest United Nations population projections, 4.9 billion people are expected to be urban dwellers in 2030.³

Within the scenario of a worldwide urban explosion, Latin America in general, and Brazil in particular, has one of the highest rates of urbanization in the world. As of 2005, 77 percent of Latin Americans live in urban areas. This is projected to climb to 84 percent by the year 2030. In 2011, the United Nations' Population Division projected that world population would pass 7 billion inhabitants for the first time in human history. This unprecedented population growth prompted National Geographic's Robert Kunzig to say: "There will soon be seven billion people on the planet. By 2045 global population is projected to reach nine billion. Can the planet take the strain?"⁴ This shift toward a more urbanized world will challenge some of the assumptions of "best practices" for missionary strategy and training held by many missionary sending agencies during the past twenty-five years. Despite the presence of dissenting voices among some missiologists since the People Group (PG) emphasis initiated in earnest at the Lausanne Conference in 1974, the majority of evangelical missiologists since that event have followed an emphasis that has minimized the importance of geography, urban or otherwise, in reaching the world's PGs with the gospel. Common strategic wisdom has

³United Nations, 2005, *World Urbanization Prospects: The 2005 Revision* [on-line]; accessed 27 August 2007; available from http://www.un.org/esa/population/publications/wup2005/2005wuphighlights_final_report.pdf; Internet.

⁴Robert Kunzig, "Special Series: 7 Billion," *National Geographic*, January, 2011 [on-line]; accessed 3 February 2011; available from <http://ngm.nationalgeographic.com/2011/01/seven-billion/kunzig-text>; Internet.

taught that PGs can be prioritized for strategic engagement resulting in evangelistic impact and church planting despite national boundaries or geography, such as urban areas. Indeed, some Strategy Coordinators of the International Mission Board regularly lived in countries and cities geographically distant from the PG they were attempting to reach. The reason for this was the belief that PGs had such a deeply internalized self-understanding that regardless of where they might be found geographically they would essentially be the same. There has been a high degree of confidence that PGs carry such deep internal self-understanding that regardless of where they might be found culturally they will be essentially the same. As a result, missionaries have been taught that a PG can be effectively reached by a Church Planting (CP) strategy uniquely designed for that target group regardless of where that group might be encountered. With the development of worldwide urbanization, this approach cannot be categorically assumed as it has been so confidently done in the immediate past.

The process of urbanization leads to the development of a corresponding worldview, urbanism. However, this world view is not developed at once; it is a process. Harvie Conn states, “The period of time between the discarding of rural ways and the putting on of the urban becomes a liminal passage, a time of cultural dislocation and anomie. There is uncertainty, concern and even fear. It is a time of special vulnerability and openness to new ways. Here, at this point of transition, the fledgling urbanite is truly uprooted.”⁵ The formerly rural person is being transformed into a new category of person, *homo urbanus*, the urban man. Exceptions would be urban ethnic enclaves that

⁵Harvie Conn, “In the City, I’m a Number, Not a Person,” *Urban Missions 2*: no. 2 (Spring 1985): 6-19.

exist in many cities. Yet even these enclaves exist under constant pressure to assimilate into the broader urban culture. *Homo urbanus* is not neatly categorized by ethnicity, race, or linguistic usage. The very nature of the urban experience forces individuals to live in a social matrix characterized by multiple levels of relational complexity. There are numerous possible urban associations in which a person might be involved on any given day. Home, school, church, work, recreation, community involvement and broader civic duties, etc., are just a few of the examples. In each of these situations, the urban person relates to those who may or who may not be a part of his or her own racial, religious, or linguistic grouping. Within this urban reality the core-identity of the individual is not necessarily defined exclusively by ethnicity, race, or language. This creation of a new urban humanity demands a corresponding reassessment as to how missionaries will go about effectively facilitating church planting movements in urban centers. Jim Reapsome wrote in 1983 of the training challenge that missions sending agencies faced: “If we're going to reach the cities, it will take a lot more training and homework than we've been doing in the past. Elite troops are needed.”⁶ Reapsome’s challenge introduces the problem which this project seeks to address.

Problem

Cities worldwide have proven to be challenges to mission advance. One evidence of this challenge is the high rate of missionary attrition among those appointed to urban missions service. One possible reason is that many missionaries have been

⁶Jim Reapsome, “Cities Must Have Our Best Efforts,” *Evangelical Missions Quarterly* 19 (1983): 98-99 [Network for Strategic Missions database on-line]; accessed 28 August 2007; available from <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=12814&fto=1456&>; Internet.

appointed to cities with little or no background in urban missions prior to their arrival and little mentoring after their arrival. The purpose of this project is to develop a mentoring program specifically for urban missionary apprentices of the International Mission Board serving in Brazil. This project in turn attempts to answer several questions. First, what are the biblical foundations for urban missions? Second, how are the terms urban, urbanization, and urbanism presently being used in academic literature? Third, how do Brazilian urban centers compare to and contrast with other urban areas worldwide? Fourth, how will mentoring be defined? Fifth, how will mentors be selected, trained, and what will be their specific roles? And finally, what distinctive elements are involved in a training program for urban missionaries as opposed to other missionary training endeavors?

With respect to the distinctive elements involved in a training program for urban missionaries, this project looks specifically at reasons for attrition and competencies needed to become an effective urban missionary. This project attempts to identify the factors that have led historically to missionary attrition in Brazilian urban centers and develop a programmatic response to those needs.

Definitions

Urban missions. Urban missions is a subdivision of the broader academic discipline of missiology. Justice Anderson defines missiology in the following way: “Missiology is the science of missions. It includes the formal study of the theology of missions, the history of missions, the concomitant philosophies of mission, and their

strategic implementation in given cultural setting.”⁷ The adjectival use of urban in the phrase, urban missions, refers then to the study of missions through the lens of the urban social reality, both as a place and as a process, as opposed to a rural/peasant cultural-social context. As a discipline, urban missions is founded on the biblical conviction that the city has a place “within the total framework of Scripture’s commands and promises.”⁸ Historically, urban missiologists recognize that Euro-American Christians have been characterized by an anti-urban mindset that manifests itself in a pro-rural bias in strategy development and missionary deployment. This mindset has direct implications on any mentoring program, urban or otherwise.

Brazilian urban areas. Lewis Mumford defines cities by the functions that they serve within a given culture and/or society stating that “the unique office of the city is to increase the variety, velocity, extent, and continuity of human intercourse.”⁹ Urban missiologist Ray Bakke follows the lead of Lewis Mumford and his emphasis on urban functionalism, by saying the following:

Cities are sometimes classified by roles: cultural, economic or administrative. These categories enable us to see obvious differences among most cities. . . . *Cultural cities* lead the culture in fashions, trends, and ideas. . . . *Political and administrative cities* contain government and the bureaucracies. . . . Other cities are *primary industrial*. . . . *Industrial cities* have more in common with each other than with other types of cities. . . . *Commercial cities* function like giant markets. . . . Some cities are *symbolic*. . . . Cities that combine one or more of these functions are called

⁷Ebbie Smith, John Mark Terry, and Justice Anderson, *Missiology* (Nashville: Broadman & Holman, 1998), 8.

⁸Harvie Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, The City, and the People of God* (Downers Grove, IL: InterVarsity, 2001), 23.

⁹Lewis Mumford, *The Culture of the Cities* (New York: Harcourt Brace, 1970), 20.

primary cities.¹⁰

Brazil's urban centers fit easily into these functional categories. Cities such as Rio de Janeiro and Salvador function as cultural cities. Smaller scale cities like Ouro Preto and Gramado serve as cultural cities as well. Brasília, the nation's capital, functions as the administrative center of Brazil. It was planned with this exclusive administrative function in mind. São Paulo, Porto Alegre, and Joinville are industrial cities responsible for generating a significant portion of the nation's gross national product. Recife and Belém function as market cities for their respective regions. Finally, cities such as Brasília and Olinda function as national symbols for all of Brazil. Brasília represents Brazilian society looking toward the future while Olinda is a symbol of Brazilian society's initial founding and colonial past.

In light of the functional nature of urban centers, Southern Baptist urban missiologist Francis DuBose further clarifies the commonalities of urban areas by stating that cities have in common some basic universal characteristics: massiveness, social heterogeneity, secularity, movement, and change. Brazilian cities reflect these universal characteristics of urbanization that DuBose highlights. Yet, despite these commonalities, DuBose also recognizes that not all cities are the same, especially cities of the First and Third Worlds:

Cities throughout the world share these common characteristics, but there are fundamental differences to be found among them as well. Perhaps the greatest fundamental difference between basic urban expression and function may be found between the cities of the developed nations on the one hand and the cities of the developing nations on the other. The cities of Asia, Africa, and Latin America, differ classically from the cities of the West at the point of their origin. The former

¹⁰Ray Bakke, *The Urban Christian* (Downers Grove, IL: InterVarsity Press, 1987), 37-38.

were linked more to the political than the economic process. They were developed as the result of a ruler's decision and not from an economic revolution emerging from a rapidly improving technology, as in the case of the Western city.¹¹

DuBose continues to argue that it is the “colonial experience” of Third World cities with their history of being commodities providers for the Industrialized World that has led to the distinct differences between First and Third World cities.

DeBose lists the following characteristics as differentiating Third World from First World cities: social structure, demographic process, economic process, political process, educational process, cultural process, and the administrative process. The difference in social structures refers to the absence of a middle class in Third World cities. Third World cities continue to be characterized by sharp social contrasts between rich and poor, haves and have nots. Many Third World cities continue to have growing populations while most First World cities are at best stable with many in demographic decline. Third World economies tend to be driven by commodities exports. This excessive dependence on a commodity driven economy has impeded the development of internal economic diversity and a growing middle class in many Third World cities as opposed to their First World counterparts. With impeded economic growth, political growth has suffered in tandem. As Third World political leaders normally share in the profits of selling their nation's commodities, they have little motivation to engage in political policy that leads to nation building, the building of their nation's cities. Due to

¹¹Francis DuBose, “Cities Aren't All Alike: The Common and Contrasting Urban Context of the Christian Global Mission,” *Urban Mission* 1, no. 3, (January 1984), 15-23 [Network for Strategic Missions database on-line]; accessed 27 August 2007; available from [http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=15184&printerfriendly=4&lang=/](http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=15184&printerfriendly=4&lang=/;); Internet.

these economic factors Third World cities are normally dependent upon outside financial resources for economic growth and stability. On the other hand, First World cities are normally characterized by economies highly integrated with their geographic surroundings. In Third World cities access to quality education continues to be the province of the privileged few, while the multitudes have access only to sub-standard education. In First World cities, education is well within the reach of most citizens. Culturally, Third World cities still tend to be characterized by values and beliefs which have their origins in the cities' colonial and pre-colonial founding. Finally, many Third World cities lack experienced leadership to administer the complex administrative structures and services of modern urban life. This results in inferior city services when compared to that experienced in the typical First World city.¹²

What makes Brazilian urban areas distinct is that while serving functions like those listed by Mumford and Bakke they also have many of the characteristics of Third World cities as described by DuBose. It is these fundamental differences between First and Third World cities which lead to the need for the development of a mentoring program for urban missionary apprentices serving in Brazil's distinct urban experience. Brazil's urban experience is that of Second World cities which share commonalities with both First and Third World cities.

This mentoring program takes into account these specific key differences and shows how they affect the urban church planting process. The challenge of Brazilian urbanity requires awareness and appropriate strategic development and engagement.

¹²Ibid.

Teresa P. R. Caldeira notes three patterns of spatial segregation that characterize Brazilian cities: the center-city is the home of the rich; the periphery is the home of the poor; and the geographic middle of the urban metropolplex, the area between the rich and the poor, is the home of the small Brazilian working class.¹³ Caldeira writes specifically about the urban reality of São Paulo. However, her observations accurately reflect the majority of Brazilian cities, with only a few exceptions. Rio de Janeiro would be such an exception where the unique geography of the metropolitan area causes Caldeira's three spatial segments to physically overlap as rich, poor, and middle-class all live in close geographic proximity. Even this pattern has recently changed as Rio de Janeiro's metropolitan area has expanded beyond its original mountainous confines. Benjamin Tonna makes the following observation on these "natural areas" of the city:

The concept of social areas must be broad enough to embrace both large and small groups. . . . Cities are composed of "natural areas" connected among themselves; that is, a commercial core, residential zones, industrial zones, and satellite cities (suburbs). . . . These sectors are called "natural" because they started and grew as a spontaneous response to the phenomenon of the city. And they continue even when city planners consider them no longer desirable. . . . They are also "natural" in that they are the creation of inhabitants, past and present, each with its own collective "personality" and its own particular functions that serve the city. . . . Without having been planned the natural areas are connected among themselves by the specific functions that each of them develops with the whole, functions that converge in the global function of the city.¹⁴

Once again, these urban spatial realities call for unique contextualized approaches to church planting that take into account the vital importance of urban geography. The mentoring program developed in this dissertation helps apprentice missionaries to be

¹³Teresa Caldeira, *City of Walls* (Berkeley: University of California Press, 2000), 213-55.

¹⁴Benjamin Tonna, *Gospel for the Cities* (Maryknoll, NY: Orbis, 1985), 30-31.

aware of the reality and develop appropriate church planting strategies.

Urban missions competencies. What are the skills needed by the apprentice urban missionary? Are the competencies needed for a successful urban missionary the same as those needed for all intercultural missionaries? Can it be shown that the absence of these factors and components leads to higher rates of attrition? The International Mission Board's list of competencies (see Appendix 1) refers to a general list of competencies that all apprentices, urban or otherwise, are expected to attain during a three year apprenticeship period before being appointed as career missionaries. These competencies are deliberately broad and require that each strategic affinity of the International Mission Board, as well as the strategy groupings within each strategic affinity, develop contextual plans as to how these competencies will be taught and implemented during the first three years of the missionary apprentices' on-field experience.

Within Brazil, a number of these forty-three competencies are dealt with during the first eighteen months as the apprentice learns the language of his or her target group and the culture in which they will serve. The competencies that deal with the skills more directly related to the facilitation of church planting movements are targeted for study during the latter half of the apprentices' three year term. These competencies require special programmatic attention.

Given the broad organizational competencies listed by the International Mission Board, are there additional competencies for an urban missionary to master in order to be considered ready and equipped for the urban church planting challenge?

Roger Greenway suggests additional competencies in his article "Don't Be An Urban

Missionary Unless”:

In the area of personal development, interns need to be helped and assessed in at least seven areas:

Servanthood. They come like the Lord to serve and not to control. This is especially important in relation to the national churches and their leaders.

Teammanship. Lone Rangers have made their mark in mission history, but today’s situation generally calls for team workers. Urban interns must learn the give-and-take of mutual accountability, recognition of individual gifts and roles, and flexibility.

Cross-cultural skills. Many good people fail in the city because they neither possess nor acquire the needed skills for cross-cultural ministry. Unlike the churches from which most missionaries come, the city is culturally heterogeneous and urban workers minister daily across ethnic and cultural lines.

Interpersonal relations. Most of the difficulties on the field are due to interpersonal problems between workers. Any worker worth employing ought to take very seriously his or her own growth in interpersonal relationships, beginning with the home and family.

Spiritual life. City life can strain heart, mind, and spirit. Can you pray and worship joyfully amid the noise and bustle of the city.

Mission policy and administration. During an internship the rules and policies of a church or agency come to be understood in practical ways. Both the strengths and weaknesses come to light and the intern decides whether he can live within the official guidelines.

Simply Coping. Many of the frustrating features of urban life and ministry cannot be easily described. But they must be coped with. In a well-planned internship, the missionary candidate learns to develop realistic expectations as to what his urban ministry might be. He learns to keep going despite dashed hopes and disappointing relationships. He discovers whether he can work happily in a less-than-perfect situation and be creative when existing conditions appear hopeless. Or, to state it simply, he learns to cope.¹⁵

It is understood that all intercultural missionaries need the seven competencies listed by Greenway. All the forty-three competencies as stated by the IMB apply to all missionaries serving in Brazil. However, all of these competencies are intentionally broad and comprehensive. What this project attempts to clarify is whether there are additional

¹⁵Roger Greenway, “Don’t Be an Urban Missionary Unless,” *Evangelical Missions Quarterly* 19, no. 2 (April 1983), 86-97 [The Network for Strategic Missions on-line database], accessed 27 August, 2007; available from <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=12813&fto=628&/>.

competencies that are key to missionary effectiveness in a specifically urban context. A survey tool has been developed that assess both attrition from Brazilian urban ministry and longevity in Brazilian urban ministry based on these competencies.

An urban mission mentoring program. Seminary education is an asset to missionary preparation, especially in preparation for the more challenging assignments of world evangelization. This fact has been recognized among evangelicals since the beginning of Protestant missionary awareness in the seventeenth century. The seventeenth century Dutch Protestant theologian Gisbertus Voetius recognized that complex cultures to be evangelized required that the missionary arrive in that culture with some orientation concerning how to go about the missionary task of planting churches. For this reason, the Dutch East India Company established a training school in Leyden, Holland in the seventeenth century. Although it functioned for only twelve years it provided a model for other Protestant training schools which followed.¹⁶

A call from God is fundamental for a successful missions ministry, particularly an urban missions ministry. This call can be nurtured and strengthened by appropriate training both before missionary appointment and soon after field arrival. This type of training has proved to be of great value over the years, and it continues to be of value and necessity in an increasingly urban world. However, there is no class-based training that can fully prepare the missionary candidate for all of the exigencies of on-field missionary experience. Even graduates from the finest of theological institutions arrive on their field

Internet.

¹⁶Jan Jongeneel, "The Missiology of Gisbertus Voetius," *Calvin Theology Journal* 26, no. 1(April 1991): 50.

of service inexperienced and lacking specific cultural orientation. For this reason Bill Taylor writes, “Mentoring is an effective form of on-field training, but it seems to be frequently overlooked as a valid method for training.”¹⁷ This dissertation project assumes that some form of mentoring on the field is necessary in order to help the missionary candidate learn the basic skills of contextualized missionary church planting and cultural adaptation.

Despite the fact that the Southern Baptist Convention is composed of churches which are geographically diverse, the majority of the International Mission Board’s missionaries have traditionally come from the rural areas, small towns, and mid-sized cities of the South and Midwest. As a result, most new Southern Baptist missionary apprentices find the noise, density, and apparent chaos of many modern urban areas to be intimidating to the point of unnerving. This is certainly the case in Brazil, one of the world’s most fully urbanized countries. Yet, only a small percentage of missionaries begin their careers as urban missionaries, intentionally serving in cities of one million or more. To the contrary, many missionary units become urban missionaries out of necessity, forced to relocate to the city due to health and family related issues. The result is that large cities like São Paulo develop the unfortunate reputation as being the last stop before resignation for many missionary units, rather than the exciting beginning to a fruitful missionary career. Why is this? Many missionary units never make the adaptation necessary to become successful urban missionaries in a major world class city. They are not familiar with the city; they are not called to the city; they do not stay in the city. An

¹⁷William Taylor, *Too Valuable to Lose* (Pasadena: William Carey Library, 1997), 268.

urban missions mentoring program allows missionary apprentices to learn concepts most likely not taught in a seminary and urban skills most likely not acquired in the apprentices' communities of origin. Roger Greenway, speaking to the question of an urban missionary training program, provides a list of competencies that can be used in the development of an urban mentoring program:

The curriculum of an urban training program should blend the cognitive and the practical. There is knowledge to be acquired and competency to be attained. My checklist includes the following:

1. Understanding urban populations, along with the ability to conduct research, assess neighborhoods, find the “hidden” unevangelized people, and devise strategies to reach them.
2. Cross-cultural studies, tying together assigned reading, classroom lectures and discussions with the experience of worship in churches of various cultures, awareness of codes of etiquette, male-female relations, point of contact for gospel communication, and ways to avoid or resolve cross-cultural conflicts.
3. Evangelistic methods, where case studies from various cultures are examined, the best of the church growth literature is read and discussed, and on the street the intern practices such skills as how to make initial contacts with people, how to conduct small group Bible studies in non-Christian homes or other locations, how to lead another person to commitment to Christ and get him started in a discipleship program.

In addition to these basic evangelistic skills the missionary candidate should have a firm grasp on the ecclesiology of the church or mission he serves and the steps required to develop small groups into fully organized churches. The importance of this may seem obvious, but in many cases the requirements for church organization are not spelled out and workers are uncertain of what they should do. As a result many groups remain unorganized and spiritually underdeveloped.

The growth stages of the church should be spelled out clearly and be understood by all new workers, from initial analysis and strategy for church planting, to the formation and development of the group, to the preparation of local leaders, denominational affiliation, and ministries of the church within and outside the membership, and the role of the missionary at each stage in this development.

Help in all these areas is essential to the training of urban workers.¹⁸

¹⁸Greenway, “Don't Be an Urban Missionary Unless”.

The temptation would be to think Greenway has over exaggerated the need to emphasize, or reemphasize, basic theological and missiological concepts. However, personal field experience has proven that Greenway is correct. Many missionary apprentices often forget previously learned theological and missiological concepts. Or, while in Bible college and/or seminary, the missionary apprentices never grasped how to apply their teaching to the reality in the field. For this reason, the missionary apprentice can be well served by a mentoring relationship in which the apprentice is equipped to apply the basics of his or her theological training within the urban context in which he or she serves. This dissertation project seeks to follow Greenway's proposed outline of urban missionary competencies within a specific Brazilian urban context.

Mentoring. Mentoring is a word that has enjoyed great popularity in recent years. What is meant by the term? Veteran Southern Baptist discipleship expert Waylon Moore lists the following popular definitions of mentoring:

Mentoring is a brain to pick, a shoulder to cry on, a push in the right direction.— Richard Tyre. Mentoring is a dynamic relationship of trust in which one person enables another to maximize the grace of God in his/her life and service. – John Mallison. And I would add to this last great definition the one word “deliberate”. – Waylon Moore.¹⁹

Bill Taylor and Steve Hoke offer the following more extended definition of mentoring:

Mentoring links leaders to the resources of others, empowering them for greater personal growth and ministry effectiveness. Mentoring is “a relational experience in which one person empowers another by sharing God-given resources” (Stanley and Clinton, *Connecting*, p.33). Mentoring is making the mentor's personal strengths, resources, and networks (friendships/contacts) available to help a protégé (mentoree) reach his or her goals.

¹⁹Waylon Moore, “Definitions of Mentoring,” *Mentoring* [on-line]; accessed 9 September 2007; available from <http://www.mentoring-disciples.org/>; Internet.

The mentor is the person who shares the God-given resources. The mentoree is a person being empowered. The interactional transfer between the mentor and mentoree is called empowerment.

Mentors offer empowerment resources. The relationship between mentor and mentoree may be formal or informal, scheduled or sporadic. The exchange of resources may take place over a long distance (especially today using telephone, fax, and e-mail).

- Mentors empower mentorees with encouragement and timely advice gained through life and ministry experience.
- Mentors model habits of leadership and ministry and challenge mentorees to gain broader perspectives and new maturity. These lessons build confidence and credibility in mentorees.
- Mentors link mentorees with important resources, such as books, articles, people, workshops, financial resources, and opportunities to minister with the mentor.²⁰

Delimitations

It is necessary to establish several delimitations for this study in order to narrow its focus and facilitate the development of this mentoring program. First, this project only focuses on the development of a mentoring program for urban missionary apprentices of the International Mission Board serving in Brazil since the establishment of New Directions in 1996 until the present time. William Buck Bagby, the first Southern Baptist missionary to Brazil, arrived in 1880. His strategy was simple: plant churches in urban areas. Ironically, with the growth of the Baptist denomination in Brazil, many subsequent missionaries were not urban church planters, even though they lived in the city. Rather, they engaged in the staffing of denominational positions. However, since New Directions, there has been a concerted effort within the International Mission Board to appoint church planters. This dissertation project studies the reasons for attrition,

²⁰Bill Taylor and Steve Hoke, *Send Me* (Pasadena, CA: William Carey Library, 1999), in *Logos Library System* [CD-ROM].

survival, and success among this newest generation of International Mission Board missionary church planters in Brazil in order to more effectively train and prepare newly arriving missionary apprentices.

Second, this training program does not address urban adjustment issues attributed to broader organizational and administrative concerns. Missionaries leaving their field of service are routinely interviewed as to why they are leaving. The sense of God's leading in a different direction is the reason most commonly cited for leaving their field of service. However, missionaries often cite additional reasons for leaving, such as frustrations and concerns related to organizational and administrative issues (e.g., houses and cars), children's schooling concerns, and health problems. This project only addresses those concerns which are directly related to problems in adaptation to the Brazilian urban church planting reality.

Third, this project only deals with the urban reality in Brazil. Missionaries serving in Brazil's urban centers must be prepared to live, minister, and plant churches in some of the world's most violent urban communities. These communities often times are characterized not only by violence, but also by mistrust and incivility. However, at the same time, these communities have many persons who value highly intimate relationships and friendships. The secret to effective ministry is learning these nuances of the Brazilian urban reality. While recognizing the global reality of urbanization, this project is contextually specific for Brazil's urban reality.

The Importance of the Study

In the last fifteen years Brazil has registered numbers indicating impressive, even unprecedented church growth. Most of this church growth has been highly regional,

with the Amazon Basin and the south-east region of Brazil registering the highest levels of church growth within Brazil. In addition, much of this growth has occurred in the primary urban centers of those two regions. São Paulo, Rio de Janeiro and Belo Horizonte have been the three principal urban centers responsible for much of the registered Brazilian evangelical church growth. SEPAL, the primary evangelical entity responsible for church growth studies in Brazil, has projected at the present rate of evangelical growth Brazil will be 50 percent evangelical by the year 2022. If this were to occur, it would be an accomplishment of historical magnitude. Alan Myatt, former International Mission Board Research Associate for Brazil, gave this summary of the present religious climate in Brazilian society:

The common wisdom, repeated in both popular and scholarly sources, is that Latin America is experiencing a rapid growth in the number of Evangelical Christians, representing a significant gain in global evangelization. Statistical evidence is cited from secular and missiological studies that seem to lend credence to this observation. No doubt exists about the fact that significant changes have occurred in the religious landscape of South America. Less and less people identify themselves with the traditional majority Roman Catholic faith, while the growth in religious diversity seems evident.²¹

However, for the last 20 years, the highest rates of church growth have taken place among various evangelical groups loosely defined as Neo-Pentecostal. These groups uniformly emphasize signs and wonders as the core of their theology and practice while giving only cursory acknowledgement to core evangelical doctrines like that of justification by faith or Christ's propitiatory atonement. Some missionaries²² have feared

²¹Alan Myatt, *Evangelicals in Brazil*, e-mail message to author, August 3, 2007.

²²David Allen Bledsoe, "Brazilian Neo-Pentecostalism and the IURD: A Missiological Case Analysis of the Igreja Universal do Reino de Deus"(Ph.D. diss., University of South Africa, 2010).

that the explosive numerical growth registered by Neo-Pentecostalism has not been accompanied either by a corresponding growth in the knowledge of the biblical gospel or a corresponding commitment to it.²³ These concerns were justified recently as a result of a scientific survey conducted by the International Mission Board's Brazil Strategy Team (see Appendix 2). The survey targeted four key urban areas in Brazil: Manaus, Salvador, Porto Alegre, and São Paulo.

The results of the surveys indicated that less than 7 percent of those surveyed could be considered evangelicals in their belief and understanding based on the most generous usage of the term, evangelical. More rigorous evaluation of the data indicated that less than two percent of those interviewed had an understanding of the biblical doctrine of salvation comparable to that expressed in the *Baptist Faith and Message 2000*. Although much of the Brazilian populace is under the sway of what are popularly denominated as evangelical churches, there is serious reason for concern as to whether the biblical message is communicated with fidelity on the part of many churches and understood with clarity on the part of many hearers.

The present troubling trends in Brazilian evangelicalism, illustrated by the survey results, highlights the need for adequate training and orientation for incoming International Mission Board missionary apprentices. At this time, there is no urban missionary mentoring system that targets the unique needs of Southern Baptist missionaries serving in Brazil's urban centers. The International Mission Board provides training for incoming missionaries based on the PG/Church Planting Movement (CPM)

²³David Allen Bledsoe, "Igreja Universal do Reino de Deus: a Survey of Selected Areas," *Missionalia* 38, no. 1 (2010):69-98.

paradigm. This training has now been standardized worldwide for all personnel. Yet, it is this strong emphasis on strategy training to reach unreached people groups (UPGs) that has deemphasized the significance of geography, especially urban geography, as a defining factor in the development of the missionary's over-all church planting strategy. As a result, few missionaries give the question of how urban space effects church planting strategies serious consideration. Urban areas are often considered dead zones for CPMs. David Garrison lists insulation from outsiders, the absolute antitheses of the openness and multi-relational complexity of urban life, as being a common characteristic in most Church Planting Movements. Garrison writes, "Reviewing the list of Church Planting Movements unfolding around the world, the evidence mounted that most of them were insulated from contact with the outside world. . . . We should not be surprised that most of the world's Church Planting Movements are occurring in isolated locations."²⁴ This statement is both revealing and disturbing. It is revealing in its forthrightness: CPMs, when they are reported as per IMB guidelines, tend to be rural phenomena. Recent CPM reports from Chinese urban centers could be the only possible exception to Garrison's otherwise general observation. Reporting the results of a February 2009 meeting, it was said of these mostly Chinese urban CPMs: "It was recognized that most if not all of these critical components were not urban specific; in other words, their characteristics were consistent with other CPMs. What was distinct was their mode of application often had distinct urban characteristics; these practitioners

²⁴David Garrison, *Church Planting Movements* (Midlothian, VA: Wigtake, 2004), 223.

were able to apply CPM principles in urban-specific models.”²⁵ This dissertation project concurs in part arguing as well that there are commonalities in all forms of church planting and church multiplication, but that at the same time distinct urban church planting challenges requiring distinct urban specific solutions.

Since the seventies and eighties, numerous mission sending agencies, including the International Mission Board, have gradually assumed an exclusive commitment to the PG concept as the primary criterion by which strategy is determined, finances allocated, and personnel appointed. However, some dissenting missiologists from the Lausanne tradition have registered concern about the functional anti-urban bias of an unqualified PG approach. In 1984, Jim Reapsome quoted Wilbert Shenk who said, “The people group approach biases our thinking and action toward rural primal peoples, whereas the dominant phenomenon in this generation is urbanization worldwide.”²⁶ PG/CPM advocates have not expressed an intentional, conscious anti-urban bias. Yet, their *a priori* commitment to a specific strategy format leaves them naturally, perhaps unknowingly, oriented toward pro-rural strategic engagement. As a result, CPM thinking, strategizing, and training have an explicit pro-rural bias in a world that is now over 50 percent urban. The rapidly increasing urbanization of the planet calls for a training and mentoring of

²⁵Steve Smith, “Real Lessons From Real Urban CPMs,” *Church Planting Movements Best Practices From Around The Globe*, April, 2010 [on-line]; accessed 4 February 2011; available from http://www.churchplantingmovements.com/index.php?option=com_content&view=article&id=82:real-lessons-from-real-urban-cpms&catid=36:the-big-picture&Itemid=78; Internet.

²⁶Jim Reapsome, “People Groups,” *Evangelical Missions Quarterly* 20, no. 1 (January, 1984), 6-19 [The Network for Strategic Mission on-line database]; accessed 2 September 2007; available from <http://www.strategiconline.org/index.php?loc=kb&view=v&id=13207&fso=ea04f31f6c694a540ebbc2b9bfdbdf6e&>;

missionaries that give appropriate weight and emphasis to the urban reality. Harvie Conn expresses well the disturbing consequences of a continued unrefined emphasis on People Group/Church Planting Movement thinking in a rapidly urbanizing world:

Strategy planning still needs orientation to the city. The concept of “people groups” offers many helpful clues but demands more thinking in terms of the city. In addition, current attention has shifted away from the character of the groups to what we mean by an “Unreached” group. And this has left us more adrift in statistics than

in strategy. Disagreements as to the number of such people groups have yet to yield more specialized focus on the urban challenge. Class issues, so crucial to understanding the urban process and its effect on people groups, do not appear to be as yet fully part of the discussions. The DAWN strategy (Discipling A Whole Nation), a more recent movement, focuses on church-planting projects for whole countries; there is a need for a similar strategy that will narrow its attention from the nation to the city.²⁷

With the International Mission Board’s emphasis on mentoring, objective criteria need to be developed by which missionary apprentices can be assessed for appointment following the completion of their apprenticeship. The World Evangelical Fellowship’s study of missionary attrition indicated that many missionaries leave the field for emotional and spiritual reasons: culture shock, family difficulties, interpersonal conflict, team issues and marital stress are key factors in missionary attrition. The mentoring program developed in this dissertation addresses these affective issues and develops criteria by which affective health can be measured. In addition to training for these affective issues, skills training must also be offered to missionary apprentices and criteria must be developed by which these skills can be assessed in areas like language acquisition, computer training, appropriate technology, organizational skills, financial

Internet.

²⁷Harvie Conn, “Evangelizing the Urban Centers of the World,” *Review and Expositor* 90, no. 1 (Winter 1993): 69.

management, etc. Last, but not least, strategy training must be offered. A missionary apprentice may have received excellent theological training, might be emotionally and spiritually prepared for the missionary service, yet still not know what to do upon arrival to the field. The sending agency must help new missionary apprentices develop a ministry plan that fits the urban context in which the apprentice will work. Those plans must be assessed for strategic alignment within the broad organizational objectives of the International Mission Board. Such plans should reflect a healthy indigeneity on the part of the churches being planted, be comprehensive in their scope, and measurable in their desired outcomes.

Background of the Proposal

The project being discussed in this dissertation represents the intersection of my life with the broader work of God's Spirit in urban missions from the time of the first Lausanne Consultation until the present time. It is hard to imagine a more unlikely aspirant to be an urban missiologist than myself. I was raised in a small town in southern Illinois. My pastoral ministry experience was in even smaller towns in western Kentucky. There was nothing in my past to prepare me for the emotional trauma of moving to Belo Horizonte, Minas Gerais in Brazil in 1993 to begin my cross-cultural ministry. I was terrified by the massiveness of Belo Horizonte's population of three and one half million people. I was appalled and irritated by the squalor, noise and depravity of this urban colossus. For this reason, I spent the first three years of my missionary career living, (or more accurately stated, surviving) in the city during the week and leaving the city on the weekends to minister in the interior region, the country side of that state. It was there that I was at ease with the people and comfortable in the environment, the small rural

communities. However, by my fourth year of missionary service, I was physically, emotionally, and spiritually fatigued due to the extensive travel. My wife and I made the decision to begin ministering in our city, not by choice, but out of necessity.

In God's providence, we soon began as a family to work in poor urban community as church planters. The community, Bairro Neviana, was one of the poorest communities in one of the poorest cities, Riberão das Neves, in the metropolitan area of Belo Horizonte. Thus began my pilgrimage in urban missions and church planting. The lessons learned from that first church plant continue to shape and direct my ministry. It was there, in that poor community that I learned to love the city for Christ's sake. Returning to Southern Seminary on furlough in 1997, I began my Doctor of Missiology studies determined to define why I should return to Brazil as a missionary, rather than transfer to another part of the world. I had been told by many, and it had been implied my many more, that Brazil was already evangelized and no longer needed missionaries. The answer that God gave me is that He had called me to urban ministry. This was to be my mission, to work to reach cities with the gospel of Jesus Christ.

The Lausanne Consultations introduced evangelicals to the importance of UPGs. However, these same consultations helped to highlight for evangelicals the needs of the world's urban centers. The first consultation in Lausanne, Switzerland brought urban mission to the attention of the evangelical world, but it was the consultation in Pattaya, Thailand that produced one of the evangelicalism's defining documents of urban missions, Lausanne Occasional Paper 9: "A Christian Witness to Large Cities." This report was drafted under the chairmanship of Raymond Bakke, who became the urban consultant for the Lausanne Movement during the decade of the eighties. During the time

between the Lausanne 1980 consultation in Pattaya and the 1989 consultation in Manila, Bakke had a worldwide ministry working with urban leaders on all continents. His influence among Third World evangelicals still remains significant. It was only after understanding Bakke's work in urban consultations worldwide that I came to more clearly understand the Baptist partners with whom I was working in Brazil and Latin America as well as their strong emphasis on evangelism and social ministries. Bakke's and Lausanne's emphasis on urban mission reached its zenith at the Lausanne Consultation in Manila in 1989. After that consultation, UPGs eclipsed the importance of urban missions in the minds of many evangelicals due primarily to the aggressive promotion of UPGs in the local churches and various denominational gatherings. The UPG movement, in turn, reached its climax at the A.D. 2000 Movement's Seoul Consultation, which was noteworthy for its lack of urban emphasis, the work of Viv Grigg notwithstanding.

At the same time that Bakke was working with the Lausanne Movement, Westminster Theological Seminary promoted the cause of urban missions and urban missions training among American evangelicals. Although rightfully known as the center of Orthodox Reformed theology, Westminster gained the reputation in the eighties and nineties as being a seminary committed to ministry to the city and reflection on the city. Harvie Conn and Roger Greenway were two of the driving forces in the development of Westminster's commitment to urban missions. Conn was the conceptualizer of urban missions, and one of the foremost apologists for urban missions. His book, *Urban Ministry*, remains the definitive text on the subject of urban ministry. Greenway was the plain speaking, hard-nosed practitioner of urban missions. Both Conn and Greenway

provided invaluable service to the evangelical community by way of the publication of the journal, *Urban Mission*. It is impossible to over-exaggerate the importance of this journal in the development of urban missiologists and urban missions practitioners in the eighties and nineties. In the writings of these two Westminster Seminary missiologists, my Reformed theological convictions found a voice and my commitment to urban ministry found a missiological foundation.

However, Presbyterians were not the only ones to awaken to urban missions in the eighties. Southern Baptists also awakened to the urban challenge along with the rest of the evangelical world. The work of Kirk Hadaway and the Center for Urban Church Studies became a touchstone for excellence in urban research and a valuable resource in Southern Baptist circles. Unfortunately, Hadaway's work and that of the Center, along with Southern Baptist urban missiologists like Francis DuBose was lost and mostly forgotten in the denominational reformation of the 1980s.

The Southern Baptist missiology that emerged in the nineties after the conservative resurgence was deeply influenced by Ralph Winter's PG emphasis. Winter himself had strong initial ties with the Lausanne Movement. He was a plenary speaker at the first Lausanne Consultation in Switzerland, although he was not present for the second Lausanne Consultation held in Pattaya, Thailand. Noticeably, Southern Baptist missiology in the nineties began to show a strong affinity toward the newly emerging A.D. 2000 Movement, the charismatic rival of the Lausanne Movement. This was a significant departure from both the influence of the earlier Lausanne consultations and the research developed by Southern Baptist Convention's Center for Urban Church Studies. As stated earlier, the A.D. 2000 Movement had a minimal urban emphasis at

their consultation in Seoul, Korea when compared to the earlier consultations of the Lausanne Movement. The only exception would be the work of charismatic Baptist, Viv Grigg. The deemphasizing of urban strategy at the end of the eighties gave rise among various sending agencies to the acceptance of a uniform PG prioritization in the nineties that is still in existence today. However, it is the contention of this dissertation project that missiologists at this time must reassess their missiology based on the work of urban missiologists from the past in order to meet the growing urban challenges of the immediate present and coming future.

Methodology of the Study

James Engel notes, “Research is the gathering of information for use in decision making.”²⁸ The nature of this project is applied research. Harvie Conn observes:

It is research already thinking about application in the cultural world to which we have attached ourselves. . . . This research is what Spradley calls “strategic research.” This kind of research does not begin with some particular culture or area of the world. It begins with an interest in human problems.²⁹

The practical thesis of this project has been the development of a mentoring program for second and third year International Mission Board apprentices serving in Brazilian cities. The final outcome is a fully functioning urban apprentice mentoring program. Up to this point, it has been explained and shown why the thesis of this dissertation project is missiologically relevant. Attention now turns to how the data has been collected for the development of this project.

²⁸James Engel, *How Can I Get Them to Listen?* (Grand Rapids: Zondervan, 1977), 13.

²⁹Harvie Conn, *Urban Church Research* (Philadelphia: Westminster Theological Seminary, 1985), 1.

This study provides a thorough examination of the literary sources related to urban missions, mentoring and the establishment of cross-cultural missionary training programs. Numerous written resources in books, journals and internet databases exist on various aspects of urban missions, mentoring and cross-cultural missionary training. I served as leader of the Eastern South America Regional Urban Strategy Team from 1999 until 2001. In this capacity, I was able to purchase a number of key urban missions texts, both in paper and electronic format. These texts provide an academic foundation from an urban perspective of the theological and practical issues addressed in this dissertation.

The problem under consideration, field-based cross-cultural mentoring for newly arrived missionaries, received attention from an extensive study sponsored by the World Evangelical Fellowship (WEF) in the early to mid-nineties. The results of the WEF study are contained in the book, *Too Valuable to Lose*. This research was motivated by the concern for world-wide missionary attrition, an understanding of the reasons for missionary attrition (both preventable and non-preventable), and the development of effective strategies to reduce preventable missionary attrition. The WEF's corresponding proposals for mentoring and training programs contained in *Too Valuable to Lose* were responses to the questions of attrition, how to increase missionary field longevity, and how to increase missionary effectiveness in church planting. These same concerns direct this dissertation project. The WEF's research methodology was to develop a research tool with a "valid and relatively complete list of the causes of attrition."³⁰ Next, the WEF determined the number of missionaries that were actually leaving a given mission. This

³⁰Taylor, *Too Valuable To Lose*, 98.

was done in order to understand the dimensions of the loss being sustained by a mission due to missionary attrition within the organization. The number of missionaries who left their field of service was in turn compared to the overall number of missionaries involved in the mission. This ratio became the base-line comparison figure. Ultimately, the data attained from the WEF's survey was for the purpose of identifying those areas over which a mission administrator had some level of control through "which they might produce a lowering of the preventable attrition rate by means of the application of the information provided."³¹ What were the prominent preventable reasons for missionary attrition indicated by the WEF survey? "The top four reasons for missionary attrition were those designated as personal, marriage/family, society and work related."³²

This dissertation follows the broad methodological outline of the WEF survey. However, as the WEF survey was deliberately broad in its sampling, the research tool proposed for this dissertation project is more focused. This project surveys International Mission Board missionaries appointed and serving since the implementation of New Directions who have served as urban church planters in Brazil's cities of one-million residents and above. The purpose of the survey is the same as that of the WEF survey, to discover preventable reasons for attrition. However, in addition, this thesis integrates those survey insights into Greenway's previously enumerated urban church planter competencies. Finally, Greenway's urban church planter competencies, honed, sharpened and enriched by the survey information, are used to contextually develop an urban missionary apprentice training program within the broader set of International Mission

³¹Ibid., 99.

Board apprentice competencies.

The Urban Missions Survey was conducted by e-mail because many of those surveyed live in various countries, with the majority living in the United States and Brazil. The questions were grouped within three broad categories to be surveyed: affective, skills, and strategy. These categories reflect the key stress areas indicated by the WEF research. The proposed survey tool was developed and administered according to a simple random sampling. This was due to the homogenous nature of the group to be surveyed. The target population studied was missionaries of the International Mission Board, past and present, who have served or who are currently serving in Brazilian urban areas since the implementation of New Directions. Those surveyed were determined by the records of the Brazil Baptist Mission. These records made it possible to attain access a large sampling of missionaries who have served in Brazil since the implementation of New Directions.

Upon the receipt of the survey data, the next step was to develop the structure of the mentoring program. The survey data was then used in the process of examining the total needs of an urban church planting ministry. What does the student need to learn, to know, to do, and to be in order to become a successful urban missionary in Brazil? Based upon those findings, a comprehensive list of urban mentoring objectives was established. At this point, the key points of the WEF's text, *Establishing Ministry Training: A Manual for Programme Developers*³³ were followed. This text edited by Robert W. Ferris

³²Ibid., 114.

³³Robert W. Ferris, ed., *Establishing Ministry Training: A Manual for Programme Developers* (Pasadena: William Carey Library, 1995).

provides a programmatic grid by which a missionary training program can be developed. This project takes the design proposals of this text and contextualizes them for an urban mentoring program. Principally, the proposed mentoring program does the following: First, a comprehensive list of urban missionary competencies is defined. The research determines if Greenway's list of competencies is indeed adequate as stands or if it needs some modifications from his original listing. This Urban Missions Competency Profile leads to the urban mentoring program's working definition of an urban church planting cross-cultural missionary. From this definition, training objectives for the program are developed and training goals and appropriate learning activities for each objective are defined. Finally, the standards of acceptable performance are defined under each of the goals. The apprentice's successful completion of the mentoring program is determined by his or her successfully mastering these standards.

CHAPTER 2

BIBLICAL FOUNDATIONS OF URBAN MISSIONS

“More than one preacher in the city summarized the Scriptures from Genesis to Revelation with the words, ‘The Bible begins in a garden and ends in a city.’”¹ As a one-sentence description of the biblical theology of the city, Roger Greenway’s assertion works well. Similar quotes could be cited from the likes of Tim Keller and Ray Bakke who make like-minded affirmations of the centrality of the city as a major theme in a biblical theology of missions. Speaking with greater reservation, but with equal clarity to the city’s importance in biblical theology, Andrew Davey writes,

There is no great “urban narrative” in the Bible that takes us from the city of Cain to the New-Jerusalem, in much the same way that the urban histories of the twentieth century takes us from Athens to Chicago or Los Angeles. However, urbanism is present throughout Scriptures as an influence, casting a shadow, pulling, challenging, devouring, provoking a response.²

Quotes like these from Greenway and Davey represent the majority opinion of urban missiologists. For these missiologists, the city is a dominant theological motif running throughout Scripture, which serves as a key interpretive lens for the understanding the biblical mission of God’s people.

This chapter provides the biblical foundation for urban missions as a distinct

¹Harvie Conn, *Discipling the City*, ed. Roger Greenway (Grand Rapids: Baker, 1992), 14.

²Andrew Davey, *Urban Christianity and Global Order* (Peabody, MA: Hendrickson, 2002), 60.

missiological sub-discipline within the broader context of academic missiology itself. It is the contention of this author that the urgency and legitimacy of urban missions are founded upon the comprehensive teaching of God's Word concerning His purposes and plans for the city, at all times and in all places. For this reason, urban mission merits a distinct training approach that will be advanced in the forthcoming chapters. This chapter does not attempt to formulate an exhaustive biblical theology of the city. Rather, it has the more modest objective of examining three key theological issues within Scripture: the city as the teleological end of creation, the post-fall city and common grace, and the city as the eschatological end of redemptive history. Each of these theological themes will be treated by synthesizing the relevant biblical material pertaining to each item under consideration. However, before directly addressing these theological subjects, it is helpful to have a clearer definition of the terms used within the Scripture in order to accurately determine the biblical definition of a city.

Biblical Terms Used to Describe Urban Areas

Walter Kaiser notes the following, "The most frequently occurring term for 'city' in the Old Testament (hereafter OT) is *ir* and is found throughout the whole testament 1,090 times."³ In this article, Kaiser continues his discussion of the biblical definition of the city in the Old Testament by appropriately warning of the danger of the "root fallacy" by which the present understanding of a word is exclusively derived from its original root meaning. However, in the case of the use of the word *ir* in the Hebrew

³Walter Kaiser, "A Biblical Theology of the City," *Urban Missions* 7, no. 01 (September 2001): 6.

language, the root meaning most clearly defines the actual nature and use of the word. *Ir* means city.

The author readily acknowledges that present day understandings and experiences of urban life cannot be superimposed upon the biblical descriptions of urban life. The distance in time between the biblical account and present day experience makes this impossible. At the same time, it is to be acknowledged that the biblical witness indicates that human experience was not lived exclusively through the lens of tribal or peasant cultures. Biblical urban life existed and many experienced life as an urban reality, albeit a markedly different urban experience from that lived by modern urban dwellers.

The word *ir*, translated normally in the OT as city is frequently modified by the adjective *mibsar*, which means fortified. Therefore, Kaiser comments,

According to customary usage, then, a city was a walled place of protection. The surrounding villages were designated as the city's "daughters" and the fields and pastures became the country or the place of wandering away from the safety of the city.⁴

John Oswalt provides additional insight to Kaiser's observations by making these comments about the word, *mibsar*:

For the most part, the term "fortified (or fenced) city" is utilized as a term of designation, indicating the largest and most important habitation sites (cf. II Kgs 17:9). Such cities were very important strategically since they were almost impregnable until the perfection of siege techniques by the Assyrians (Jer 5:17). This fact was of special significance to the Israelite conquest (cf. Josh 10:20, etc.).

Since fortified cities were so strong, it was a great temptation for the Israelites to put their trust in them instead of in their God. Thus the prophets are at pains to show the folly of such trust (Isa 17:3; Lam 2:5; Hos 10:13–14, etc.). God alone is mankind's

⁴Ibid., 6.

stronghold (cf. Ps 27:1, *mā·ôz*).⁵

Cities were places of safety and refuge from aggressors.

The key words in Oswalt's definition are "almost impregnable." Israel's conquest of the Canaanite cities gives clear evidence that these cities were not impregnable in the absolute sense of the word. However, battle accounts described in the narratives of Joshua and Judges make reference principally to open field conflicts in which direct frontal assaults occurred. These battles are described by phrases like "went out in battle" or "met us in battle." In addition, "foray (1 Samuel 14), siege (1 Ki. 20:1) and ambush (Jos.8.) were deployed in Israel's battle tactics."⁶ R. P. Gordon summarizes Israelite battle tactics in the following way,

When on the offensive the Israelites set much store by military intelligence (Jos. 2; 2 Ki. 6:8-12); since there was no such thing as a declaration of war, the advantage for the assailant was all the greater. Usually expeditions were undertaken in spring when the roads were suitable (2 Sa. 11:1). Tactics naturally depended on the terrain and on the numbers involved, but in general the Israelite commanders were able, in defensive engagements at least, to exploit their superior knowledge of local geography. When it was a case of head-on confrontation, as between Josiah and Pharaoh Neco at Megiddo, the Israelites did not seem to have fared so well.⁷

This is not to say siege tactics did not occur in the period of Canaanite conquest and shortly thereafter. Early siege warfare was fraught with danger (2 Sam 1:23-24.) For this reason, the breaching of Jericho's walls was understood to be a miracle fully attributed to Yahweh's direct intervention. Siege warfare became a primary means of city conquest

⁵R. L. Harris, G. L. Archer, and B. K. Waltke, *Theological Wordbook of the Old Testament*, in *Logos Library System* [CD-Rom] (Chicago: Moody Press, 1999).

⁶R. P. Gordon, "War," *New Bible Dictionary*, ed. J. D. Douglass (Downer's Grove, IL: Inter-Varsity Press, 1966), in *Logos Library System* [CD-Rom].

⁷Ibid.

under the Assyrian regime. “Ashurnasirpal II (884-859 BC) . . . was the Assyrian king who began the policy of expansion and empire building. He introduced new siege techniques to Assyrian warfare—the use of earth ramparts and battering engines, supported by sling shooters and archers.”⁸

Although Old Testament cities were places of shelter and protection, they also served as places of religious devotion and power. The Old Testament cities functioned as shrine cities for the purpose of religious devotions to the gods. The city’s principal ruler (king) often functioned as the emissary of the gods on earth. Harvie Conn notes,

On its streets the gods and humankind lived in community. The citizen who passed through its gates approached “the center of the world.” Its walls surrounded a miniature cosmos, the four points of the compass joining this center, a shrine tower where the union of earth and heaven, man and god, is ritually consummated.⁹

Therefore, the Old Testament city played the double role of civic protection and religious consecration. The contrast between city and town as defined by the number of inhabitants living in each social reality is virtually unknown in the Old Testament. “The city meant security and defense from one’s enemies, not necessarily density and size.”¹⁰ With this OT understanding of the city in mind, it would be helpful now to turn attention to the principal term used to describe cities in the New Testament.

In the New Testament (hereafter NT), there is the distinction between town and

⁸Peter Masters, “A Tour of Biblical Evidence in the British Museum,” *Bible and Spade* 13, no.2 (Spring 2000) in *Logos Library System* [CD-Rom]: 35.

⁹Harvie Conn and Manuel Ortiz, *Urban Ministry* (Downers Grove, IL: InterVarsity Press, 2001), 84.

¹⁰*Ibid.*, 84.

city, *polis* and *komi*, that is not as clearly evident in OT usage. Concerning the word *komi*, Harvie Conn writes,

It would appear that 'komi' also has a technical sense, perhaps of an unenclosed place of habitation, perhaps because of its immediate proximity to a walled city (cf. Luke 10: 12). Bethlehem is so designated in John 7:42 and Bethany near the Mount of Olives (John 11:1, 30).¹¹

This would be the word most likely used to describe the village/peasant culture of Galilee at the time of Jesus Christ.

Many continue to envision this word as the principal description of the culture in which Jesus lived and the early apostolic church ministered. This is a popular modern reading of Scripture in general and of the NT in particular: the Bible is a rural book that must be understood in a rural context. This popular belief is based no doubt in part on the work of the Chicago School of Urban Anthropology, which tended to describe village life in idyllic and romantic terms. Robert Redfield and Louis Wirth are two well-known representatives of this school of thought. Redfield's work described village/rural life as a place of idyllic, almost romantic, relational stability, and cities as a de-humanizing and isolating environment. Louis Wirth in *Urbanism as a Way of Life* represents much of the classic thinking of the Chicago School:

The superficiality, the anonymity, and the transitory character of urban social relations makes intelligible, also, the sophistication and the rationality generally ascribed to city-dwellers. Our acquaintances tend to stand in a relationship of utility to us in the sense that the role which each one plays in our life is overwhelmingly regarded as a means for the achievement of our own ends. Whereas the individual gains, on the one hand, a certain degree of emancipation or freedom from the personal and emotional controls of intimate groups, he loses, on the other hand, the spontaneous self-expression, the morale, and the sense of participation that comes

¹¹Harvie Conn, "Lucan Perspectives and the Cities," *Missiology* 13, no. 4 (Fall 1985): 409-28.

with living in an integrated society. This constitutes essentially the state of anomia, or the social void, to which Durkheim alludes in attempting to account for the various forms of social disorganization in technological society.¹²

There is a partial degree of truth in Wirth's urban descriptions, which will be discussed later in this chapter. Yet, the Greek word, *komi*, and the anthropological connotations derived from that word which many project on the whole of the NT do not fully reflect the urban world in which Jesus lived in northern Galilee, to say nothing of the Apostles' urbanized Roman world. Certainly modern biblical interpreters cannot use the term *komi* interpreted through the lens of the Chicago School of Anthropology as a hermeneutical filter by which the whole NT is interpreted. Flavius Josephus wrote the following about Roman Galilee in the first century as a description of that region's urbanization:

These two Galilees, of so great largeness, and encompassed with so many nations of foreigners, have always been able to make a strong resistance on all occasions of war; (42) for the Galileans are enured to war from their infancy, and have been always very numerous; nor hath the country been ever destitute of men of courage, or wanted a numerous set of them; for their soil is universally rich and fruitful, and full of the plantations of trees of all sorts, insomuch that it invites the most slothful to take pains in its cultivation by its fruitfulness: (43) accordingly, it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick; and the very many villages there are here, are everywhere so full of people, by the richness of their soil, that the very least of them contain above fifteen thousand inhabitants.¹³

Assuming that Josephus' number are exaggerated concerning the size of the cities of Galilee, his description still points to a Galilee that was an intensely urbanized environment during the life of Christ.

¹²Louis Wirth, "Urbanism As A Way of Life," [on-line] accessed 15 December 2007: available from <http://www.bolender.com>.; Internet.

¹³Flavius Josephus, *The Works of Josephus Complete and Unabridged* (Peabody, MA: Hendrickson Publishers, 1987), in *Logos Library System* [CD-Rom], 541.

The urbanized nature of Jesus' first century environment has been recently illustrated by the archaeological evidence from the city of Sepphoris. This capital city of the Galilean region was only four miles from Jesus' home town of Nazareth. Carsten Thiede writes,

The new capital of Galilee, Sepphoris (Zippori), rebuilt after its destruction in 4 BC, was only four miles away. The city had been destroyed by the Romans, when a regional uprising after the death of Herod the Great was brutally suppressed. With imperial permission, Herod Agrippa began to rebuild it, as a model city of Greco-Roman culture, where observant Jews and wealthy Romans were supposed to live peacefully together. Greek was their common language—in fact, Galilee had long been bilingual.¹⁴

This city was called the Jewel of Galilee. The city, located only 4 miles from Nazareth would have been approximately a 1 hour walk for Jesus and his family. Therefore, it would have been impossible for Jesus to have been unaware and unaffected by this city's influence in his early years. Sepphoris was replete with paved roads, large buildings, and a theatre among other urban amenities. In addition, Greek inscriptions have been found there indicating that Jesus was raised in a bilingual environment even if he were not a primary Greek speaker.¹⁵

The gospels were written in an urban world. It was not an urban world equal to that of today, nor was the biblical urban world without regular interaction with rural culture, and vice versa. Rather, it was an urban world in which there was deep

¹⁴Carsten P. Thiede, *The Cosmopolitan World of Jesus: New Findings From Archaeology* (London: Society for Promoting Christian Knowledge, 2004), in *Logos Library System* [CD-Rom], 15.

¹⁵Stuart S. Miller, "Sepphoris, the Well Remembered City," *Biblical Archaeologist* 55, no.2 (1992), in *Logos Library System* [CD-Rom]: 74-83.

interdependence and interaction between urban and rural.¹⁶ “The word ‘polis’ occurs about 160 times in the New Testament. And half of these occurrences are found in the Lucan writings. The closest competitor is Matthew (26 times) and the book of Revelation (27), then only 4 times each in Paul and Hebrews. Of interest also is its wide usage in Luke’s Gospel. Approximately half of its occurrences (39 verses) are found here, rather disquieting in view of the marked rural urban contrasts alleged between Jesus and Paul.”¹⁷ H. Bietenhard observes the following concerning *polis*, “It (*polis*) never means state, but always city, in the sense of an enclosed settlement or its inhabitants.”¹⁸ This brief overview indicates that the Bible is no stranger to urban reality. To the contrary, the Bible shows awareness of the urban reality from beginning to end. It is to this point that attention will now turn, the city as the teleological goal of creation.

The City as the Teleological Goal of Creation

God is a city-builder. A builder always has an end-product in view. Teleology is the study of the ends or final purpose/purposes of things. The building of the New Jerusalem is the eschatological end of creation as is demonstrated in Ezekiel 40-48 and Revelation 21-22. Yet, this eschatological end is based upon the initial teleological purposes of God embedded in the creation mandate of Genesis 1:26, which culminate in the New Jerusalem.

Theologians often refer to the trans-cultural and trans-temporal moral

¹⁶Conn, “Lucan Perspectives and the City.”

¹⁷Ibid.

¹⁸H. Bietenhard, *Dictionary of New Testament Theology*, ed. Colin Brown

imperatives of the first two chapters of Genesis as creation ordinances, “the commandments or mandates given to man in the state of integrity.”¹⁹ One of the creation ordinances given to Adam and Eve is that of creation dominion, Genesis 1:26-28. It is from the mandate to exercise creation dominion that the cultural mandate is derived. The cultural mandate is the development of God’s creation by God’s ruling earthy regents under His divine sovereignty. The cultural mandate is the visible product and tangible results on the part of God’s human creation faithfully obeying and implementing God’s command to exercise creation dominion. Morton Smith makes this helpful observation:

We have already observed that the dominion is not the image, but a consequence of man being the image of God. The dominion is a function of man, and not a quality of his nature. It was specifically commanded to man, upon the completion of his creation. This has been called the “creation mandate”.

Dominion was assigned to man over the whole world (Genesis 1:26–27; Psalms 8; 1Corinthians 15:24–28; Hebrews 2:5–8). This dominion was the rationale for the “creation mandate” to fill the earth and subdue it (Genesis 1:28). Being by nature equipped to have dominion over the earth, man has sought to fulfill this function, even as a sinner.²⁰

When Genesis 1:26 is faithfully and biblically fulfilled the result is culture. Culture is, to roughly paraphrase the words of Herman Dooyeweerd, the unlocking of the rich latent potential of God’s good creation. What does this look like in concrete terms? What is the concrete, physical result of humanity’s exercising creation dominion? The result is a city. David Lim insightfully comments, “The city is the key to biblical visions of humanity’s

(Grand Rapids: Zondervan, 1976), 2, 803.

¹⁹John Murray, *Principles of Conduct* (Grand Rapids: Eerdmans, 1957), 27.

²⁰Morton Smith, *Systematic Theology*, vol.1: *Prolegomena, Theology, Anthropology, Christology* (Greenville, SC: Greenville Presbyterian Theological Seminary Press, 1994), in *Logos Library System* [CD-Rom], 241.

final destiny, and hence the meaning of human history. Urbanization is, therefore, the apparent consequence of obedience to God's cultural mandate."²¹ Few Old Testament theologians have argued more strenuously and persuasively for the dominion ordinance in Genesis 1:26 leading to a kingdom city than Meredith Kline in his *Kingdom Prologue*.

Kline says,

Fulfillment of man's cultural stewardship would thus begin with man functioning as princely gardener in Eden. But the goal of his Kingdom commission was not some minimal local life support system. It was rather maximal, global mastery. The cultural mandate put all of the capacity of the human brain and brawn to work in a challenging and rewarding world to develop the original paradise home into a universal city. The citizens of the city would come into being through the process of procreation. Its physical/architectural form would take shape as a product of man's cultural endeavors. The governmental dimension of the city was provided for in the community authority structure that was appointed as a further creation ordinance. The Kingdom city is the aggregate and synthesis of the creational ordinances that defined man's cultural commission. The city is mankind culturally formed.²²

The kingdom city is the teleological end of creation; it is mankind culturally formed. It is for this reason the creation mandate was given. If the universal kingdom city was God's original teleological intention for humanity's creation, what has been the effect of the fall on God's original urban intention? Tragically, the results have been dolorous. Attention has been given to what the city was to have been; attention will now turn to the city that is.

The Post-Fall City and Common Grace

As a result of the fall, God's original intention for the city has been distorted

²¹David Lim, "The City in the Bible," *Evangelical Review of Theology* 12 (1988), in *Logos Library System* [CD-Rom]: 141.

²²Meredith Kline, *Kingdom Prologue* (Overland Park, KS: Two Age Press, 2000), 68.

and defaced. Roger Greenway correctly observes,

Post-fall cities certainly are not the same as those cities that might have been. Because of sin, cities today are human centered, often violent, and rife with friction, greed and carnality. Sin runs freely through the streets and markets. Sin sits enthroned in high places of civic life. Cities are characterized by many broken covenants, most of all the broken covenant with God.²³

There is no doubt that Greenway's observations are correct. Both the biblical witness and practical observation confirm the reality of sin and rebellion in the cities of the world.

The Old Testament notes that the first city was founded by Cain in an attempt to circumvent the judgment that God placed upon him as a consequence of his brother Abel's murder (Genesis 4:17). Sometime later, Nimrod founded the city of Nineveh. This city in turn would merit later in the OT the undesired title as the "bloody city" (Nahum 3:1). After Nimrod, the tower of Babel was built with the explicit purpose of "making a name for ourselves" (Genesis 11:4). Ultimately, the city of Babylon became the definitive symbol of rebellion against God. Nebuchadnezzar boasted of the great city that he had built (Daniel 4:30). As a result, he was punished by God for his arrogance. The judgment of God against the city of Babylon reached its climax in the prophecies of both Isaiah and Jeremiah. In Isaiah, the person of the King of Babylon blends with the cosmic imagery of the angelic adversary of God Almighty (Isaiah 14:1-21), and became symbolic of cosmic disobedience against God's authority. In the New Testament, the name of Babylon was used to describe the rebellion of the new urban super-power, Rome, which had the same sinful and subversive objectives against God's purposes and plans.

The cumulative effect of the above mentioned urban references is to convince

²³Roger Greenway and Timothy Monsma, *Cities: Mission's New Frontier* (Grand Rapids: Baker, 2000), 28.

various readers that Scripture's teaching is uniformly negative concerning the place of the city in the righteous purposes of God. This cynicism toward the city reaches its climax in Jacques Ellul's, *The Meaning of the City*. Ellul states that "the city is humanity's alternative to trusting in the Lord."²⁴ Elsewhere he writes: "the modern city is the demonstration of man's highest achievements organized in rebellion against God."²⁵ Ellul's rhetoric is sharp and critical. He articulates what some American evangelicals, including many Southern Baptists, have long believed: the city is evil and unredeemable. They believe it is better to flee from the city rather than be inevitably contaminated by it; they believe that intimacy with God, and perhaps even church planting, is best sought in the safe, stable settings of rural society, far from the sinful reach of urban life. For this reason, Psalm 23, with its rich rural imagery, has become the standard by which many Christians interpret genuine intimacy with God. Harvie Conn documents American evangelicalism's tendencies toward anti-urbanism in his book, *The American City and the Evangelical Church*.

Yet, does Scripture teach this unqualified negative litany of urban rebellion and depravity to be God's final word on the post-fall city? The answer is no. Although the Bible is brutally honest concerning urban depravity and rebellion, it also presents the city as a positive blessing of God in the lives of His creatures and in the worship of His name. The blessings of urban life in the midst of undeniable depravity are due to God's common grace. John Murray defines common grace in the following way:

²⁴Jacques Ellul, *The Meaning of the City* (Grand Rapids: Eerdmans Publishing Company, 1993), 26.

²⁵*Ibid.*, 37.

Common grace should rather be defined as every favor of whatever kind of degree, falling short of salvation, which this undeserving and sin-cursed world enjoys at the hand of God. . . . God restrains sin and its consequences. God places restraint upon the workings of human depravity and thus prevents the unholy affections and principles of men from manifesting all the potentialities inherent in them.²⁶

The city in Scripture functions as a means by which God ministers non-salvific grace and mercy to humanity in the midst of human rebellion.

Although Cain built his city to protect himself from God's judgment, God established cities of refuge within the Promise Land to reflect His justice and peace.

Harvie Conn notes,

Cain had built his city for self-protection from vengeance. In the cities of refuge to be set apart by God, that purpose was retained, but in accord with the justice of the divine builder. The cities of refuge were to be symbols of life, not death, of divine protection rather than self-protection. . . . Signifying an even larger role for the cities of refuge was their inclusion among the forty-eight cities set apart for use by the tribe of Levi spread throughout the Promise Land. . . . Were these forty-eight cities to be models for God's new urban society? Some hints suggest this possibility. . . . Unlike the captured cities, compassion, justice, and righteousness were to mark the teaching to come from these forty-eight cities.²⁷

Don Benjamin argues in his doctoral dissertation, *Deuteronomy and City Life*, that Israel was essentially in an urban context upon their entering the land of Palestine. Israel took control of pre-existent Canaanite cities and built their society upon them. The conquest of the Canaanite cities was a part, albeit a dangerously tempting part, of inheriting the Promised Land.

If Israel inherited a pre-established urban life as a result of the conquest of the Canaanite city-states, then there is no doubt that in the Old Testament Jerusalem becomes

²⁶Murray, *Collected Writings* (Edinburgh: Banner of Truth, 1977), 2: 93-122.

²⁷Conn and Ortiz, *Urban Ministry*, 89.

the city *par excellence* of Israel. Jerusalem, the city of God, functions as the center of God's missionary plans for His people in the Old Testament. Its centripetal influence draws the nations to itself and to the God who resides in Jerusalem. This becomes a key theme of Old Testament missions theology. Johannes Blauw comments about this missionary calling of Israel:

While the emphasis is laid during the whole history of Israel on her necessity to be separate, this must never be explained as an expression of Old Testament

particularism, but as the adherence to the *conditio sine qua non* for the maintenance of theocracy in Israel as the forerunner for the lordship of God over the whole world. . . . Israel will fulfill a priestly role as a people in the midst of the peoples; she represents God in the world of nations. What priests are for a people, Israel as a people is for the world.²⁸

Israel was to be God's missionary people. Jerusalem was to be the center of God's missionary splendor. The splendor of Jerusalem was to be such that it would draw the nations to itself. The glories of Jerusalem and its attractiveness are expounded in the City-Psalms like Psalms 42, 48, 74, and 122. Harvie Conn notes,

Israel's missiological task would be engaged in a unique way. In the grip of the centripetal force of God's glory manifest in Jerusalem, the people of the world would flow to the Holy City, Is 2:2-4. . . . Jerusalem was to be "the joy of the whole earth", Ps 48:2. . . . Eventually the Gentile cities would come in pilgrimage (Is 60:3) to participate in Jerusalem's messianic feast (Ps 25:6).²⁹

The city as a common grace blessing leading to missionary encounter is evident in the OT. The common-grace understanding of the city continues in the NT as the city becomes the venue for the centrifugal mission of the Church.

Comments have already been made about the urban world of Jesus. In the NT,

²⁸Johannes Blauw, *The Missionary Nature of the Church* (Cambridge: Lutterworth Press, 1962), 24.

the city is portrayed as the principal battle ground for spiritual warfare. Power and principalities wage war against God's people as is emphasized in Ephesians and Colossians. In Revelation, the city of Rome becomes synonymous with rebellion against the purposes of God. These references show that there is continuity with the OT understanding of the city as a place of rebellion against God's purposes. Yet, the city is also a means of common grace making Gospel expansion possible. At this point, it would be helpful to observe how the city functions as a principal venue for the mission expansion of the apostolic church.

Did the Apostles have an explicitly urban strategy? The answer is both yes and no. Roger Greenway writes, "The mission movement of the New Testament was primarily an urban movement."³⁰ This is undeniable. Roland Allen states with typical confidence,

When he (Paul) occupied two or three centers, he effectively occupied the province. All the cities, or towns, in which he planted churches, were centers of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance. . . . They were centers from which he could start new work with new power.³¹

Both Greenway and Allen are correct in the substance of their claims based on the extant biblical evidence. However, it is unwarranted to think that the Apostles did not engage in evangelism in small communities or rural areas. Eckhard Schnabel writes the following:

We do not possess enough information about the first fifteen years of Paul's

²⁹Conn and Ortiz, *Urban Ministry*, 91.

³⁰Greenway and Monsma, *Cities: Missions' New Frontier*, 36.

³¹Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Eerdmans, 1962), 13.

missionary work in Asia, Syria and Cilicia to prove or disprove such a strategy for the years between A. D. 32/33 and 45. . . . Passages such as Acts 13:48-49 show that Paul's missionary work was not limited to cities but also reached into the cities' territory, the people living in villages.³²

There is no reason to envision an inherent opposition between urban and rural evangelism. Certainly, there is no reason to consider one missionary context as being inherently superior to the other. Both can and should work together as Paul and his team model in Acts 13.

The early Church was unquestionably committed to making Christ known among Jews and Gentiles. This in turn led to a strategy of missions done in the simplest way possible to reach the greatest number of Jews and Gentiles most effectively, the majority of whom were concentrated in urban areas. Eckhard Schnabel summarizes this strategy in the following words:

The early Christian church did not need information about other peoples or cities that was highly specialized or detailed, as they did not plan complex military actions or risky business ventures that depended on many diverse factors. The information essential for the missionaries was about population centers and roads.³³

Cities had, and still have, large quantities of the apostolic church's primary missions objective: Jews and Gentiles. Simply stated cities have multitudes of Gospel needy people. For this reason, they were, and should remain, high priority targets for Gospel engagement. Once again Eckhard Schnabel provides a helpful summary of the apostolic practice of urban mission:

The basic strategy of Paul was simple: he wanted to proclaim the message of Jesus

³²Eckhard Schnabel, *Early Christian Mission*, (Downer's Grove, IL: Intervarsity Press, 2004), 2:1300.

³³*Ibid.*, 471.

Christ to Jews and Gentiles in obedience to a divine commission, particularly in areas in which it had not been proclaimed before (Gal 2:7; Rom 15:14-21). The planning for the implementation of this goal likewise was relatively simple: he traveled on the major Roman roads and on smaller local roads from city to city, preaching the message of Jesus the Messiah and Savior and gathering new converts in local Christian communities. . . . What Harvie Conn says with regard to Luke in general applies to Paul in particular: “The book of Acts deals almost entirely with cities, missionary work is almost limited to them.”³⁴

It is undeniable that the urban venue played a vital part in the mission expansion of the apostolic church. However, it is not only a question of where the apostolic church ministered, but also what they did when they were there. “It is not naive to expect that the Spirit has placed in Scripture important indicators to guide us in urban mission.”³⁵ Roger Greenway lists the following best practices of the apostolic church in first century urban mission: making disciples, focusing on families, changed homes and societies, converts and churches, the witness of the laity, lay preachers, apostolic doctrine, and fellowship of the Holy Spirit. It was these activities lived out in the cities of the first century in the power of the Holy Spirit that led to the remarkable expansion of the Church throughout the Roman Empire.

The City as the Eschatological End of Creation

The world has a future, and it is an urban future in the New Jerusalem. The New Jerusalem is not merely a symbolic, disembodied spiritual reality. It is the coming, physical fulfillment of God’s original creation intentions. G. R. Beasley-Murray writes,

John’s chief interest in the new heavens and the new earth is precisely its setting for the City of God. . . . The New Jerusalem is a part of this new world, or, to put it better, the Holy City is its concrete form. . . . The city fills his vision since it is the

³⁴Ibid., 1299.

³⁵Greenway and Monsma, *Cities: Missions' New Frontier*, 12.

center of existence for the redeemed and renewed mankind in the new creation. For John the importance of the new creation is precisely its setting for the City of God, even as significance of the city is its provision of a context for the holy fellowship of God with His creatures.³⁶

In Revelation 21-22, Scripture reaches its eschatological climax. In that consummation of history, the New Jerusalem brings together themes first introduced in Genesis 1-2 to climactic fulfillment. In Revelation 21-22, the original creation ordinances of Genesis 1-2 find their full and complete realization. What does a world look like in which God's creation ordinances are perfectly fulfilled? It looks like a city, the New Jerusalem. The New Jerusalem is the eschatological form of the Garden of Eden. Gary Waldecker comments on this fact:

What is the place of the city in biblical theology? Why is it that the opening setting of the Bible is a garden, while the closing scene is a city? The thesis of this article is that the New Jerusalem is the eschatological form of the Garden. God never intended the Garden of Eden to remain simply a garden. Elements of Eden are present in the city of Revelation 20-21, but it is more than the restoration of Edenic paradise. Man was to glorify God by bringing out the potential God had put into his creation. The Holy City is the end result of God's command in Genesis 1:28 to rule, fill and subdue the earth. . . the city is the eschatological form of the Garden of Eden. It is Eden restored and consummated. The city, with all of its organization, development and creative activity, is the expected final result of the dominion given to man in Genesis 1:28.³⁷

In the New Jerusalem, God's faithfulness to His creation purposes reaches their eschatological fulfillment. Tim Keller echoes Waldecker's comments above when he observes that God's creational and covenantal faithfulness is made manifest in the details of the New Jerusalem:

³⁶G. R. Beasley-Murray, *Revelation* (Grand Rapids: Eerdmans, 1974), 308.

³⁷Gary Waldecker, "The City-Eschatological Garden," *Urban Missions* 5, no. 4 (March 1988): 19-26.

God's future redeemed world and universe is depicted as a 'city'. Abraham sought the city 'whose builder and maker is God' (Hebrews 11.10). Revelation 21 describes and depicts the apex of God's redemption, as a city! His redemption is building us a city - the New Jerusalem. In fact, when we look at the New Jerusalem, we discover something strange. In the midst of the city is a crystal river, and on each side of the river is the Tree of Life, bearing fruit and leaves which heal the nations of all their wounds and the effects of the divine covenant curse. This city is the Garden of Eden, remade. The City is the fulfillment of the purposes of the Eden of God. We began in a garden but will end in a city; God's purpose for humanity is urban! Why? So the city is God's invention and design, not just a sociological phenomenon or invention of humankind.³⁸

What then is to be our conclusion concerning a biblical theology of the city? God's creational intention was to build a Kingdom City. Since the fall, urban ministry has been conducted in a city in which all of its structures have been touched by sin in every aspect. Yet, the city continues to be a blessing to many people as a manifestation of God's common grace offered to all. However, Christian missions in general, and the urban mission in particular, is motivated by an eschatological vision of the city which is to come, the New Jerusalem. As we look with expectation to the coming of the New Jerusalem, there is motivation for faithful Gospel ministry in the cities in which we are called to serve today. Gary Waldecker's words provide a fitting conclusion to this chapter:

The cities in which we live tend to reflect man's attempt to develop creation for his own benefit, especially to provide for his own security and glory. Because of these sinful motivations, our cities tend to be places where man's problems intensify. But the fact that most of our cities today are distorted and characterized more by strife than by God's glory is no reason to abandon them. Rather, we should proclaim in them the transforming power of the gospel and make disciples. As cities come under the influence of the gospel, the New Jerusalem takes root in them, transforming

³⁸ Tim Keller, "A Biblical Theology of the City," [on-line]; accessed 4 October 2010; available from <http://www.e-n.org.uk/p-1869-A-biblical-theology-of-the-city.htm>; Internet.

their structures so that they glorify God.³⁹

It is this eschatological vision of the future that motivates the Church to engage cities in the present with the confident hope that the urban labors in the present will one day find their final consummation in the coming Eschatological City of the New Jerusalem.

With this biblical undergirding, attention can now be turned to more fully understanding the actual experiences of International Mission Board missionaries as they work to engage Brazil's great urban centers.

³⁹Waldecker, "The City-Eschatological Garden," 19-26.

CHAPTER 3

URBAN MISSIONS SURVEY

“Mark, God is leading me to return to the United States.” I have heard words like these spoken several times in different places and in various ways, but the end result is always the same: a called, and often times competent urban missionary, lost to on-going Great Commission engagement in a major Brazilian urban center. More often than not, the resigning missionary intends to bring closure to further discussions concerning other possible reasons that have influenced the decision to return to the home culture by saying “God is leading me”. No doubt, God’s Spirit leads many missionaries to redirect their ministries at certain junctures in their career. That issue is not in question. The issue this chapter seeks to clarify is why IMB missionaries serving in Brazilian urban centers have been subject to unusually high attrition rates in comparison to other IMB missionaries worldwide. Why is it that those urban missionaries who affirmed a commitment to Church Planting Movements and the principles of New Directions, have been subject to markedly higher attrition rates since New Directions’ implementation in 1997? This chapter seeks to answer that question and others by understanding more fully those IMB missionaries serving in Brazil’s urban centers.

It is important to answer these questions because few situations create more optimum conditions to demonstrate leadership hubris than the implementation of a major program or training initiative, based exclusively upon the intuitions and preferences of the person developing the program. For this reason, it is necessary to understand the

thinking and experiences of actual IMB Brazilian urban missionaries, past and present. The Urban Missions Survey assesses the calling to urban missions, preparation for urban missions, place of urban ministry, spiritual health while serving in an urban context, urban cultural familiarity, urban church planting experiences, understanding and application of urban contextualization, and Church Planting Movement facilitation in the urban reality. This survey can be found in its entirety in Appendix 3. Based upon this data, a mentoring program can be developed that is sensitive to needs and experiences of actual urban church planting practitioners. Attention will first be turned to a more detailed understanding of attrition rates between the New Directions' implementation and the Great Recession of 2008 and how these rates impacted IMB missionaries serving in Brazil.

International Mission Board Attrition from New Directions to the Present

Missionary attrition has been a part of missionary experience and history from the time of John Mark's leaving the Apostle Paul and Barnabas on the First Missionary Journey until the present. Although many times precipitated by difficult circumstances, attrition is not by definition always negative and undesirable. Simply stated, missionary attrition means that the missionary leaves his or her place of service for whatever reason.

William Taylor defines missionary attrition as follows:

Departure from field service by missionaries, regardless of the cause. There are two general categories. Unpreventable attrition (understandable or acceptable) includes retirement, completion of a contract, medical leave, or a legitimate call to another place or ministry. Preventable attrition occurs 'when missionaries, because of mismanagement, unrealistic expectations, systemic abuse, personal failure, or other personal reasons, leave the field before the mission or church feels that they should. In so doing, missionaries may reflect negatively on themselves, but of greater

concern is the negative impact on the specific mission structure and the cause of world missions',¹

As mentioned in Taylor's definition, unpreventable attrition occurs for any number of justifiable reasons, all of them part of the normal missionary life cycle. At such moments, field missionaries and missionary leadership alike are called to lean upon and accept God's providential purposes in such circumstances. This type of attrition Taylor designates as understandable or acceptable loss, unpreventable attrition. The concern of the Urban Missions Survey is to focus on what Taylor describes as preventable attrition.

Preventable attrition is a more delicate issue because it deals with reasons and issues that if managed differently at the outset could have potentially different outcomes. This places missionary leadership in a more disconcerting position. Identifying preventable attrition means that missionary leadership has to be ready to assume and bear at least some measure of responsibility for actual attrition that occurs under his or her leadership watch, recognizing that it could have possibly been avoided. The research data contained in the Urban Missions Survey has been gathered for the purpose of attempting to identify areas of possible preventable attrition that an urban missions training program could identify and then be structured to address in order to minimize future potential personnel losses.

Throughout the implementation of the IMB's New Directions initiative, it was reported that attrition actually decreased world-wide. In the year 2000, the following report was given to the IMB's trustees at their April 2000 meeting:

¹William Taylor, "Attrition," in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker Book, 2000).

The report, presented by David Garrison, associate vice president for strategy coordination and mobilization, showed missionary attrition in 1999 was 5.35 percent of the total missionary force, now at 4,886. New appointments in 1999 more than made up for the losses and the actual number of IMB missionaries under appointment in 1999 climbed by more than 200. The 5.35 percent attrition rate for 1999 is the highest since 1992, when the rate hit 5.55 percent. For the past 10 years, attrition rates have fluctuated between 3.8 percent and 5.55 percent. The IMB counts resignations, terminations and deaths in its attrition rates. It does not count retirements. The board has for years consistently had one of the lowest attrition rates of mission agencies anywhere. The 1998 attrition rate was 3.96 percent, which was lower than the preceding four years. Garrison said a year of high attrition usually follows a low year. The report showed only 26, or fewer than 10 percent of those who resigned, cited concerns with IMB policy or personnel. Issues pertaining to calling, stateside job offers and matters related to children were the dominant reasons given for the other resignations. The report also showed that resignations tend to be higher in 'older fields', such as South America and Western Europe, and lower in 'newer fields', such as East Asia, and also the highest among people 41 to 50 years old. Garrison said people 41 to 50 are often struggling with issues pertaining to teen-age and college-age children and aging parents. New Directions is the name given the board's decision three years ago to organize in such a way as to target the whole world outside North America. It includes focusing on people groups instead of countries and seeking to promote church-planting movements. People groups are ethnic or socioeconomic language groups, of which more than 12,000 exist worldwide.²

In this 2000 report, it was acknowledged that attrition was higher in the older established missionary fields like South America and Western Europe. Yet no actual explanation for that higher attrition rate was offered at the time other than several general observations concerning unpreventable attrition: issues pertaining to teen-age children, college age children and aging parents. This no doubt is a plausible explanation for some attrition that occurred during this period. Yet, there is reason to question if unpreventable attrition is a fully adequate and satisfactory explanation for the high attrition rates that were being experienced in South America and Western Europe at the time this report was being

²Louis Moore, "Missionary Resignation Remain Low, Trustees Told," *Imb Connecting* (April 5 2000) [on-line]; accessed 7 January 2011; available from <http://imb.org/main/news/details.asp?StoryID=508>; Internet.

presented to the IMB's trustees. High attrition rates continued unabated in South America and Western Europe throughout the decade after that report was issued until the economic recession of 2008 brought a halt to significant missionary appointments worldwide, including South America and Western Europe.

From the time of the above mentioned report in 2000 until 2005, the IMB continued to report a normal attrition rate:

Clyde Meador, IMB executive vice president, told trustees the attrition rate of missionaries in 2005 was 5.2 percent of the overall force. The board had 5,036 missionaries under appointment at the end of 2005. 'Historically, our attrition rate has remained essentially the same – at the 5-percent range', Meador said. 'So this 5.2 percent attrition rate for last year is normative. And, it's actually a very good figure. One thing that's interesting is the attrition rate of Masters personnel – those 55 years and older. Twenty-three Masters resigned last year, which is approximately 6 percent. We used to run 10-12 percent annual attrition among Masters with the various challenges they have at advanced ages. So it's good to see that attrition rate coming down.' Last year, the West Africa region had the highest attrition rate at 7.7 percent, with the lowest rates reported in the South Asia and Central Asia regions, each with 3.1 percent attrition overall. In a five-year analysis, Western Europe has the highest rate at 7.9 percent attrition through those years. Again, the lowest rates over the five years were for the South Asia and Central Asia regions with 3.7 percent and 2.6 percent, respectively. Meador noted personnel who serve in areas hostile or closed to a Gospel witness tend to have lower attrition rates than personnel who serve in regions generally receptive or indifferent to missionary presence. 'The major reason I point that out is because often people say it must be difficult to keep missionaries in places where they have to be careful about how they reveal their identity and where they cannot publicly proclaim themselves as missionaries,' Meador said. 'That's simply not true. In fact, the opposite, for whatever reason, tends to be true.'³

Once again, this trustee's presentation reported above average missionary attrition occurring in areas described as being gospel indifferent or gospel receptive. These are

³Michael Chute, "IMB trustees appoint missionaries, elect officers, table motion to study doctrinal qualifications," *Imb Connecting* (May 25 2006) [on-line]; accessed 7 January 2011; available from <http://imb.org/main/news/details.asp?StoryID=4130>; Internet.

oblique references to Western Europe and South America respectively. In this report, above average attrition rates in these indifferent and receptive areas were not attributed to reasons of unpreventable attrition as had occurred in the 2000 trustees report. In this case, it was simply noted that there was no known reason as to why the higher attrition rates were occurring in these regions. This observation begs for a response to the question: Why did regions like Western Europe and South America record higher rates of attrition during this time? Consequently, are there issues of preventable attrition that can be identified and appropriate action taken to alleviate further attrition in the future?

The 2007 Trustees report noted that missionary attrition had dropped to the lowest rate since 1998: “For the last seven or eight years our attrition has been slightly over 5 percent,” Meador reported. “We recognize 5 to 5.3 percent as an excellent attrition rate. But in 2006, we had a rate of 4.3 percent. That’s the best rate since 1998. That’s only one out of every 23 people. We praise the Lord for that.”⁴ Yet, at this zenith of preventing overall organizational attrition, missionary attrition in South America and Western Europe continued unabated. Missionary attrition in Brazil at this time was continuing to run at 7.5 percent, slightly lower than that of Western Europe but significantly higher than that of other regions. This phenomenon requires an adequate explanation.

No doubt many would refer to a lag-effect in missionary resignations as being the adequate explanation for missionary attrition in South America and Europe at this

⁴Erich Bridges, “IMB trustees celebrate record offering, OK revised baptism and prayer guidelines, appoint 35 missionaries,” *Imb Connecting* (May 10 2007) [online]; accessed 7 January 2011; available from <http://imb.org/main/news/details.asp?StoryID=5582>; Internet.

time. Missionary resignations at the time of those reports were due to earlier dissatisfaction with the missiology embodied in New Directions. The dissatisfaction engendered in the minds of many in the mid-nineties culminated in actual missionary resignations occurring only several years later. This is partially true, but it is not fully adequate to describe the actual attrition phenomena. Brazilian attrition numbers at this time were extremely high for first term missionaries as well as those possibly disaffected by New Directions. Those who had been appointed to serve in Brazilian urban areas after implementation of New Directions were appointed with an assumed commitment to its missiological and church planting principles. Yet, the attrition rates of IMB missionaries serving in Brazilian urban centers continued to be very high during this time period.⁵

Up to this point, some inadequate explanations have been tendered in order to explain large scale attrition in places like Brazil. In addition, public statements were made affirming that it was not actually known as to why attrition rates ran higher in South America and Western Europe during this time. This might well be the case. These

⁵ During the 1990s and at the beginning of the new millennium, IMB missionary appointments reached an all-time high. Most of these appointees were short-term missionary appointments. These appointments kept overall numbers of IMB missionaries serving on the field high during that period. Upon completion of term of service, the departure of these short term personnel was not considered a part of overall missionary attrition. The attrition rate for career missionaries gives a different perspective. Prior to New Directions' implementation in 1997, there were 125 career units who served in Brazil. Of those career units appointed prior to ND, 38 have since retired. Among those career units who transitioned with New Directions in 1997, 41 career units left the field prior to retirement. During the time of ND implementation (1997-2010), there were 82 career missionary units who served in Brazil. Of the group appointed during this time, 2 units have since retired and 27 units ended their service prior to retirement. Not all of these units served in urban areas, but many did. These numbers underscore the importance of programs, like the mentoring program being proposed, that can help reduce rates of attrition.

public statements are forthright and sincere; yet, in the final analysis, they are unsatisfactory.

Whatever the final explanation or explanations proposed for the high attrition rates among Brazilian urban missionaries might be, a key presupposition must undergird that explanation: although missions is war and wars have casualties, preventable missionary attrition can never be relegated to the category of acceptable losses for any evangelical sending agency. This is the moral equivalent of having soldiers killed in combat due to friendly fire. It might happen, but it can never be considered normative and acceptable. William Taylor describes the reactions of a number of missions executives to the WEF's attrition study in the 1990s:

From others, we encountered passive resistance. 'Well. . . I guess if you have to do it, but really. . . ' Or the 'blood and guts' people: 'This is war, so expect attrition. Stuff happens! Get tough.' From some, the attitude was denial, 'circling the wagons' to protect their history, traditions, and structures. The latter reaction comes from too many agencies and primarily older leaders. Many do not value their missionaries honestly and do not acknowledge that they and their families are hurting or that something is seriously wrong with the mission policy or leadership. This becomes a major constituency issue for agencies, and again it reveals denial and fear.⁶

Christians and missionary leaders, must value and love the missionaries they lead to the point of understanding their hurts and frustrations. For this reason, no better way exists to ascertain the challenges that missionaries face in cities, than by directly asking those who serve in the Brazilian urban reality to share their story. The Urban Missions Survey does precisely that; it attempts to understand the story of IMB missionaries who have served and continue to serve in Brazilian urban areas. The remainder of this chapter examines

⁶William Taylor, "Examining the Iceberg Called Attrition," in *Too Valuable to Lose*, ed. William Taylor (Pasadena: William Carey Library, 1997), 7.

the results of the Urban Missions Survey. The author's comments are an attempt to provide an interpretive framework to the statements made by actual field missionaries.

Urban Missions Survey Results

The Urban Missions Survey was developed using the Zoomerang survey tool, www.zoomerang.com. As an on-line survey tool, invitations to participate in the survey were distributed via the Internet. This made it possible to contact many former missionaries who have established lives and ministries in various parts of the United States, as well as those who continue to serve in Brazil. Further, the Zoomerang survey format allowed for a survey instrument to be developed around three key research areas. Those research areas are affective issues related to living in an urban environment, learned skills needed for urban church planting and personal thriving in the urban reality, and understanding and applying church planting strategy within the urban context.

Seventy-six persons were invited to participate in the survey. This number was evenly divided between men and women, husbands and wives. Thirty-eight men and 38 women were invited to take the survey. All of these missionary units had been assigned to urban missions positions within a Brazilian urban center since New Directions. Fifty-one persons completed the survey. Thirty-seven men and 14 women responded making for an overall response total of 67 percent of those invited to participate. This data sampling is good, but is hampered by the fact that female representation is disproportionate to that of male respondents. However, in compensation, the 99 percent response rate among males shows a high rate of participation among those who view urban church planting as their primary role. Of those respondents, 37 currently serve in a Brazilian urban area making for 73 percent of the survey respondents. Fourteen

respondents (27 percent) no longer serve with the IMB. The average age of the respondents at the time of their appointment to an urban missions position in Brazil was 34.9 years of age, which is slightly above the average age of appointment for an IMB missionary. The majority of the missionary respondents expressed serious Christian commitment for over 20 years indicating that they had made decisions to receive and follow Christ at a very early age. Sixty-nine percent of respondents described their familial upbringing as being stable with 67 percent describing their family upbringing as being Christian. Only 18 percent described their familial background as unstable with 12 percent of those coming from families of divorce. The average number of children was 2.18 per family. What does this information tell us about these urban missionaries?

IMB missionaries serving in Brazil reflect the conservative, stable center of Southern Baptist Convention life. Most IMB missionaries serving in Brazil's cities came from stable families, were raised in a local church, and had early experiences with Christ which led to serious life-time commitments characterized by serious Christian discipleship. They are married, and have average sized families. In summary, these are typical Southern Baptists who have been called to missions and in God's sovereignty were appointed to serve in Brazil's great urban centers. How have these Southern Baptists fared ministering in some of the world's largest cities? The following survey data provides insight.

The Heart and Health of Missionaries

In some missionary circles, urban missions is at times considered the refuge of the effete missionary unable or unwilling to meet the rigors of frontier or pioneer missions work. No doubt, this has occurred in the past and continues to occur in the

present. Yet, despite urban life often being considered as synonymous with living in ease and luxury, urban living itself often times is fraught with genuine stress and difficulty for the missionary, particularly for the newly arrived. Many Southern Baptist missionaries come from small and mid-sized towns in the South and Midwest of the United States. As a result, they find living in a city, rearing a family, and church planting in a World Class city to be an intimidating prospect.

One Urban Survey respondent summarized his emotional state after serving several years in a major Brazilian urban area with these words: “The physical problems sometimes cause a slow steady drain on physical vitality. Allergic reactions to the city’s smog would leave me feeling physically sick for weeks on end. There were times when sinus infections would seem to last for months on end. At other times, the noise and the traffic could lead to real and intense anger. There was the sense of having your rights violated by not even being able to find refuge in your own home. At other times loud parties in the middle of the night keeping you awake lying in bed unable to sleep and seething in anger.” This experience is stress and this is very real. This type of stress touches the heart of the missionary and inevitably adversely affects the missionary’s job performance. Craig Ellison defines stress in general and urban stress in particular:

Stress is not unique to city life but seems to be magnified by it. City dwellers must contend with the special stressors of stimulus overload, rapid and regular change, crowding, noise and widespread interpersonal isolation. Those who minister effectively to city dwellers must not only be aware of these factors, but find ways to manage these and other stressors which affect their own lives and ministry. . . . Our bodies constantly try to maintain a state of inner balance. Any stimulation or change, any perception of threat, throws us momentarily out of balance. Stress is essentially the result of such changes and the attempt to restore inner balance. It's a natural part of life. Living, therefore, is stressful. Everyone experiences stress, if

they are alive. . . . Urban pastors live immersed in a sea of uncertainty.⁷

What Ellison says of urban pastors many urban missionaries find to be true as well; they live in a sea of uncertainty. How do Southern Baptist missionaries fare in Brazilian cities? What are the primary stressors that they face which makes urban living and ministry challenging for them? According to the survey, one missionary summarized his urban experience as having “adversely affected family and ministry relationships.” Few missionaries report escaping completely unscathed from their urban missions experience. Surprisingly, men registered the greatest problems adjusting to living in the urban environment with women registering fewer problems with urban living. This point will be probed in greater depth at a later point in this section, but at this point, attention needs to turn to some of the key issues mentioned in the survey.

Missionaries and urban transit. Fifty-seven percent of those surveyed rated driving in urban traffic as a major source of stress and tension in their lives. Seventy-nine percent of male respondents complained of ongoing tenseness in urban transit. Twenty-five percent of women expressed stress due to urban transit. One respondent replied, “At times I would prefer not to leave the house at all. It's easier than fighting the traffic and the seeming self-absorption people have with themselves.” Another stated, “Many times with the stress of traffic I would not even want to get out of my house.” These comments reveal missionaries at the point of being non-functional, not leaving their homes due to fatigue and frustration with urban traffic. Those who have lived in major urban areas can

⁷Craig Ellison, “Stress and Urban Ministry,” *Urban Missions* 1 (November 1983): 5.

easily identify with these feelings.

The sober reality is that driving in Brazilian urban transit is dangerous and the wise person knows this. According to a recent report from *SOS Highways*, a respected Brazilian transit authority, there are 35 deaths and 417 injuries per day on Brazilian highways, accounting for more than 42,000 traffic related deaths per year in Brazil.⁸ Most missionaries personally know people who have died in Brazilian traffic related accidents; most missionaries have witnessed, firsthand, traffic related deaths on Brazilian highways. This experience leaves a deep and unforgettable impression on both mind and heart. The real specter of a serious accident resulting in grave injury or even loss of life weighs upon the minds of many, making engaging in urban ministry more challenging. One respondent reported frequently a "...general feeling of 'unwellness' where at times I would be forced because of health issues to remain at home. Rather than 'confront' the frustration of traffic during peak traffic hours I would opt for remaining at home." This sentiment is understandable on the part of those who have lived, worked, and ministered in large urban areas like São Paulo. This megalopolis is considered by many to have some of the world's worst traffic. Time magazine describes São Paulo's traffic and those who commute daily:

With more than 20 million people living in the greater metropolitan area, a topography of hills and valleys that makes it difficult to get your bearings, and the hum of a city that is South America's business, design and industrial capital, Sao Paulo has never been easy to navigate. But the growing economy and higher living standards of recent years have made getting around the city increasingly difficult. More cars were sold last year than during any in history, and close to 1,000 new

⁸*SOS Estradas*, "Estudo Morte no Transito-Tragédia Rodoviária" [on-line]; accessed 11 January 2011; available from http://www.estradas.com.br/sosestradas/estudos/sos_estudos_acidentes.asp; Internet.

vehicles take to the streets each day. The result, predictably, is chaotic congestion. . . 'I feel useless, like I am a prisoner,' says Andreia de Oliveira, an architect who spends between two and three hours each day going to and from work. 'I could be at the gym, studying, at home relaxing. But instead I am stressed and frustrated.'⁹

Many Brazilians describe cities like São Paulo as great places to work but bad places to live. IMB attrition from cities like São Paulo and other major urban areas indicate that many missionaries agree with them, and when given the option, leave and return to their homes at an unfortunately high rate.

Culture induced fatigue. Thirty-nine percent of missionaries surveyed complained of ongoing fatigue. This fatigue is not merely the fatigue of having spent a hard day at work; rather, this is the fatigue of trying to adjust to a new culture and circumstances that leave a person feeling tired and overwhelmed. Of those surveyed, 70 percent of the male respondents complained of ongoing fatigue. Surprisingly, only 30 percent of women respondents complained of fatigue problems. This type of fatigue is often associated with culture shock or culture fatigue. Michelle G. Whitecotton describes culture shock and its results:

Richard Breslin says culture shock refers to the accumulated stresses and strains which stem from being forced to meet one's everyday needs in unfamiliar ways. When we leave our home countries, we leave behind the familiar cues we grew up with that help us to interpret and understand what's going on. Many times, learning new cultural cues is so exhaustive it leads to shock. Usually calm, collected people can sometimes burst out in anger. Just trying to adjust to everyday living leads to frustration and shock. Whatever the causes of culture shock, the symptoms generally include loss of interest, homesickness, disturbed sleep, loss of appetite, poor concentration, and fatigue. Of course, new missionaries plow into things with great zeal and energy, but after two or three months the symptoms set in and some

⁹Andrew Downie, "The World's Worst Traffic Jams," *Time*, April 21, 2008 [on-line]; accessed 11 January 2011; available from <http://www.time.com/time/world/article/0,8599,1733872,00.html>; Internet.

of them think they have made a big mistake in going overseas.¹⁰

Feelings of deep fatigue can lead many to think that a mistake has been made in moving their family and household to serve in a Brazilian city, or any other new cultural situation. One person described their urban missions experience saying, “I shut down and closed myself off from others.” Certainly, some longing for privacy is altogether understandable and acceptable. However, this person’s fatigue describes a person reaching the limit of their physical and emotional energies. Kelly O’Donnell describes this as ‘Red zone stress,’ i.e., that point in which a missionary is on the brink of mental and physical exhaustion:

Fatigue, relationship struggles, psychosomatic problems, and psychological problems can be the result of unexpressed thoughts and feelings. The longer that these stressful experiences remain unprocessed—not shared with/discussed with confidants—the greater the possibility of further complications.¹¹

It is interesting to note that there was almost 100 percent male participation among those invited to respond. In addition to completing the survey, a number of those wrote back to me personally stating that they appreciated the chance to process what had been their urban missions experience. Many of those reporting the highest levels of stress were men who perhaps never felt they had a venue to express what they had experienced in urban missions.

Sleepless and frustrated. Twenty-nine percent of respondents ranked four

¹⁰Michelle G. Whitecotton, “Causes Of Stress And What To Do About Them,” *Evangelical Missions Quarterly* (October 1996) [journal on-line]; accessed 11 January 2011; available from http://www.emisdirect.com/emq/issue-146/681?searched=fatigue&highlight=ajaxSearch_highlight+ajaxSearch_highlight1; Internet.

¹¹Kelly O’Donnell, *Doing Member Care Well* (Pasadena: William Carey

issues on equal par: sleeplessness, loud noise, lack of trust, and ongoing frustration. Once more, these numbers tracked significantly higher for male respondents than for female respondents. Sixty percent of male respondents and 40 percent of female respondents reported problems with sleeping. Seventy-three point three percent of men and 26.7 percent of women reported problems with noise. Sixty-six point seven percent of men and 33.3 percent of women reported feeling distrust of their urban neighbors. Roughly 75 percent of men and 25 percent of women reported feeling ongoing anger and frustration. It needs to be underscored that the respondents reporting such strong feelings and emotions are not bad Christians or emotionally weak persons, but are honestly expressing a simple point: the city impacts a person. The author has this confidence because he supervised several of the respondents for almost 10 years and some degree of personal acquaintance with all who participated in the survey. Craig Ellison describes this impact,

Cities impact people. The urban environment in general, and specific sub-environments within it, significantly shape the physical, emotional, relational, cognitive, and spiritual functioning of urban dwellers. Although the psycho-spiritual needs of people are the same regardless of where they live, the ways in which they learn to address their needs vary with their particular setting. One of the key environmental realities of urban life is the intensification of stress. Urban dwellers are jostled and bumped by stressors on every hand: the crush of commuting, economic pressures, fear fostered by crack and crime, adjustments demanded by urban-pluralism, poverty on the one hand and professional competitiveness on the other are but a few. Stress demands the development of coping strategies. Many of the lifestyle and interaction patterns of urban dwellers reflect their attempt to cope with these stresses.¹²

The responses listed in the Urban Missions Survey are those of missionaries genuinely

Library, 2002), 196.

¹²Craig Ellison, "Counseling in the City," *Urban Missions* 9 (November 1991): 6.

trying to survive, thrive, and minister in difficult urban surroundings. Several respondents acknowledged this difficulty and the resulting physical symptoms urban stress induces. “The primary effect has been the increase in stress. The increase in stress may have contributed to the frequent headaches that I experience.” Another respondent said his urban experience left him “sometimes incapacitated because of headaches.” As Ellison notes, these physical responses to stress (headaches, distrust, anger, and frustration) are coping strategies, albeit unhealthy coping strategies, for dealing with real stress. One respondent poignantly expressed the mixed feelings shared by many who serve in the great cities, “You live between a constant tension of hating where you live but with guilt for the souls you need to reach. Sometimes you think you cannot go on, but you simply must for those that need the Lord.” This unwavering commitment to make Christ known to those who live in the city is admirable; however, at the same time it is sad to think that some missionaries may serve, perhaps for many years, genuinely hating (at least for periods of time) the place where they live and serve. It is possible to persevere in ministry with feelings like those expressed, but impossible to love and thrive in urban ministry when perseverance is motivated by guilt. Rather, one should be motivated by God’s missionary call to a particular people in a particular place, albeit an urban place.

The Urban Missions Survey shows that many urban missionaries experience clear signs and evidences of pronounced stress due to living in an urban environment. None of the responses reported should in any way be interpreted as being indicative of spiritual or emotional instability. To the contrary, they indicate persons genuinely trying to adapt to and minister in their urban environment. Ellison describes what occurs in the urban context and how people respond to stimulus overload. His description aptly

describes and explains many of the responses recorded in the Urban Missions Survey:

Stimulus overload results as the urbanite is flooded with people, noise, and events, and constantly faced with the need to process information just to live and work. We can only absorb so much, so the result is the development of several defensive strategies. These include (1) cutting off possible social interaction with strangers by averted eye glances and silence; (2) being very selective about our involvements, resulting even in a reluctance to help others; (3) making social interaction more role-based and efficient. We relate to others in terms of the necessary functions they play in our lives. We also tend to shorten interaction times, although this is less true in poorer and minority communities. Finally, (4) we make privacy a right. Our penchant for privacy comes out of the need for "space" away from the flood of people over whom we have no control.¹³

This section illustrates that although city life may have its charms, living there for a prolonged period of time comes with a price for many.

The Call to Urban Missions

“The church has always held that none should preach the gospel but those who are called of God.”¹⁴ What Robert Dabney said of Christian ministry in the nineteenth century still holds true today with respect to a call to missions. The International Mission Board expects that missionary candidates be able to articulate their felt call to international missionary service. Erich Bridges highlights the importance of a sense of missionary calling in order to be considered for career appointment by the IMB:

Missionary calling is a mysterious thing. Some people can tell you about a single, life-changing moment when God spoke to them clearly. Others talk about a growing sense of leading and purpose over many years. Despite the subjective nature of ‘the call,’ few evangelical mission agencies will send someone as a long-term missionary who lacks a clear sense that God is telling them to go. And when the going gets tough overseas, few missionaries will make it without such a sense of

¹³Ellison, “Counseling in the City,” 7.

¹⁴Robert Dabney, *Discussions of Robert Dabney*, ed. C. R. Vaughn, *Discussions of Theology* (Edinburgh: Banner of Truth, 1982), 2:19.

call.

An IMB guide for prospective missionaries describes it this way: Those who are called to a special task [have] a specific sense of God's leadership in their lives. That may come in a dramatic spiritual experience or in reflecting on how God has led you through a series of circumstances. Many experience this personal leadership to overseas missions service when they are involved in a short-term missions project. God may affirm that they are doing exactly what He has called them to do. Everyone experiences this call in a different way.¹⁵

Many IMB missionaries still remember with fear and trembling the night in which they stood before the IMB's trustees and described their calling to missions shortly before being appointed as missionaries of the International Mission Board.

The call to missions is assumed by many to be a prerequisite to missions service. Yet, how is a missionary call to be defined? M. David Sills defines the missionary call in the following manner:

So what is the missionary call? How are we to understand it? The missionary call includes an awareness of the needs of a lost world, the commands of Christ, a concern for the lost, a radical commitment to God, your church's affirmation, blessing and commissioning, a passionate desire, the Spirit's gifting, and an indescribable yearning that motivates beyond all understanding.¹⁶

The Urban Missions Survey assumes that all IMB missionaries have a strong sense of call to missions. However, survey results showed, for a strong majority of respondents, a call to urban missions was incidental, and not central, to their primary calling to missions. Sixty-nine percent stated they felt no special call to urban missions. Thirty-one percent stated that they had a specific call to work in an urban area. The break-down by gender

¹⁵Erich Bridges, "Still Answering The Call," *Imb.org* (November 18 2010) [on-line]; accessed 13 January 2011; available from <http://imb.org/main/news/details.asp?StoryID=9074>; Internet.

¹⁶M. David Sills, *The Missionary Call: Find Your Place in God's Plan for the World* (Chicago: Moody Publishers, 2008), Kindle Edition.

proves to be most intriguing. Two-thirds of male respondents expressed no explicit call to urban missions; however, among the women who responded, an overwhelming majority stated that they had no specific call to urban missions. Fourteen males and only 2 females indicated a call to reach cities was an initial part of their missionary calling.

If a strong majority of IMB missionaries had no initial call to urban missions, what motivated them to minister in an urban context? The answers prove to be of great interest. M. David Sills observes the following concerning the missionary call:

The missionary call is not as much about the exact neighborhood where you are to serve as it is a sustained burden to see hell-bound souls around the world redeemed by the blood of the Lamb. It is a yearning to see all the nations fall before the throne to worship Christ, and a radical surrender of all one has and is for His glory. It is a fervent desire to cross any and every barrier to share the saving gospel of God's grace: language barriers, geographic barriers, socioeconomic barriers, and cultural barriers. This is what we think of as the inward call. It is essential to understand that the beginning of a missionary call rarely includes all the details of timing, mission agency, location, language, or people group.¹⁷

Positively, the Urban Missions Survey confirms Sills' observation. Neither the biblical mandate to reach cities nor a specific call to reach a particular PG ranked high among respondents as priority for engagement in the Brazilian urban reality. Fifty-nine percent, reported that they were influenced (to some degree) to respond to an urban ministry request due to quality of life factors/needs for their families that could only be provided in an urban setting: health care, schooling, housing, security, etc. Sixty-one percent, reported they accepted the urban request due to the influence of a pastor or missionary. Eighty-three percent reportedly responded to a job request that just happened to be located in an urban area. (Each of these 3 percentages reflects answers ranging from

¹⁷Ibid.

“moderately influenced” to “very influenced” on the survey). Implicit in this commitment is a passionate desire to see souls saved. This point is well illustrated in one respondent’s reply who said that he serves in the city due to “. . . the vast numbers in the cities. Fish where the fish are.”

M. David Sills aptly notes that guidance within the Christian life and a call to missions are not to be considered as synonymous. “God calls people to Himself in salvation, and that call is often accompanied by a call to specific service, or it follows close behind. After a call to specific service, God’s guidance then follows. Many confuse guidance and call.”¹⁸ This no doubt is the case. One respondent stated, “A little more than ten years ago I began to pursue a dream. The dream was to plant a church for university students in Sao Paulo Brazil.” In the case of this missionary unit, the call was to work with university students; the guidance was to continue in an urban area only to the point of seeing this ministry initiated. After that, he returned to the United States. The sense of personal accomplishment of missionary call explains the attrition of some missionaries and can be considered as a healthy part of non-preventable attrition. Sills says, “We hear the still, small voice, and we know His heart, but we still come to Him and lay before Him our major decisions and life choices asking for guidance. Certainly, whether or not to surrender to missions is just such a major decision.”¹⁹

Yet, that positive assessment must be counter-balanced by another equally pronounced perspective expressed by some. Another quote from the Urban Missions

¹⁸Ibid.

¹⁹Ibid.

Survey aptly summarizes the understanding of many younger respondents concerning the urban missions call: “Our calling isn't to a specific location.” This quote reflects what most IMB missionaries have heard countless times from various sources: God calls one to a people not to a specific place. For many younger missionaries in particular, that phrase is said almost as if it were a badge of honor. The belief that God calls to a specific people is not in dispute; rather, what is disputed is the idea that people and place can be, or should be so easily distinguished.

These survey results indicate something about the present corporate culture and ethos of the IMB. No doubt all want to see multitudes come to Christ in cities; yet IMB missiology, and Southern Baptist churches in general, lack effective categories to describe God's redemptive intentions for the city as a distinct place of missionary engagement. This is a partial explanation for why so few respondents had any initial sense of call to a city, and perhaps why so many do not stay in Brazilian cities after their initial first years of service. For those who continue to live in a city, but have no specific call to be there, lacking a sense of call to minister in and to the city can easily lead to the mentality of being in the city but not of the city. The missionary lives in an urban area, takes advantage of its numerous urban amenities, and yet still is not integrated into the city itself as a place of missionary engagement. My own personal testimony is that of someone who was in the city but not of the city; I did not feel missionary service within the city to be a viable missionary calling. Sills states, “Mission agencies that define their role in geographic terms certainly listen for a geographically specific missionary call

from their applicants.”²⁰ Conversely, it could be stated that missionary agencies that do not define their role in geographic terms, or that under-value the biblical teaching on God’s redemptive plans for specific geography, do not place great value and emphasis on an individual’s missionary call to a specific geographic location. A city, if not anything else, is geography.

Training and Deployment

William Taylor cites “appropriate pre-field equipping/training for the task”²¹ as one of the factors that leads to the reduction of preventable attrition. Few things more characterize young missionaries than their eagerness to quickly deploy to their field of missionary service. Few things have more dominated recent IMB strategic deployment discussions than the need for speed in getting missionaries to their field of service. M. David Sills aptly describes the results of this discussion,

As missionaries have joined the race to reach the unreached people groups of the world as quickly as possible, they have strategized to increase speed. The need for speed has influenced missionary efforts so much that many traditional missions tasks have been jettisoned in order to enable it. Indeed, in recent years it seems that increasing the speed has itself become the task.²²

Sills correctly notes that many traditional missions tasks have been jettisoned in order to increase the speed of missionary deployment. However, it is not only traditional missionary tasks that have been jettisoned. For many newly appointed missionaries, significant initial missionary preparation has been jettisoned as well. Bruce Dipple speaks

²⁰Ibid.

²¹Taylor, “Attrition.”

²²David Sills, *Reaching and Teaching: A Call to Great Commission Obedience*

to the importance of pre-field training for the newly arriving missionary:

‘You have to experience it to understand it’ is a maxim that has circulated in mission circles for many years. The element of truth in this statement is not to be ignored, but it does not negate the fact that effective and appropriate pre-field training can make a major difference in the ‘experience.’ To take time for preparation is a biblical concept, and it is certainly one that must be taken into account when considering the reasons that cross-cultural missionaries conclude their time of service earlier than originally planned.²³

This section of the Urban Missions Survey looks at the level of pre-field training received by IMB missionaries in Brazil, the size of the cities where they are deployed, ministries conducted within those cities, and the quality of missionary’s spiritual life as a result of having served in a major Brazilian urban area.

Missionary pre-field training. The survey showed that all male respondents had some level of pre-field training, ranging from undergraduate to post-graduate degrees. One half of all Urban Missions Survey respondents indicated having completed a master’s level degree; the overwhelming majority of those were male respondents (80 percent). In addition, 13 survey respondents indicated having received doctoral degrees. These results point to an IMB urban missions force with a strong pre-field training foundation in the classical theological disciplines.

Rodolfo Girón defines the missionary training process as being composed of three levels of training: foundational, ecclesiastical and missiological. Theological training falls under the second category, that of ecclesiastical training.²⁴ The majority of

(Chicago: Moody Publishers, 2010), Kindle Edition.

²³Bruce Dipple, “Formal and Non-Formal Pre-Field Training,” in *Too Valuable to Lose*, ed. William Taylor, (Pasadena: William Carey Library, 1997), 217.

²⁴Rodolfo Girón, “An Integrated Model of Missions,” in *Too Valuable to Lose*,

IMB Brazil missionaries received a strong ecclesiastical training foundation prior to missionary appointment from a Southern Baptist Seminary. Both missionaries and most Brazilian national pastors have in common some form of formal theological education. This shared experience helps explain the close working relationship that has historically existed between Brazilian Baptist partners and IMB missionaries. However, the Urban Missions Survey casts additional interesting light on Girón's third category, missiological preparation.

According to Girón's categories, missiological preparation involves the missionary being trained in a cross-cultural training program, involvement in pre-field training, and receiving actual on-field experience. The Urban Missions Survey showed that 82 percent of respondents received no training from their denomination in urban missions principles prior to field arrival. The lack of urban missions training means that IMB missionaries in Brazil are deployed to some of the world's largest urban areas with only standard Southern Baptist seminary training, but without additional preparation for urban ministry in a World-Class city. The missiological consequences of this deployment without prior missiological preparation are now engrained in daily ministry practice and evidenced by the fact that 92 percent of respondents said they are not currently enrolled in any type of educational program related to urban missions work. The result is that, for many IMB missionaries, their thinking about the city and how ministry should be conducted in it has not received significant outside input since their first arrival in their places of urban missions ministry.

ed. William Taylor (Pasadena: William Carey Library, 1997), 30.

Several comments from the survey prove helpful. Three persons stated that Field Personnel Orientation (FPO) was the extent of their pre-field preparation for urban missions. Another person had a class in seminary on urban missions, “a one semester class in seminary taught by Thom Wolfe called The City.” It is interesting to note that only 1 person indicated any form of seminary study related to urban missions. Two respondents stated that their only training was “consultation with missionaries on the field.” These and other responses give the distinct impression that IMB urban missionaries in Brazil were expected to learn urban missions by doing urban missions, much like the old-fashioned method of learning to swim by being thrown out into the deep water. After fifteen years of observation, I believe that it is safe to say that some made it to shore safely and, tragically, some did not.

Urban field assignments. Brazil, as of the 2007 census, had thirteen metropolitan regions of one million or more inhabitants. The Urban Missions Survey revealed that 63percent of missionaries deployed to the smaller cities of 5 million residents or less. Twenty percent deployed to cities between 5 and 10 million. Eighteen percent served in cities of 10 million or more. This deployment pattern accurately reflects broader urbanization patterns throughout much of Latin America. The United Nations Human Settlements Programme’s report, *State of the World’s Cities 2008/2009*, states the following:

Urban development in Latin America and the Caribbean, the most urbanized region in the developing world, is also characterized by a high degree of urban primacy with one-fifth of the region’s urban residents living in cities with populations of 5 million or more. However, one of the most distinctive features of urbanization in the region is the rapid growth of small cities, which are home to nearly 40 per cent of the region’s urban population. Another distinctive characteristic of the region is that urban growth is often the result of people moving from one city to another, and not

from rural areas to urban areas.²⁵

Brazil's smaller cities now demonstrate the highest rates of urbanization and population growth in the country. This growth is partially due to cities like Sao Paulo and Rio de Janeiro being at a point of urban saturation in which no additional lands are available for urbanization and development within their respective municipal precincts. As a result, smaller urban areas throughout Brazil continue to grow, and IMB missionaries have deployed to these rapidly growing urban areas.

The responses as to whom IMB missionaries were assigned to engage in their urban context opens a historical window on the development of IMB urban missions strategic thinking within the Brazilian urban reality. Sixty-three percent of respondents stated that they did not work with a specific People Group (PG). Thirty-seven percent said that they did. Yet, 78 percent of respondents stated that they were actively involved in church planting. How can this apparent contradiction be explained of church planters planting churches among unidentified urban PGs? The different responses reflect a deployment philosophy of the IMB Brazil Mission leadership based upon prioritizing PGs and Population Segments (Pop Segs) in a comprehensive urban church planting engagement strategy. The first level of strategic prioritization was to identify distinct PGs within a given urban area and prioritize those PGs in first place for IMB missionary engagement. Timothy Monsma speaks to the importance of this:

By dividing the population of the city into ethnic groups, we get a better idea of the evangelistic task that remains. . . . This writer is convinced that the Christian community must identify ethnic groups in the cities of the world. . . . When these

²⁵United Nations Human Settlements Programme, *State of the World's Cities 2008/2009* (Sterling: Earthscan, 2008). 13.

groups have been identified, missionaries and evangelists can prepare to go to them with the Gospel. . . . Anyone who wishes to investigate a specific city is advised to draw up a list of ethnic groups within that city and to identify those that already have living, growing churches in their midst. In this way one will, by a process of elimination, be able to target those groups still in need of a vital witness. . . . Once the list has been drawn up, one must determine which of those ethnic groups is still in need of a vital witness constitutes what missions literature calls 'people groups'. An urban ethnic group is a people group if one can contemplate planting a church or a worshiping congregation just for them.²⁶

Many IMB Brazil urban missionaries directly engaged and continue to engage ethnics within the Brazilian urban reality: Japanese, Arabs, Jews, Chinese, Germans, Gypsies, etc.

However, ethnicity is only one of several socio-cultural markers by which an urban population can be understood and assessed for missionary engagement. What is the most effective way by which the majority ethnic population of a given city, perhaps numbering in the millions, can be adequately reached with the gospel witness? For this type of assessment, segmentation is the preferred strategic tool. Segmentation is the process by which homogenous segments, homogeneous units, of a larger PG are identified so that they can then be individually prioritized for church planting engagement. Peter Wagner defines the homogenous unit principle in the following manner:

What is a homogeneous unit? McGavran's brief definition is: 'The homogeneous unit is simply a section of society in which all the members have some characteristics in common'. A more precise definition was later forged through discussions among missiologists over the years, and now it is generally accepted, using the term people group instead of homogeneous unit: A people group is a significantly large sociological grouping of individuals who perceive themselves to

²⁶Roger Greenway and Timothy Monsma, *Cities: Mission's New Frontier* (Grand Rapids: Baker, 2000), 120.

have a common affinity for one another. From the viewpoint of evangelization, this is the largest possible group within which the gospel can spread without encountering barriers of understanding or acceptance. The ‘common affinity’ can be based on any combination of culture, language, religion, economics, ethnicity, residence, occupation, class, caste, life situation, or other significant characteristics which provide ties which bind the individuals in the group together.²⁷

IMB Brazil urban segmentation during the era of ND was based upon socio-economic groupings: urban poor, middle class, professional, etc. For this reason a large number of survey respondents indicated that they were not working with a specific PG. In fact, they were engaged with distinct Pop Segs within the overall Brazilian PG. This strategic urban segmentation using Pop Segs was a deliberate and intentional attempt to follow and implement McGavran’s more narrow definition of the homogeneous unit rather than the more expansive *common affinity* definition developed from McGavran’s original teaching to which Wagner refers. This focus proved necessary because the common affinity definition to which Wagner refers is currently considered synonymous with ethno-linguistic peoples in the IMB strategy databank. The result is that many PGs with an evangelical population of above 2 percent are declared as being “reached.” The reality is that pockets of intense under-served lostness, numbering in the millions, continue to exist within the larger Brazilian PG with little prospect of being reached with the gospel message without intentional missionary engagement by someone either from within or without of the culture.

Ralph Winter speaks to the importance of recognizing the many barriers that

²⁷Peter Wagner, “Homogeneous Unit Principle,” in *Evangelical Dictionary of World Missions*, eds. A. S Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker Book, 2000).

exist within a given people, which can potentially impede the flow of the gospel:

While language is often a primary means by which a person understands his or her cultural identity, in order to reach all peoples we must consider other factors that keep peoples separate. Religion, class distinctions, education, political and ideological convictions, historical enmity between clans or tribes, customs and behaviors, etc., all have potential to develop strong socio-cultural boundaries within ethno-linguistic clusters of unimax peoples. This fact alone helps to explain the differing estimates for the number of "unreached peoples".²⁸

The deployment of IMB missionaries in Brazil reflects this two-fold strategic awareness of reaching both PGs and Pop Segs in the urban reality. Brazil's actual urban missions reality is that many PGs and Pop Segs are effectively sealed-off from the gospel due to impermeable social and economic barriers. Speaking directly of PopSegs in Brazil's cities, there are segments numbering in the millions with minimal gospel witness, making these segments significantly under-served by the gospel even if technically not defined as unreached PGs. IMB leadership continues to project Brazil's lost population as being approximately 175 million lost people. All strategic means must be used to impact these vast multitudes with the gospel. The unimax/segmentation approach was a key strategic tool by which the gospel underserved multitudes of Brazil's cities could be reached with the gospel message. The Urban Missions Survey shows missionaries deployed in Brazil's urban centers based upon this strategic approach to urban missions segmentation, which is now in transition throughout the IMB.

Spiritual Health

Urban missions is physically, emotionally, and spiritually demanding on

²⁸Ralph Winter, "Advanced Strategies for Closure," *International Journal of Frontier Mission* 19, no. 4 (October 2002): 7.

missionaries serving in the urban context. Mary Thiessen describes her urban missions experience,

We sought desperately to remain vibrant and to maintain a semblance of order. But the staff began to burn out, relationships grew tense, and differences remained unresolved. People from the city felt like recipients, the slow change disillusioned staff member, and the conflict erupted. Many missionary colleagues left and the people in the city felt abandoned.²⁹

Thiessen's experience can be echoed by many other urban missions practitioners who attempt to incarnate God's love in the daily grind of the world's great cities. Burnout is an ever present danger of which any missionary, urban or otherwise, must be aware.

While not true of all Brazilian urban realities, those who work among Brazil's urban poor must regularly face social conditions that place them in the Red zone for stress and burnout. "The term 'Red zone' refers to those areas of the world where there is intense stress on a regular and sometimes daily basis, brought on by perceived or actual danger and threats to one's safety."³⁰ In light of these recognized challenges for maintaining vibrant spirituality in difficult surroundings, how do IMB missionaries spiritually fare working in Brazilian cities?

Eighty-eight percent of respondents described their daily devotional life as growing and vibrant during their time of urban missionary service. Sixty-seven percent of respondents rated their family devotional time as growing and vibrant during their urban missions service. What was the reason for such positive numbers? Sixty-seven percent of

²⁹Mary Thiessen, "When We are Dying in the City," in *God So Loves the City*, ed. Charles Van Engen and Jude Tiersma (Monrovia, CA: MARC, 1994), 81.

³⁰Raymond Hicks, "Doing Member Care in Red Zones," in *Doing Member Care Well*, ed. Kelly O'Donnell (Pasadena: William Carey Library, 2002), 193.

respondents said involvement in a local church or small group was the most important factor in maintaining their spiritual growth and development. Jim Berg says, “Burnout is God’s red warning light on the dashboard that says the engine is overheating.”³¹ If this conclusion is true, then on-going involvement in a Christian community is the key to keeping the missionary’s spiritual engine functioning smoothly. Local church involvement is not only a good spiritual discipline; it is nothing short of a necessary requirement for those wanting to prosper in the urban environment. One respondent summarized the point being made, “Living in an urban center this large if I were not involved in daily prayer and Bible study, I would have already ‘cracked up’! Also being a part of a growing church fellowship has been an essential element.”

Among those who struggled to maintain spiritual vitality in urban ministry, what were some of the responses given? One person said, “Having served so many years in an urban area, I can say that I have seen seasons of growth and decline in my own life. I have had times of real spiritual dryness. Why? There are many factors, but some could be the following: 1. A lack of quiet in the city 2. A lack of routine. City life has an accelerated rhythm about it. This is especially true when there are children at home. 3. City life is filled with distractions.” Another respondent shared the following, “I am glad you have probed deeper with this particular question. My spiritual life is excellent, but only in light of the circumstances, challenges, and conditions that mark living cross-culturally. I would rate my current spiritual life as only fair if I were to put it in context of living back in the US.” One respondent spoke for many when he said, “I found missions

³¹Jim Berg, “Basics for Pressured Believers,” in *Journal of Biblical Counseling* 19, no. 3 (Spring 2001): 38.

in an urban setting to be full of distractions and cultural confusion. My spiritual life was not the focus that it should have been.” Although no respondent admitted to burnout, several acknowledged that urban ministry left them spiritually drained.

For those who acknowledged spiritual vibrancy during their time of urban ministry, one common theme ran through their responses: the importance of daily feeding on God’s Word. One person said, “Consistent quiet time--Bible study and prayer; I knew I couldn't do the job on my own--I had to trust in Christ's strength.” Another said, “The need drives me to Him. The wonder keeps me in the Word.” A third responded, “My relationship with the Lord is constant and consistent, fed by consistent times in the Word and Prayer, as well as daily times of Bible reading, singing, prayer and Bible memorization with my wife.” These responses and others point to the simple importance of maintaining a daily time with God in order to maintain spiritual strength in urban ministry. Viv Grigg, although speaking specifically of ministry among the urban poor, speaks for all who want to maintain spiritual vibrancy in urban ministry:

We believe our whole lifestyle should become a true walking in the Spirit. We hold to the importance of Spirit-directed self-discipline in the cultivation of spirituality, through regular meditation, study of the Word, worship, prayer, and fasting. We recognize that without steadfastness in these disciplines our lives will be inadequate to cope with the stresses of living among the poor. Our first work is intercession, from which springs our ministry.³²

A final quote from the Urban Mission Survey aptly describes the positive potential for growth in the urban context, “There were times of growth in my spiritual life as a result of serving in the city. Why? 1. God is merciful. God is everywhere, including in the city. I discovered that often times He is present in the city in a very clear and powerful way. 2.

³²Viv Grigg, *Cry of the Urban Poor* (Monrovia, CA: MARC, 1992), 123.

God's people are vibrant and dedicated. Urban life requires that a Christian be intentional about following Christ. That intentionality makes for a more vibrant faith expression. 3. Cities draw outstanding Christian servants. You have greater opportunities for spiritual growth in urban areas. You can hear great preaching, experience great worship, attend edifying discipleship conferences, study in advanced theological settings, etc.”

Competencies

IMB missionaries understand that evangelism and church planting are at the heart of their ministry and calling. Fifty-five percent of Urban Missions Survey respondents judged themselves as good urban church planters. Thirty-three percent judged themselves as fair. At each extreme, 6 percent of respondents judged themselves as being either excellent or poor. Positive self-assessments abound from the respondents. Here are a few examples, “I have had innumerable chances to share the Gospel with many people and have led many to Christ. I have also had good success in planting churches.” Another reported, “Learned to interpret the city, where people live, challenges, and ministry to city folk.” Finally, “Our hearts were in the right place, and the gifts and skills we had to serve in this capacity made it possible to be well-equipped for our ministry outreach.”

Training for urban evangelism. Ninety-two percent of respondents had some form of evangelism training prior to their arrival on the field, including things like Evangelism Explosion, Continuing Witness Training, FAITH, Four Spiritual Laws, etc. Upon arriving in their place of urban ministry, the majority of missionaries gravitated toward the use of evangelistic approaches with which they were already familiar. This

observation provides an interesting counter-point to the arguments frequently made today against canned or artificial approaches to evangelism. Certainly, evangelism should not be lifeless and artificial, but the Urban Missions Survey shows that some form of systematic evangelistic training before arriving on the field proves to be of great value when actual urban ministry begins.

Although IMB Brazil urban missionaries feel good about their level of actual competency as urban evangelists, many recognize that much more could have been done in preparation before their arrival on the field. Some of the following comments prove illustrative of this point. One person said, ‘It would have been helpful to take an actual class on urban evangelism, but few exist and few people really understand the multicultural and multigenerational challenge of the city setting to speak in an authoritative way.’ Another person responded that it would have been helpful to have “seminary courses on urban evangelism; practical experience via supervised urban ministry in the seminary context.” A third person responded, summarizing the thoughts of many, “Any form of explicit urban missions training would have been of great help.” These responses point to a clear awareness that more could be done in preparing missionaries before deploying to an urban area. The overall results of the Urban Missions Survey show that roughly one-third thought they were fairly well prepared for urban evangelism. One-third thought they were very well prepared for urban evangelism, with the final one-third feeling they were poorly prepared for urban evangelism.

Training for spiritual warfare. “Spiritual warfare is the Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called

demons or evil spirits.”³³ Many missionaries knew nothing of spiritual warfare before deploying to missionary service in Brazil’s urban areas. As a result, 57 percent of Urban Missions Survey respondents stated that they were inadequately prepared for spiritual warfare before arriving in Brazil. One person observed, “Pre-field arrival training in spiritual warfare would have been helpful. It would have been helpful to have had basic knowledge like, what is spiritual warfare? How can I recognize it? How should I respond to it? How can I mobilize others to pray for me and encourage me in the struggle? How can spiritual warfare be overcome? How can I tell the difference between spiritual warfare and normal human depravity?” It is true that most IMB missionaries go to their place of service without previous training in spiritual warfare. However, those who have experienced several years of urban missionary service in Brazil’s cities are soon keenly aware of spiritual warfare’s reality. Sixty-five percent of respondents reported frequent experiences of spiritual warfare during their urban ministry experience. Why is the frequency so high in Brazilian urban areas?

Those who minister in Brazilian urban centers constantly live with manifestations of some form of Spiritist religion. Brazilian Spiritism is an Afro-Brazilian cultural expression of the more basic worldview expression known as animism. Gailyn Van Rheenen defined animism in the following way:

Animism then can be defined as the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and that humans, consequently, must discover what beings and forces are impacting them in order to

³³Timothy Warner, “Spiritual Warfare,” in *Evangelical Dictionary of World Missions*, ed. A. S Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker Book, 2000).

determine future action and, frequently, to manipulate their power. . . . Animism is a belief system through which reality is perceived. The seen world is related to the unseen. Personal spiritual beings and impersonal spiritual forces are everywhere thought to be shaping what happens in the animists' world. Animists live in continual fear of these powers.³⁴

This animistic worldview, dominated as it is by fear, can be seen in things such as daily sacrifices left on street corners and in the ubiquitous presence of Spiritist worship centers in all Brazilian cities. If animism is the worldview foundation of many Brazilian urbanites, Spiritism is then the outward cultural manifestation of this worldview in daily life.

Daniel Dirks defined Spiritism in the following way: "Spiritism is a mediumistic religion developed from animistic contexts with a strong emphasis on reincarnation. It is a mediumistic religion in that it is based on the belief that human beings can contact spirits and influence them to act on their behalf through mediums."³⁵ Spiritism pervades the Brazilian worldview. This Spiritist worldview permeates most Brazilian urban areas, often in surprising ways and in surprising places. For example, Brazil's most secular state is Rio Grande do Sul, located in southern Brazil. Yet, counter-intuitively, this state also has one of Brazil's highest levels of Spiritist practitioners. Surprisingly, the percentage of Spiritist practitioners in Rio Grande do Sul is even higher than in the state of Bahia where Brazilian Spiritism originated soon after the arrival of

³⁴Gailyn Van Rheenen, "Defining an Animistic Worldview," *Missiology* (March 2003) [on-line]; accessed 3 March 2011; available from <http://www.missiology.org/mongolianlectures/animisticworldview.htm>; Internet.

³⁵Daniel Allen Dirks, "The Challenge of Kardecism to an Effective Evangelistic Witness in Brazil" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1998), 5.

African slaves. The main place of Spiritist practice in Porto Alegre, Rio Grande do Sul's capital city is the Central Market located in the city's geographic center. In this place, Spiritists believe their religion demonstrates itself as the true spiritual center about which the entire urban area revolves. Where Spiritism is most intense, evangelism and church planting become more challenging. This is particularly true in urban areas. This statement initially appears counter-intuitive as tribal animism has proven to be extremely open to gospel witness in most cultures worldwide. It is precisely at this point that the difficulty arises. The urban missionary is not confronting tribal animism in Brazilian cities, rather a contextualized and vibrant urban animism. Charles Uken explains more about the origins and urban nature of Brazilian spiritism:

Umbanda is a modern, urban, Brazilian religion that is growing in both numbers of adherents and influence. It is a syncretistic religion that incorporates elements from every major religious stream in Brazil and touches the lives of people in every social class. In this article it will be our aim to describe Umbanda—its beliefs, ritual, and attraction for Brazilians—and then to outline a Christian response with a view to bringing its adherents to repentance and faith in Jesus, incorporating them into the fellowship and ministry of the Christian church.

Prevalence of Umbanda

Umbanda was started in the 1920s by one or more middle class military officers who lived in Niteroi. They had been adherents of Kardecist spiritism and had been instructed in a séance to begin a new religion that focused on the worship of Caboclos (spirits of deceased Brazilian Indians) and pretos velhos (spirits of former African slaves). As a result, Umbanda centers were started across the bay in Rio de Janeiro.

Soon after its founding in Rio de Janeiro, Umbanda spread to the city of Sao Paulo and is now established in every state and regional center. In 1980 there were 1.5 million self identified spiritists, probably active mediums, but some observers estimated that up to 50 million or 40 percent of the population, practice some form of spiritism even while they consider themselves Catholic.

Umbanda is largely an urban phenomenon and is concentrated in the industrial cities of the south. According to a survey of Umbanda centers in Rio de Janeiro, only 22 percent of their adherents came from a rural area.

Umbanda is an Afro-Brazilian cult that attracts adherents from the upper middle class down to the lowest class. Several of Brazil's modern day presidents are known to have regularly consulted with mediums. The middle class has been especially influential, first in accepting Kardecism and then in exercising the 'barbaric elements' (sorcery, black magic, blood rituals, and low class atmosphere) from Afro-Brazilian cults, and finally in legalization and promotion of the movement.³⁶

Like a virus that has mutated, this form of urban animism has proven to be much more resistant to gospel witness than the more familiar tribal animism. Not coincidentally, Porto Alegre, the capital of Brazilian Spiritism, is also Brazil's least evangelized urban area. Viv Grigg speaks to this spiritual phenomenon in the following way:

The world is moving to the cities, where all the depravity of man coalesces in giant grotesque forms that enable the spiritual powers to wreak great destruction in increasing levels. And so in general, reaching and transforming the cities becomes increasingly difficult.³⁷

The practical implications of Grigg's comment are aptly summarized by a respondent who said, "Knowing more about how the cultural beliefs in spirits directly affect the degree of demonic activity present in that culture would have been helpful."

Church Planting

"The New Testament indicates that church planting was the primary method the apostles utilized to fulfill the Great Commission."³⁸ IMB missionaries continue to work in that New Testament tradition by emphasizing the importance of church planting

³⁶Charles Uken, "Spiritism and the Brazilian City," *Urban Mission* 9, no. 5 (May 1992): 20-21.

³⁷Viv Grigg, "Intercessors and Cosmic Urban Spiritual Warfare," *International Journal of Frontier Mission* 10, no. 4 (October 1993): 196.

³⁸Thomas Wright, "Contextual Evangelism Strategies," in *Missiology*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 467.

among the peoples and places where they serve. Prior to New Directions, many IMB missionaries serving in Brazil worked in various denominational capacities within the Brazilian Baptist Convention. This form of missionary service was the legacy of the Advance Program initiated by Milledge Theron Rankin and nurtured under the long tenure of Baker James Cauthen in which a growing worldwide Baptist denominational structure was the primary benefactor.³⁹ Few countries benefited more during this period than Brazil, as is witnessed that to this day almost all Brazilian Baptist physical infrastructure harkens back to this period of growth, advance, and actual construction. New Directions brought an effective end to the IMB's direct involvement in Baptist denominational building and initiated a phase of intense church planting among PGs worldwide. The missionaries interviewed in the Urban Missions Survey reflect individuals committed to the church planting emphasis of New Directions, although some had experience in the IMB prior to New Directions.

Starting new churches. Sixty-three percent of respondents stated they had a positive experience working on an IMB church planting team in a Brazilian urban area. However, actual statements from the Urban Missions Survey belie this overly sanguine assessment of church planting satisfaction and accomplishment on the part of IMB missionaries working in Brazilian cities. The following citations illustrate this point: “Less restrictions by IMB, and more of sense of being a part of church body rather than a corporation or military unit. Prior to 1997 the experience was both more relaxed and far

³⁹William R. Estep, *Whole Gospel Whole World* (Nashville: Broadman & Holman Publishing, 1994), 277.

more productive. We had genuine multiplication in the earlier years. In the later years it has been difficult to start churches because of the restrictions and lack of interaction with national leaders on the state convention level.” Another responded: “Communication on all levels was completely lacking. None of the expectations and understandings of what the job actually was were the same between ANY of the levels of leadership within the IMB. The job our “trainers” talked about did not look like the job that we signed up for or the job that our “team” thought we were there to do when we got to our first city. . . It was quite plain that no one knew what they were doing nor did they talk to each other about anything.” Obviously, these two comments represent some stringently negative assessments; yet, they are but representative of several other negative assessments in the same vein. One even-handed comment represents what is perhaps a majority opinion: “Having been on various teams, some were great, others were adequate. The experience could have been improved if there were not continuous changes in mission structure and methodology. Consistency would have been nice.” No doubt much good urban church planting has been done in Brazil’s urban centers since ND’s implementation; however, responses indicate that there was a sense of something being awry throughout the whole process. What was that? Relationships with Brazilian partners might give an indication to one significant problem that developed during this time.

Brazil’s IMB church planting history has a 130 year heritage going back to William Buck Bagby’s arrival in 1880. There is an honored and established history of IMB missionaries working closely with Brazilian Baptist partners. This close working relationship has left a rich evangelistic and church planting heritage. Eighty-eight percent of respondents described their working with Baptist partners in church planting as being

between good and excellent. Some Urban Missions Survey responses were nothing less than euphoric: “You can't improve on excellent.” Another responded, “I'm not sure how this could have been better. Our experience with our Brazilian national Christian friends was amazing and was the backbone for all the work that we did. It did not take much to infuse them with the church planting vision and they were so ready to serve.” Still another stated, “I enjoyed partnering with Brazilian Baptists to achieve excellent goals. They often followed my lead or would allow me to participate in a project that they planned. It was a successful partnership.” At the same time, several negative responses point to issues that no doubt hampered effective implementation of New Directions in many Brazilian cities. To understand this implementation problem, it is helpful to give thought to some of the key concepts to which frequent reference was made during this implementation period.

WIGTAKE is an acronym that defines one of the key core values of New Directions: What is it going to take? Jerry Rankin describes the WIGTAKE attitude in the following way:

WIGTAKE. The awareness that God has gone before His missionaries to prepare people's hearts has spawned a new expression among IMB overseas personnel, Rankin said. ‘When faced with a challenging situation or a dangerous, restrictive environment, they simply just say, “wigtake”. It's become a colloquial shorthand for, whatever it's going to take to bring redemption to a lost world.’ Rankin noted that there are many political, spiritual and financial obstacles to taking the gospel to the nations, but these are not excuses for denying people the life-giving message God intended for them to hear. ‘Some people, when they hear about a restricted country, say, ‘You cannot go there. You might get arrested; you might get killed’ But what would the Apostle Paul say? Is there not a call that drives us with a passion that's worth giving our lives for?’⁴⁰

⁴⁰Benjamin Cole, “God's Kingdom A Cause Worth Dying For,” *Imb Connecting* (October 2003) [on-line]; accessed 3 March 2011; available from

As Rankin describes the WIGTAKE attitude, there is no doubt that it serves as a commendable core value motivating missionaries for effective engagement in the most difficult of circumstances. The WIGTAKE attitude prioritizes missionary resilience and intense task focus. Both of these are necessary for effective missions service. However, ND's implementation problems began to increase when the WIGTAKE attitude was combined with the gatekeeper analysis by which impediments to gospel progress were specifically indicated. Based upon these indications, intentional strategies to bypass the gatekeepers were then developed and implemented.

At its simplest, a gatekeeper is a person who controls access. At face value, this seems to be a fairly innocuous concept. Gatekeepers can be either political or religious. Avery Willis highlighted the importance of getting beyond gatekeepers in order to accomplish the Great Commission task:

Now we have learned that once we get beyond the religious and political gatekeepers, many of the people are in fact "ripe for the harvest" and accept the gospel upon hearing it in their cultural context. Many of those currently resistant to the gospel are not unlike other unresponsive peoples of yesteryear where harvest is now taking place.⁴¹

Getting beyond gatekeepers became an essential first step in implementing an effective Church Planting Movement strategy. It is at this point that significant issues were encountered. Willis describes a missiological context in which Christianity faces hostile and antagonistic resistance from predominantly non-Christian forces. Such was not the case in Brazil. Yet some IMB Brazil missionaries arrived at the conclusion that

<http://www.imb.org/main/news/details.asp?LanguageID=1709&StoryID=976>; Internet.

⁴¹Avery Willis, "The Last Frontier," in *Missiology*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishing, 1998), 675.

established Baptist partners were impeding gospel progress, with older IMB missionaries often being their unwitting accomplices. No doubt, this was an unintended result of New Directions implementation. Some leaders might say it was a fundamental misunderstanding of the original intent of New Directions. Again, I do not doubt that this is the case. Nonetheless, it was this that occurred in some instances.

The following Urban Missions Survey quotes illustrate the above observation from both sides of the gatekeeper issue: those who consider Brazilian Baptists to be gatekeepers impeding gospel advance and those who do not. One respondent wrote, “It was not easy to overcome cultural-traditional Baptist obstacles, but God has provided.” Another said, “I felt that Brazilian Baptists were generally more concerned for who got the credit for a project than for the results of the project itself. And Northeastern Brazilian Baptists created bureaucratic barriers to productivity.” Still another responded, “Brazilian pastors were threatened by our success, and responded by spreading lies and deceit (we stole members of other churches, we approved of premarital sex and homosexuality, etc.). Our situation would have improved had our SC had the guts to stand up and defend us, instead of catering to the Brazilians.” It must be underscored that each of these statements indicates serious situations requiring tremendous tact and diplomacy that would tax the skills of the most experienced missionary. What is being questioned is the wisdom of washing one’s hands of working with Baptist nationals who have been faithful partners for 130 years of gospel advance.

The following are quotes that reflect frustration many IMB missionaries felt at what they sensed was pressure to distance themselves from Brazilian Baptist partners. One person said, “If national leaders were still a part of the life of the new missionary,

and viewed him as part of the team, we would still have a vital and productive relationship. Leaders who have moved into to leadership in the past 10 years, assume there are IMB missionaries around, but they also assume the missionary will do his work and they will do theirs. They have that assumption because that is the way they see things being done.” Another respondent said, “We develop good positive relationships with Brazilian partners and after making commitments with them on how we can partner, rules are changed and we have to go back and negate our earlier promises.” Still another respondent said, “Less FMB/IMB dominance, and more Brazilian Baptist Convention partners leading, especially since we were there to equip and prepare them to do the ministries and be the ministers!”

In the final analysis, many IMB missionaries found it hard to align what they understood to be the principles of ND with the church planting practices of Brazilian Baptists, resulting in a slackening of momentum in what had been an effective 130 year partnership. There was a philosophic division between IMB missionaries who distanced themselves from Brazilian Baptist partners, whom they considered to be gatekeepers, and IMB missionaries who considered Brazilian Baptists to be time honored partners in Great Commission advance. This author’s sincere desire is that the Urban Missions Training Program developed in this dissertation maintains ND’s intense focus for Great Commission advance, while working with established Baptist partners to strengthen historic relationships for world evangelization.

There was an additional unforeseen collateral effect from this distancing of some IMB missionaries from Brazilian Baptist partners, which was not anticipated by any. Many of the missionaries who distanced themselves from Brazilian Baptist partners

were newer missionaries who inadvertently cut themselves off from their greatest single source of personal friendship and familial and ministerial support as they adjusted to life in a new culture. This could well have contributed to an unusually high attrition rate among IMB missionaries serving in Brazil's cities. Many survey respondents indicated that a close personal connection to a local Baptist church was a key factor in their personal happiness and missionary longevity. Those missionaries who failed to culturally connect soon returned to the United States, some even before completing their first term of missionary service. Simply stated, many left because they felt no reason to stay.

Leadership multiplication. By the year 2050, it is estimated that the earth will have 9 billion inhabitants. Such numbers demand exponential church growth in order to see the masses reached with the gospel message. At the same time, rapidity in church expansion cannot become an end in and of itself. M. David Sills says,

Rapid church multiplication models often insist on lay leadership because training pastors takes time and slows down the multiplication process. Since the Bible is not clear regarding ordination matters, the use of lay leaders is perfectly fine—as long as they are biblically qualified and trained. While every church member should be able to function as a minister to those around him or her, we must never belittle the role or the value of a qualified, trained pastor. The belief that church leadership is not necessary—or is even detrimental—to healthy church growth is entirely without biblical justification and in direct opposition to both scriptural guidelines and apostolic practice. . . . Speeding the multiplication of church plants means jettisoning that which slows it down. What is so dangerous here is that they jettison biblical requirements for the sake of expediency.⁴²

Missionaries realize the importance of quality leadership training in order to facilitate healthy ongoing Gospel expansion. The Urban Missions Survey showed few significant impediments to training Brazilian Baptists for urban church planting, but some key points

⁴²Sills, *Reaching and Teaching*.

that appeared to greatly facilitate leadership training. Seventy-six percent of survey respondents responded that qualified potential leaders were available for training in urban church planting principles. Seventy-one percent observed that Baptist partners were willing to receive training in urban church planting principles. Most surprising, 82 percent of respondents mentioned printed literature as being a tremendous aid in the training of national partners. *Experiencing God*, *Master-Life*, and *Pioneer Evangelism* were often mentioned as key texts that facilitated the training of leadership. Sixty-one percent noted that using oral based methods helped in the training of national leadership. This data points to Brazilian cities as being fertile locations for the training of leadership in traditional and non-traditional formats.

As positive as the above mentioned information is, actual accounts of leaders being trained was more sobering. The Urban Missions Survey asked the question, How many leaders have you (or your team) trained who are now training other urban church planters? Fifty-one percent of respondents said they had trained less than 10. Twelve percent of respondents indicated they had trained more than 100 leaders. The rest of the respondents fell within these two extremes. Despite enthusiasm for the idea of leadership training, less than one-half actually trained more than 10 trainers of trainers. To what can this be attributed? Two factors merit serious consideration: First, there had been a strong focus on individual missionaries planting churches to the point that the training of leaders was often neglected. Second, extensive church planting training events occurred. Yet, often the trainers had minimal church planting experience, which resulted in much theoretical discussion of church planting, but which actually developed few church planting coaches.

The following reflects the range of responses that were given on this subject. One respondent said, “By the use of the term urban church planters, we are failures at adequately developing a second generation.” Another said, “Never got a second generation church in urban church planting.” Yet another said, “I do not know of a second generation church plant that directly resulted from our ministry in Brazil.” The hurt and frustration of these responses is palpable.

As disheartening as the above responses are, several other respondents gave answers that demonstrated how leadership training for church multiplication actually took place. One person said, “a. T-I-M-E! b. answering questions that trainees have rather than cramming another method down their throats c. simple, reproducible methods d. standardize methods that all trainers and trainees can work with--these are not exclusive and can be changed, improved or discarded. e. quality control--trainers must go through ‘refresher courses’ every 3 years to make sure all are training the same .” Another said, “The most important factors are proving to be training trainers as a part of the first plant, and mapping all contacts, all developing relationships, all Bible studies, all new believers, all developing disciples, and identifying where the gospel is taking root and bearing fruit. All of those that are somewhat separated from the main cluster demonstrate where the next starts should be. The developing believers in that area are the basis for the new church planting team, and the next new church or churches.” These responses illustrate a point recently made by John Mark Terry:

In my opinion the day when most evangelism and church planting is done by western missionaries is past. The most effective evangelists and church planters (with some exceptions) are local believers. Of course, if there are no local believers or churches, then missionaries and evangelists must bring the gospel into a society from outside. Still, often that can best be done by people with an affinity to the society. Am I advocating a moratorium on sending western missionaries? No, I

believe the missions by proxy movement (stay at home and send your money) is bad theology and missiological heresy. So, then, what can western missionaries contribute to international missions? Western missionaries today should focus more on training nationals and producing materials. I am not saying that missionaries should stop evangelizing and planting new churches. They need to share and plant to obey the Great Commission and model those activities for the local believers. However, increasingly in the 21st century the role of western missionaries will focus on training.⁴³

Terry's post is a call for missionaries to be deeply involved in the training of national believers. Second generation church planting cannot take place without the training of first generation leaders. The future contour of missions in Brazil seems clear. An increased commitment to training nationals for church planting is needed in order to see gospel advance.

Summary of Survey Findings

The Urban Missions Survey has shown strengths and weaknesses, failures and successes of IMB Brazil Urban Missionaries in their own words. The survey showed factors that increased cultural adaptation on the part of missionaries and cultural factors that were causes of ongoing stress and difficulty in cultural adjustment. The survey probed the missionary's call to urban missions and his or her preparation for the urban missions task. It highlighted difficulties and disagreements that occurred in the implementation of what was understood to be the actual intention of New Directions philosophy. Finally, it revealed a gap in the actual training of future leaders. Based upon this snapshot, a clearer understanding of the urban missions reality in Brazil has been

⁴³John Mark Terry, "Second Thoughts on the Future of Mission," *The Lifeway Research Blog* (March 2011) [on-line]; accessed 4 March 2011; available from <http://webcache.googleusercontent.com/search?q=cache:http://www.edstetzer.com/2011/02/second-thoughts-on-the-future.html>; Internet.

established. Attention can now turn to the ideal profile of an IMB urban missionary serving in the Brazilian urban reality.

CHAPTER 4

PROFILE OF AN URBAN MISSIONARY

In the article, “Don’t Be an Urban Missionary Unless. . . ,” Roger Greenway tells the story of a young couple: bright, enthusiastic, and called to urban missions. They felt God’s call to missions while attending seminary. Hearing of the needs and challenges of Latin America’s great cities, this couple indicated during their pre-field interview a desire to serve in an urban area. Yet after several years serving in a Latin American city, they asked to return home, broken and defeated by their urban missions experience. Speaking of this occurrence, Greenway makes the following comment, which highlights the importance of this chapter’s subject material:

It's sad to see young missionaries packing to go home, but it happens too often in the city. If the world's burgeoning cities are to be evangelized and urban churches multiplied, something better has to be done to train workers for the streets.¹

At the time of this writing, I have completed 19 years of missionary service with the International Mission Board of the Southern Baptist Convention. All these years of service have been in urban areas of more than 2 million people. Nine of these years, I have served in some capacity of missionary leadership, leading between 15 to 50 missionary units at any given time. Having worked with missionaries serving in urban areas for many years, my personal experience confirms Greenway’s observation. I have

¹ Roger Greenway, “Don't Be an Urban Missionary Unless,” *Evangelical Missions Quarterly* (April 1983) [journal on-line]; accessed 8 October 2010; available from <http://www.emisdirect.com/emq/issue-229/1238>; Internet.

seen missionaries leave their missions assignments and return to the United States in deep emotional and spiritual frustration. I have seen others physically and emotionally collapse under intense psychological pressure. This pressure brought some to the point of complete physical incapacitation, resulting in days spent lying in bed too tired and too broken to leave their bedroom. These actual field based cases have one common thread: the missionary units described were living and ministering under the intense stresses of urban life. Jim Reapsome, commenting on Greenway's article, says:

If we're going to reach the cities, it will take a lot more training and homework than we've been doing in the past. Elite troops are needed. . . . It has been extremely difficult to document evangelical failures. But we are destined to repeat the errors and failures of the past if we do not admit them, bring them into the open, and find out what we did wrong. If the medical people need autopsies, so do missionaries. . . . There's no reason to continue sending missionary "cannon fodder" into the big cities. If candidates volunteer for urban work, we ought to refuse to send them until they've been through a rigorous urban boot camp experience.²

Affirming both the rigor and wisdom of Reapsome's observation, the first step in this process is to identify the person who is gifted, called, and equipped for the task of urban engagement. To do this, it is necessary to have an expressed standard by which the potential candidate can be compared. That standard is the missionary profile.

Context, Definitions, Examples, and Differences

For the past 20 years, the type of persons sought and commissioned for international missionary ministry has been in a state of flux. A generation ago, the majority of missionaries went to the field with a completed seminary degree and some type of local church experience. Ben Sells describes this as the era of missionary

² Jim Reapsome, "Cities Must Have Our Best Efforts," *Evangelical Missions Quarterly* (April 1983) [journal on-line]; accessed 8 October 2010; available from <http://www.emisdirect.com/emq/issue-229/1239>; Internet.

professionalization, which he defines in the following way:

Professionalization, the other extreme in mission training, refers to missionaries who also arrive unaware of field realities. Sequestered by the demands of residential academic institutions, these professionals have been thoroughly trained in the classroom of their culture. However, soaking up education outside one's ministry context delays field engagement: acquiring a second language is more difficult, roots 'at home' are deeper, financial constraints are often significantly more demanding. Sometimes these delays can mean a loss of passion for the cause as well as an actual loss of people willing to leave their professional life behind to move to another culture as a 'learner'. And then there is the 'ivory tower disconnect': academic life disconnected from a place of ministry often proves to be an amazingly frustrating way to prepare for working cross-culturally in a two-thirds-world village.³

Sells' concerns for over professionalization have some merit. Formal training is not a guarantee of the ability to apply that training in a missional context. The urgency of the Great Commission task and the changing American demographic reality became increasingly apparent in the 1990s. As a result, many missions sending agencies significantly re-thought the composition of the missionary harvest force being sent to the nations.

Twenty years ago this shift in the missionary harvest force became noticeably pronounced; Ralph Winter described this demographic change provocatively as the amateurization of Christian missions:

One hundred years ago hordes of young people rushed out to the field and did silly, tragic things--and were encouraged by adults back home. That was a massive amateurization of mission. It is happening again. . . .Is 'amateurization' always what happens when a new movement to the field takes place? Will 60,000 young Koreans flooding out to the frontiers do more harm than good? Even 'short-termers' have their problems. Can a little knowledge be a dangerous thing? It did happen before. But we are reluctant to admit it. Popular interest in mission is so scarce that we

³Ben Sells, "Horizon Three: Re-thinking Mission Education The Breakthrough for On-Field Mission Training," *Missions Frontiers* (Fall 1998) [journal on-line]; accessed 8 October 2010; available from <http://www.missionfrontiers.org/pdf/1998/0912/sd986.htm>; Internet.

mission professionals are inclined to accept ‘interest’--warts and all.⁴

In subsequent *Missions Frontiers* editorials, Ralph Winter softened the language of his initial critique. Yet, his point was well made and continues to be relevant: many young and not so young missionaries go to the mission field, including major urban areas, and mistakes continue to be made. Ben Sells provides additional helpful clarification as to what the amateurization of missions means along with some subsequent challenges that result:

Amateurization, in its extreme, refers to sending missionaries unaware of missiological realities. Zealous for service, many recruits can be quickly placed on the field without extensive training or preparation. However, these red-hot recruits can flame out quickly as they come to see that their eagerness for service and passion for missions cannot easily or effectively overcome the incredible tangle of communication and cultural realities experienced on the field. The amateur's ministry can often lead to stone walls instead of open doorways.⁵

From the vantage point of the 15 years since Winter's article, it is the conviction of this author that missionary appointment for international service should not return blindly to the era of professionalization. Yet, neither should unabated amateurization continue in an unqualified and ongoing manner. Steve Hoke states well the principle point being made in this section,

In the past, many missionaries were often sent out by agencies after training at colleges or seminaries. Knowledge was emphasized—the accumulation of facts and methods a student was expected to need in missionary ministry. It was assumed that once on the field, a graduate would be able to draw on this reserve of information. The trouble with this approach is that much more is required of a missionary than knowing the right stuff. Cross-cultural service is a crucible that tests one's character and stretches one's ministry skills, while still demanding a wide range of

⁴Ralph Winter, “The Re-Amateurization of Missions,” *Mission Frontiers* (Spring 1996) [journal on-line]; accessed 8 October 2010; available from <http://www.missionfrontiers.org/pdf/1996/0304/grtit.htm>; Internet.

⁵Sells, “Horizon Three.”

background knowledge.⁶

The present situation requires that contextualized training be offered for all missionaries regardless of past professional qualification or present amateurish fervor.

Defining the Concept

It is an unfailing dictum of marksmanship that in order to hit the bull's eye, one must first take aim at the target. The missionary profile serves as such a target. It functions as the goal that a training program should be designed to attain. The profile defines and outlines the competencies and behaviors that the ideal missionary, urban or otherwise, needs to have in order to accomplish the task that he or she has been commissioned to achieve. Tom Steffen speaks to this point,

Preferred cross-cultural training begins with conceptualizing the product. What will it take to accomplish the end goal? This calls for a ministry profile, that is, a comprehensive picture that addresses long-term training needs from the perspectives of *character, commitment, competence, and culture*.⁷

Steffen refers to the issues of character, commitment, competence, and culture as forming the basis of a missionary profile. The urban missionary profile developed in this chapter follows the categories of affective (character qualities), skills, and strategy, but the end product has much in common with Steffen's categories described above. Jonathan Lewis and Robert Ferris place these three categories: affective, skills, and strategy, as seen in Table 1.

⁶Steve Hoke and William Taylor, *Send Me: Your Journey to the Nations*, in *Logos Library System* [CD-ROM] (Pasadena: World Evangelical Fellowship, 2000).

⁷Tom Steffen, "Training of Missionaries," in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

Table 1: Sample Chart for Identifying Qualifications of a Church Leader⁸

A Church Leader Should Know (Knowledge)	A Church Leader Should Be Able To (Skills)	A Church Leader Should Be (Character Qualities)

Following the categories delineated by Lewis and Ferris, this particular urban mission profile is for a missionary working within a Brazilian urban context.

The significance of a missionary profile is that it breaks the gridlock between having to choose between either professionalism or amateurism. Neither status is sufficient in and of itself. The ideal missionary candidate is neither exclusively defined by knowledge acquired in a formal institutional setting or by skills and/or abilities honed exclusively from professional secular experience or natural giftedness. Rather, being, doing, and knowing are considered as having equal weight and importance for the preparation of an effective field missionary. Steve Hoke describes this new understanding of the ideal missionary candidate as being “an important shift from concern only with what individuals need to *know*, to who they *are* and what they can *do* as a result of training.”⁹ This is the desired outcome of this chapter: the establishment of a profile of an

⁸Robert Farris, ed., *Establishing Ministry Training: A Manual for Program Developers* (Pasadena: William Carey Library, 1995), 29.

⁹ Hoke and Taylor, *Send Me*.

urban missionary who is, knows, and does. M. David Sills, in his book *Reaching and Teaching*, uses the categories of head, heart, and hands to express similar ideas. Sills states, “The bare minimum necessary for national pastors requires holistic preparation of their heads, hands, and hearts.”¹⁰ What Sills says of national pastors could be equally applied to missionary apprentices as well.

Representative Examples

William Taylor and Steve Hoke’s Cross-Cultural Missionary Profile serves as the standard of reference for the profile developed in this chapter: Profile of an Urban Missionary. Taylor and Hoke’s profile is broad in its scope, and admirably describes the person, work, and knowledge of an effective cross-cultural missionary, regardless of the missionary’s context. Indeed, the profile is so extensive and estimable that it is hard to imagine any field based training program actually being capable of producing the missionary candidate described in that profile. Yet, it sets a high standard for which a missionary training program should strive to attain.

Different training skills are needed for different performance challenges. A missionary serving in a rural area needs a certain skill set. The same is true with an urban missionary. A brief comparison between the profile of a rural/tribal missionary and that of an urban missionary underscores the unique challenges of the missionary called to serve in an urban area. Tom Steffan presents the following list as composing the profile of a missionary working with rural and tribal peoples:

1. Commitment to God’s call

¹⁰ M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), Kindle Edition.

2. Spiritual maturity
3. Managed household / singleness
4. Psychological maturity
5. Evangelistic experience
6. Discipleship experience
7. International political awareness
8. Empathetic contextual skills
9. Servant leader / follower
10. Effective action planner
11. Flexibility and adaptability
12. Physical vitality
13. Basic medical skills
14. Financial support / expansion¹¹

Steffen develops each of these points in detail throughout chapter four of *Passing the Baton*. The missionary profile defined by these 14 characteristics is based upon Steffen's understanding of the primary tasks that the tribal missionary should accomplish; Steffen lists 19 job related tasks which are summarized in the 14 characteristics noted in the list above. It is from these job-related tasks that he develops his profile. The Profile of an Urban Missionary in Brazil follows Steffen's missiological rationale. Steffen states:

What are the minimal entry-level requirements for those anticipating an urban

¹¹Tom Steffen, *Passing the Baton* (La Habra, CA: Center for Organizational and Ministry Development), 44.

church plant? A tribal or peasant church plant? For our purposes here I will conduct a cursory job analysis with tribals and peasants in mind. (How will this differ from your target audience?) This will isolate the types and/or groups of tasks that such church planters must perform regularly.¹²

The methodological point to be noticed is Steffen's emphasis on task specificity as providing substance and direction for the profile to be developed. Steffen's profile has extensive similarity with the more detailed profile descriptions developed by Taylor and Hoke. It is to be anticipated that there are extensive commonalities in the missionary task no matter where it occurs, be it tribal, rural, or urban. Yet, several key points in Steffen's profile reflect the fine tuning that would be anticipated in a missionary profile for a context specific ministry like tribal missions. For example, Steffen highlights the need for international political awareness and basic medical skills. These two points are not exclusive to those working in tribal ministries. Yet, they do reflect 2 contextualized points of which a tribal missionary should have some proficiency and awareness. As such, they illustrate the point being made in this section: a given missionary profile will have broad commonalities applicable for any cross-cultural worker while at the same time having some elements specific to the anthropological and social milieu in which a given worker will be serving, albeit urban, tribal, peasant, etc.

J. Allen Thompson of the Redeemer Church Planting Center provides the following list representative of an urban church planting perspective.

1. *Prayer*: convinced that prayer is more than a devotional practice; prayer is the work of ministry.
2. *Spiritual Vitality*: exhibits a compelling walk with God demonstrated in a deep commitment to Christ and his Word.

¹²Ibid., 43.

3. *Integrity*: demonstrates sound moral principle in daily interactions, both in private and in professional life; honors commitments and affirms the church, its mission and policies.
4. *God's Call*: possesses and exhibits a willingness to give himself to the service of God and the church because of an inner constraint; expresses devotion to Christ's work rooted in a growing conviction that God would have him faithfully proclaim the word of God in starting a new church.
5. *Family Life*: husband and wife agree upon and share the ministry vision; they have an explicit agreement regarding each partner's role and involvement in ministry.
6. *Conscientiousness*: is responsible in accomplishing tasks; a self-controlled person leading a disciplined life; uses time in a way that best serves God and the church.
7. *Humility*: leads with confidence in God and His activity with an absence of selfish assertion.
8. *Leadership*: leads others in accomplishing the mission; respects the feelings, viewpoints and abilities of others and matches the gifts of people with ministry needs and opportunities.
9. *Evangelism*: cooperates with God in leading people to salvation; communicates the gospel in a style that is understood by the unchurched.
10. *Management*: organizes the tasks of ministry into an action plan easy to follow, evaluate and revise; identifies required resources; accomplishes the ministry through others.
11. *Preaching*: proclaims God's word in a redemptive, convincing and winning manner.
12. *Philosophy of Ministry*: designs church ministry that is rooted in Biblical principles taking into account specific giftedness of the leader and uniqueness for the context.
13. *Training leaders*: builds mature followers of Christ, utilizing their giftedness in ministry.
14. *Flexibility*: welcomes new possibilities, coping effectively with ambiguity, change and stress.
15. *Likability*: is friendly, pleasant and attractive to others.
16. *Emotional stability*: maintains emotional balance; is patient and sincere, not moody but able to laugh at himself.
17. *Sensitivity*: is other-centered, demonstrating love, patience and kindness in all his

relationships; is sensitive to the hurts and struggles of others; values those who are not valued by society and denies himself for their sake.

18. *Dynamism*: has an inviting, energetic personality which calls people to follow him.¹³

Thompson's list shares a number of concepts in common with profile lists developed by Steffen, Taylor and Hoke. However, Thompson's profile accentuates competencies that the missionary candidate needs in the area of ecclesiology and personality. Again, this represents a case of contextualized fine-tuning. The primary task of an urban church planter is to plant urban churches; therefore, knowledge of the craft is essential. In addition, networking and training are key components of the urban missionary's job responsibilities, so giftedness, and to some degree proven ability, is needed in these areas. Thompson emphasizes the person of the urban missionary: likability, sensitivity, and dynamism. These are not characteristics that immediately come to mind in the desired profile of a tribal missionary for whom independence, fortitude, and steadfastness are traits foremost on the list. Yet, these soft relational skills can be of great value to the missionary working in the urban reality, as the missionary will have constant contact with persons in the urban environment.

Steffen and Thompson illustrate that most cross-cultural missionary profiles have a core set of competencies that are shared in common with other cross-cultural missionary profiles. In other words, the missionary task is composed of some common tasks done by all practitioners. At the same time, Steffen and Thompson demonstrate that the place and focus of a given cross-cultural ministry demands that some form of fine-tuning occur in the development of a profile for the missionary who serves in that

¹³Tim Keller and J. Allen Thompson, *Redeemer Church Planting Manual*

specific context. As a sufficient profile is developed, it can in turn become the foundation upon which an effective training program can be developed.

The Urban Missionary Profile for Brazil

William Taylor concludes his book, *Crisis and Hope in Latin America*, with these words:

I learned this lesson from my own parents and their ministry in Latin America: Leave a legacy. . . . The Latin American church needs more and more expatriate servants with practical experience both in sheer living that brings personal maturity as well as in ministry.¹⁴

As a mission leader who leads, serves, and trains missionaries for service in Latin America's great cities, these words draw attention to the importance of being able to conceptualize the type of missionary capable of leaving a personal missions legacy in those fields now denominated as "Legacy Fields." This section will examine and explain the profile that has been developed especially for this project (see Appendix 4). Before examining the specifics of the profile, it would be helpful to consider the structure of it and how individuals can use the profile.

Following Tom Steffen's lead, the far left column contains a list of task based training areas that a Brazilian urban missionary needs to master in order to have an effective urban ministry. Several of these training areas focus on tasks the missionary can regularly anticipate doing throughout his or her urban missions ministry, such as church planting. Other skills focus on specialized disciplines that need to be acquired or

(New York: Redeemer Church Planting Center, 2002), 69.

¹⁴ Emilio Nunez and William Taylor, *Crisis and Hope in Latin America* (Pasadena: William Cary Library, 1996), 506.

mastered during the actual time of apprenticeship, such as urban anthropology. The list of training areas used in the urban missions profile developed for this chapter is based upon the Latin American missionary profile first developed by the First Southern Cone Consultation of Mission Trainers.¹⁵ This consultation specifically met in order to study the training areas needed to effectively equip Latin American missionaries for Great Commission deployment; therefore, by extension, International Mission Board missionaries serving in Latin America's cities could be well served by receiving similar areas of training in order to effectively deploy.

The top line of the document is divided into the categories of attitude, aptitude, and action. These categories correlate with the categories mentioned in the first chapter, affective (character qualities), skills, and strategy. Attitude refers to those competencies directly related to the person of the urban missionary. Aptitude refers to the knowledge component that is necessary for effective urban ministry to occur. Action reflects those tasks that must be done in order for the mission to be accomplished. Two of these headings, aptitude and attitude, intentionally reflect categories first used in Ray Bakke's "Old First Conferences," held in the early to mid-eighties when he served as urban consultant with the Lausanne Committee for World Evangelization.¹⁶ In this series of North American urban conferences, Bakke led groups of urban practitioners in extended times of reflection focusing upon the ideal profile of an urban pastor working within the American metropolitan context. Bakke's headings continue to prove helpful in effectively

¹⁵Jonathan Lewis, "Profiling the Latin Missionary," *International Journal of Frontier Missions* 10, no. 2 (April 1993): 85.

¹⁶Ray Bakke and Sam Roberts, *The Expanded Mission of City Center*

grouping the competencies that in turn form the principle content of the profile itself.

Explanation and Overview

There is an additional design function of the Urban Missionary Profile that merits further explanation. The profile is designed to give a quick-view of the skill set needed for an urban missionary. This profile tool helps the apprentice and the mentor to see at a glance the progress being made during the training program; it is not necessarily a competency assessment of either the missionary apprentice or the mentor. An effective tool by which the apprentice can be fairly and accurately assessed will be a key part of the training program described in the following chapters.

As previously noted, there are 12 Training Areas listed down the vertical axis. The horizontal axis is divided into 3 categories: Missionary Attitude, Missionary Aptitude, and Missionary Action. Each of these categories has a descriptive phrase with a key word or words highlighted. Next to each phrase is a column with numbers 1, 2, 3. During the apprenticeship term, the urban missionary apprentice is expected to have exposure (E) to each of these ideas, opportunities for practice (P) in which progress can be measured and consistent opportunities for ministry where competency (C) can ultimately be assessed. The urban missionary profile document is not the assessment document that will be used to assess the missionary candidate at the end of his or her apprentice term. That assessment document will be referred to in the actual Apprentice Assessment to be found in Chapter 7. The purpose of this profile document is two-fold:

First, it gives the apprentice missionary a comprehensive view as to the

Churches (Chicago: International Urban Associates, 1998), 103.

direction of the apprentice program over the three-year period. It answers questions such as, “What types of skills will I be expected to develop?” “How will I know if I am making good progress in the apprentice program?”

Second, it gives the mentor (or coach) a simple overview of the scope and sequence of the overall apprentice/mentoring program. It answers questions such as: “What are the essentials the apprentice missionary needs to know?” “Which skills can be taught, and which are character qualities that need to be developed?”

The numerical columns are not for the evaluation of the apprentice missionary as much as they serve as a tracking means for the program itself. Both the missionary apprentice and the mentor will assess the numeric level of each key idea a minimum of two times per year, although this can be done more often if desired. While each can do the assessment individually, there must be a time of face-to-face sharing of the results and an agreement on the numeric value assigned to each idea. Dialogue is an essential part of the process. While the specific activities are not defined here, the broad general ideas are. This allows for flexibility of pace in order that the program and activities can be tailored to the individual’s needs, thus avoiding a “canned” program.

There is the possibility of a total of 228 points in this tracking tool. In order for the apprentice program to be considered on track to succeed at the end of the three-year apprentice term, a goal of 30 percent (69 points) should be reached by the end of the first year. A goal of 60 percent of the total (137 points) should be attained by the end of the second year, and 80 percent (182 points) by the end of the third year of the apprentice’s term. The missionary apprentice and the mentor will work through this profile together to determine if the apprentice has been exposed to a specific skill (E/1), if the apprentice has

had opportunities for progress to be made (P/2), and if a satisfactory level of competency in a specific skill has been attained (C/3). The desired outcome is that none fail, and all succeed in being equipped to *be*, *know*, and *do* the concepts presented in the 12 training areas. Training programs by definition must have some assessment mechanism, and the model to be proposed has such a mechanism. Yet fairness to the person being assessed makes it necessary that there is a mechanism in place by which the program itself can be assessed. In this way, a fair and accurate assessment of the apprentice can be made that is rigorously fair in its assessment and intentionally God glorifying in its application.

Training Areas and Competencies

The missionary profile being presented in this chapter has 12 specific training areas with several competencies within each area. Each of these training areas contributes to the work of the urban missionary practitioner, and will now be examined in greater detail. Special emphasis will be given to the opinions of respected evangelical urban missiologists such as Roger Greenway, Harvie Conn, Ray Bakke, and others concerning the importance of these training areas.

Church Relations

This training area is intentionally stated broadly. Central to this training area is the assumption that the urban missionary is a church planter, personally planting churches and facilitating others who plant churches. Yet, this work cannot and should not be done in isolation. The competencies proposed for this training area envision a missionary who perseveres in the challenge of urban church planting yet appreciates the importance of working with others (local church partners, convention partners, and like-minded Great Commission Christian partners). Roger Greenway speaks pointedly to this

latter point,

The Christian worker must learn to appreciate the body of Christ that exists in the city. . . . The urban body of Christ covers a wide spectrum, each element with its own strengths and weaknesses. The successful urban worker learns to love them all and praise God for the variety of ways the Spirit is building Christ's body.¹⁷

Vast spiritual lostness continues to exist, and in some cases grow, in many Latin American cities in general and Brazilian cities in particular. It is incumbent upon the IMB missionary serving in a Brazilian city to develop an effective and appreciative working relationship with established Baptist partners.

Further the effective urban missionary needs to have a commanding grasp of classic church growth teaching as advocated by Donald McGavran and those associated with his teaching.

The church faces huge city populations growing still enormous. Her task is to disciple, baptize, and teach these multitudes. It was urban multitudes that the Lord would gather as a hen gathers her brood under her wings; and His church, indwelt by Him, longs to do the same.¹⁸

McGavran focused on 8 keys to Church Growth in cities:

1. Emphasize house churches
2. Develop unpaid lay leaders.
3. Recognize resistant homogeneous units.
4. Focus on the responsive
5. Multiply tribe, caste, and language Churches.
6. Surmount the property barrier.

¹⁷Roger Greenway and Timothy Monsma, *Cities: Missions' New Frontier* (Grand Rapids: Baker, 2000), 245.

¹⁸Donald McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1990), 279.

7. Communicate intense belief in Christ.
8. Provide the theological base for an egalitarian society.¹⁹

These 8 keys can and should still be considered essential concerns for missionaries serving in urban centers, wherever they might be. Upon learning these principles and their implementation, it is essential that the urban missionary and family be involved in a local Christian community where these principles can be consistently practiced.

Urban Anthropology

Donald McGavran and the School of Church Growth introduced what had been heretofore virtually unknown and seldom practiced, the use of the social sciences in the service of Great Commission advance. McGavran aptly summarizes the importance of the social sciences with these words:

Many conditions conducive to church growth are found in cities. . . . Large scale research is needed in every major country to report what activities, modes of life, and kinds of proclamation communicate the Christian faith in the cities and which do not.²⁰

McGavran was keenly aware of the importance of cities and the need to use the social sciences in the service of Great Commission advance in order to reach them. Harvie

Conn summarizes McGavran's use of research and the social sciences with these words:

McGavran's optimism, anchored in a call for the traditional values of evangelism and church planting, spoke to the heart and dispelled earlier fears. His emphasis on careful research to remove the fog of pietistic clichés and missionary newsletter jargon, to really see what was going on, was well received. . . . It was McGavran's attention to 'winnable people groups' that gradually moved to the center of research

¹⁹Ibid., 285-95.

²⁰Ibid., 283.

interest.²¹

The training area under consideration, urban anthropology, affirms the importance of understanding how to use the social sciences as tools for self-understanding and for understanding the city itself. Each of these points merits further elaboration.

How does knowledge of urban anthropology help the missionary understand oneself? It does so by making the individual aware of his or her own ethnocentricity.

Harvie Conn notes what he calls the ongoing urban misperceptions that characterize many North Americans involved in urban missionary service:

One particular image continues to capture and summarize many others into one popular ideology—the city as an urban wasteland. Christian joins with non-Christian in a stereotype of concentrated chaos and disorder, that as a maze of corruption and dislocation, bewildering sprawl and confused worldviews. Everything about the city then becomes ‘too much’: too much crowding, too much noise, too much stress.²²

This author has participated in an international church planting conference in which an esteemed missionary leader repeatedly emphasized that the reason for difficulty in urban church planting was due to the city’s sin and spiritual darkness. The city as a place was the problem! Never once was the city mentioned as a positive good in God’s plan of redemption. With such an under-realization of God’s heart and providential plan for urban areas, is it a small wonder that many IMB missionaries view the city through the lens of Emile Durkheim’s anomie, a place of relational collapse and social disorder? Could this viewing of urban life as a place of alienation and the breakdown of recognizable social norms contribute to the high rates of attrition among IMB

²¹Harvie Conn, *Planting and Growing Urban Churches* (Grand Rapids: Baker, 1997), 27.

²²Harvie Conn and Manuel Ortiz, *Urban Ministry* (Downers Grove, IL: InterVarsity Press, 2001), 169.

missionaries working in urban areas worldwide, including Brazil? Certainly, it cannot be discounted. It is the missionary's own mental maps, defined by his or her own home culture, which provides the lens by which the city is perceived and interpreted. What then is the answer? The urban missionary needs self-understanding in order to recognize many of the negative perceptions that he or she has imbibed from their own culture of origin. These perceptions often times say less about urban reality where a given person may serve and much more about the place in which a person was reared. For this reason, the urban missionary needs to understand him or herself. How do people deal successfully with the rigors of urban living? They do so by changing the way they think. This is the key for the urban missionary as well. Conn states it in the following manner, "How do they cope? They create positive mental maps of the city that allow for mobility, communication, and enough organization for emotional security."²³ This is what urban anthropology provides for the missionary: a way to draw a new mental map of the people and places that God has called the missionary to serve.

Urban anthropology helps in self-understanding. It also helps in understanding the social reality in which church planting is to take place. This involves understanding the city and the systems of which it is composed. How is this done in practical terms? It is done by getting to know the city and its peoples. It is done by research. Glover Shipp clearly enumerates the research agenda of the urban missionary:

In order to focus our evangelism into the heart of urban worldviews worldwide, we must first understand the city. We must identify with it and communicate with it on its level and to its situation. This calls for several steps, which must be relentlessly instilled in future urban workers: First, research, research, research. Once the

²³Ibid., 169.

research is done, it must be examined, tabulated and presented in such a way that valid plans for reaching our target city can be developed. Then the plan itself must be developed, but only after much prayer has gone into the matter. Let us not be guilty of running ahead of the Lord, creating our plan and then presenting it to him all packaged and ready to be sealed with his blessing. Our planning must be based on sound anthropological, sociological and church growth principles. And it must be flexible, with alternative plans in mind and an ear tuned to the Holy Spirit's guidance. . . .Then the plan must be carried out. We are often strong on planning, but weak on execution. Any plan for evangelism and church planting must be 'bought' by all concerned, rather than an isolated effort. Finally, progress must be reviewed at intervals and God given the credit for growth. . . .It is not our responsibility to force baptisms or growth. It is our task to investigate intelligently, plan, and prepare the soil, plant and water, thus enabling God to bring about growth. . . . How then do we go about taking a fresh, accurate look at Megalopolis? The first major stage is anthropological research of the city. Anthropology is the study of man. Urban anthropology is the study of man in the city. It stresses:

1. Culture and society in an urban environment.
2. Behavior as conditioned by urban living.
3. Micro studies (individuals and small groups).
4. Qualitative analysis of evidence gathered.
5. Participant observation of the city and its cultures.
6. Real-life settings in their urban context (Hiebert 1981:1).

Urban anthropology looks at the ecology of cities. What makes a city what it is geographically and physically? What is its shape? Why has it formed in this way? How dense is its population? What are projections for future growth?²⁴

With this comprehensive understanding of urban life and urbanity, the missionary has tools by which urban understanding can move beyond demographics of people groups and segments living in the city to an understanding of the urban systems that help define the peoples who live within the urban reality. Harvie Conn chronicles this historic development and its importance for the urban missions practitioner in the following way:

Past discussions in sociology and cultural anthropology have placed emphasis on the target of urbanization, the city as a place of population density, size, and social heterogeneity. Propelling these studies was an anti-urban bias that argued

²⁴Glover Shipp, "On the Urban Scene, We Must Know the Territory," *Journal of Applied Missiology* 3 (1992) [journal on-line]; accessed 19 October 2010; available from <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=3503&fby=00b9bd31152eed7f6066e61e3a3c5534&>; Internet.

urbanization led to stress, estrangement, dislocation, and anomie (Gullick, 1989, 5–20). This static, deterministic path has not helped missions; it has reinforced stereotypes of the church’s often negative view of the city. Urbanization as a common grace provision of God loses its remedial role in human and social change. All this is changing. Current urban research still recognizes that population size and density are common to virtually all definitions of the city. But scholarship is also recognizing that such criteria are minimal and threshold in nature, not all-or-nothing characteristics. Attention is turning from the city as place to the city (and to urbanization) as process. Other dimensions—religious, institutional, social, cultural, and behavioral—must also be examined. Alongside this shift is coming new attention to urban mission. In the wake of massive global urbanization since World War II the church is seeing the process as a ‘bridge of God’ and the city as the stage for evangelization in the twenty-first century. Research and strategy planning are speaking of ‘gateway cities.’²⁵

The apprentice’s study of urban anthropology has the clear minded goal of learning to see the “the bridges of God” providentially placed in the city by the Lord who desires to draw multitudes to saving faith in His Son who wept over the city. The missionary who understands these anthropological and sociological factors will be more effectively prepared for successful urban church planting wherever the urban reality might be.

Interpersonal Relationships

Cities are characterized by multiple layers of relational complexity. This training area focuses on interpersonal relationships acknowledging that the urban missionary must be at ease with a variety of people, in a variety of social situations, while maintaining the integrity of a good Christian witness. Two points under this heading merit further detailed explanation: the popular conception of the dichotomy between urban relational complexity and rural relational simplicity and the genuine difficulty of navigating simplex relationships within the urban environment. Both of these points have

²⁵Harvie Conn, “Urbanization,” in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

a direct impact on the urban missionary's church planting effectiveness as they deal with how the missionary initiates and maintains relationships within the urban reality.

With respect to the first point, John Palen summarizes the contrast between urban complexity and rural simplicity in the following way:

The contrast between urban and rural ways of life was a basic part of urban studies for much of the twentieth century. The terms used to define the dichotomy sometimes differed, but the underlying content remained remarkably similar; the country represented simplicity, the city complexity. Rural areas were typified by stable rules, roles and relationship, while the city was characterized by innovation, change, and disorganization. The city was the center of variety, heterogeneity, and social novelty, while the countryside or small town represented tradition, social continuity, and cultural conformity.²⁶

Palen's categories of urban complexity versus rural simplicity continue to shade the interpretive lenses by which many missionaries interpret the urban reality in which they minister. The thinking of many is that Gospel resistance occurs in the city because urban life actually makes people reserved, standoffish, and isolated from others thus naturally impeding the planting of healthy urban churches. Approaching the city with this attitude is to bring to the task of church planting an implicit "defeater belief" that makes the difficulty of urban church planting become a self-fulfilling prophecy.

Over the last forty years urban studies have moved beyond the urban-rural dichotomy advocated by the Chicago School of Urban Ecology from the 1920s and forward. Now, two broad schools of thought dominate urban social thinking: compositional theory and sub-cultural theory. Palen describes these two schools of thought in the following manner:

Compositional theory suggests that the city is composed of not just one urban way of life but rather a wide variety of life-styles. . . . Rather than living in the city per

²⁶John Palen, *The Urban World* (New York: McGraw-Hill, 2002), 115.

se, people actually live in what the early Chicago School called a ‘mosaic of social world’ . . . Sub-cultural theory argues that space does indeed matter, and there is something different about cities. Only large cities contain enough people to provide the critical mass of people necessary to allow subculture to emerge. Urban life, in fact, creates new social worlds or subcultures. The city doesn’t produce alienation and normlessness. Rather, it promotes new sub-culture. Place does matter.²⁷

Following Palen’s distinctions, this training area prioritizes the importance of the urban missionary being able to perceive the sub-cultures that compose the city and the equally powerful effect that geography, the power of place, has within the urban reality. This latter point is illustrated by the importance of learning unique ministry skills necessary in order to effectively minister in urban geographic areas like a slum/favela, an arts district, or the up-scale communities of any given urban region. In these areas, place does matter and the urban missionary must be aware of this.

Relationships are possible within the urban environment. Relationship building is essential for effective church planting and ministry. The urban missionary can work with the confidence that cities are not by definition aloof and alienated. Sub-groups and areas within the city can be very open to Gospel preaching and church planting endeavors. Churches can be planted in urban areas, but at the same time the relational dynamics within urban areas are different from relationships in small towns and rural communities. An urban area is not simply a small town magnified to the size of a cosmopolitan region. This point needs to be made in order to counter balance the claims of some missiologists that urban areas are but quilt work patterns of people groups living within the same geographic space. Relational dynamics at work in urban areas differ from those in rural and peasant societies. Paul Hiebert describes the differences between urban

²⁷Ibid.,119-29.

and rural life in the following way:

Most relationships in peasant societies are multiple in nature. Those in urban settings are simplex. . . . Tribal and peasant communities are small, usually less than two or three thousand in population. Consequently, everyone meets everyone else on many different occasions and in many different roles. The result is a multiplex role relationship. . . . There is a price to be paid in multiplex relations, namely, role overlap. . . . Village wide multiplex relationships lead to a strong sense of community. . . . Most roles in the city are simplex. . . . Simplex relationships are task oriented and efficient.²⁸

Recognizing the majority of urban relationships are secondary simplex relationships rather than primary multiplex relationships allows the urban missionary to intentionally probe these social structures. Discovering and developing relationships with those within kinship groups, relational networks, group associations, and ethnic groupings can effectively accomplish this. Significant urban relationships occur primarily within these spheres. Knowing this and learning how to find access to these structures are ways by which deeper relational access can be gained and developed thus increasing the potential for a church planting movement to be catalyzed.

Intercultural Communication

Donald K. Smith defines intercultural communication as “Interaction among people of diverse cultures.”²⁹ The missionary has been tasked with a story to tell, a message to be proclaimed. Merely verbalizing that message cannot be confused for actually communicating it effectively to the target audience. Walking through the

²⁸Paul Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry* (Grand Rapids: Baker, 1995), 276.

²⁹Donald K. Smith, “Intercultural Communication,” in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

Brazilian city of Belo Horizonte, I would first hear, and then see street preachers preaching for hours and hours at a time. Although preaching at the top of their lungs, in the midst of hundreds of thousands of people, few were actually listening. Why? The street preachers were speaking, but not communicating. This story illustrates the challenges of intercultural communication for any would-be missionary. If cultural insiders like the above mentioned street preachers could not effectively communicate to those in their own urban reality, it stands to reason that the newly arrived missionary serving in an unfamiliar urban environment could face even greater intercultural communication challenges. Don Hughes speaks to the importance of this point:

Missionaries need to communicate. They reside in another culture for the purpose of making known the name of Jesus Christ. The Great Commission summons us to make disciples. Without somehow communicating the essence of the gospel of Christ, we cannot help others become his disciples. Missionaries must become cross-cultural communicators.³⁰

As intercultural communication takes place within culture and is indeed a function of culture, it can often be particularly challenging. Donald K. Smith states, “Since cultures have different symbols, different contexts, different social rules, and different expectations, development of shared understanding is often exceedingly difficult.”³¹ This training area envisions the importance of the missionary understanding and esteeming the host urban culture by effectively assuming an incarnational witness within the urban setting in which he or she has been called to serve. As an incarnational witness it is assumed that the missionary will learn both the explicit and implicit forms by which the

³⁰Donald Hughes, “Cross-Cultural Communication,” in *Missiology*, ed. Ebbie Smith, John Mark Terry, and Justice Anderson (Nashville: B&H, 1998), 278.

³¹Donald K. Smith, “Intercultural Communication.”

host urban culture communicates.

The missionary has the task of Gospel communication; therefore, he or she must contextualize that message within the cultural context of the target audience.

Hughes refers to this process as identification:

The Apostle Paul was a master cross-cultural communicator, varying his message depending on the background of his audience. His Gospel did not change; the way he presented it differed significantly. He demonstrated the ability to fit the approach of his preaching to his listener's style of listening. . . . Anyone seeking to communicate the gospel outside of his or her own context must adopt some of this Pauline methodology. This is often called 'identification.'³²

This identification envisions such a degree of deep connectedness on the part of the missionary that he or she is able to find common ground with those whom they are attempting to reach with a Gospel witness:

Common ground is the pathway of communication. You must share something in common with another person—a common language, a common interest, a common concern, a common need, a common value—in order to have a bridge between you. Sharing a person's context enables you to see things as they see them and to begin to think as they do. When you demonstrate that you understand their thinking, you become more credible in their eyes.³³

Effective intercultural communication leads to the development of trust between the missionary and those of the target group. Marvin K. Mayers describes this as a trust bond, “The trust bond is a relationship between two people or two groups that begins to grow, that suffers slights but continues to grow, and that ultimately forms a close bond of trust and mutual respect that is guaranteed to grow.”³⁴ Once a trust bond is established,

³²Hughes, “Cross-Cultural Communication,” 279.

³³Ibid., 280.

³⁴Marvin K. Mayers, *Christianity Confronts Culture: A Strategy for Crosscultural Evangelism*, (Grand Rapids: Zondervan, 1987), 6.

common ground begins to emerge between the missionary and those he or she desires to reach with the Gospel. The establishment of common ground leads to the first step in effective evangelism and church planting, trust in the messenger and a willingness to hear his or her message.

Effective intercultural communication demands that this trust bond be established. In all forms of cultural interaction, trust is an essential component. This is even more so in intercultural relationships. Can the person hearing the message personally trust the messenger? In an urban culture, where security concerns are often accentuated due to violence, building and maintaining trust becomes paramount. It cannot be implicitly assumed that it will automatically happen. The cross-cultural urban missionary seeks to win those to the Gospel with whom he or she does not share a common culture; therefore, it is incumbent that the missionary communicates love and affirmation for the culture of the group with whom he or she works. This is how trust is won and a foundation for Gospel communication is laid. Marvin K. Mayers says,

The point of mission is seeing a relationship established between man and God. To do this one must begin establishing relationships with other people. In the process of establishing such relationships, a trust bond should be developed. . . . Verbal and nonverbal cues of behavior alert one to the true nature of the trust relationship, whether it is building or being undermined. These cues are different for each society and need to be learned as a part of the language and culture. . . . Someone who does not communicate it [trust] sufficiently may communicate insensitivity, a lack of awareness of who the other person really is. An agent of change can rest upon the natural bond of trust that is present between individuals and groups, but he should be aware of what he can do to correct a situation that proves to be one of undermining trust rather than building it.³⁵

It is only by means of developing trust that personal involvement can be facilitated between the missionary and the urban target group.

Personal involvement is the first step toward evangelization and church planting. Incarnational involvement with those living within the target culture is a primary goal of the missionary, underscoring the importance of learning the skills of effective intercultural communication. Donald K. Smith says, “Intercultural communication is a process depending on increasing involvement of the parties seeking to communicate. Only through involvement can both implicit and explicit communication contribute to shared understanding.”³⁶ Developing skills in intercultural communication, therefore, enables the missionary to connect with the target group being evangelized while at the same time being self-aware of conduct and behavior that might be unintentionally offensive.

Linguistic Knowledge

Initially it would appear that emphasizing a training area focusing on linguistic knowledge borders on being sophomoric. Yet, the field reality is that many missionaries never develop a level of linguistic excellence that allows them to effectively communicate the Gospel message in the language of their target culture. Some missionaries mistakenly assume that a love for the culture and its people compensates for a lack of linguistic ability and communication skill. This is seldom the case, despite examples of past missionary colleagues who had successful ministries notwithstanding less than stellar language aptitude. Many of these exceptions have entered into the genre of missionary folklore. Nevertheless, many urban segments, urban professionals in particular, demand a high level of language proficiency on the part of those who would

³⁵Ibid., 12

minister to them. Elizabeth Brewster speaks to this issue with biblical insight:

From the time that God confounded the languages at Babel (Gen. 11:7–9) there has existed the necessity for people to learn other languages and cultures. . . . God’s eternal plan is that people from all languages will worship and serve him (Dan. 7:13–14; Rev. 5:9–10). So, he sends his followers to the uttermost parts of the earth (Acts 1:8), to evangelize and disciple and teach all the peoples of the earth (Matt. 28: 19–20). This task that he has given the church necessitates that we be willing to reach people of all languages and that we be able to communicate clearly with the people in a language they understand in order to disciple and train them. Language learning is clearly part of our mandate.³⁷

Not all have equal language learning aptitude, but few things substitute for a work ethic committed to paying the price in order to learn a language. This expectation of high language proficiency must be communicated to the missionary apprentice. This becomes all the more necessary today because the cross-cultural urban missionary now has a whole host of technological devices that militate against him or her fully investing themselves in learning their target group’s language and culture. Urban missionaries who serve with the International Mission Board have unprecedented opportunities to learn the primary language of their target group. In some cases, missionaries serving distinct PGs within the urban environment may learn a second language. Donald Larson’s words stand as a constant prod and an ongoing encouragement to the language learner:

In considering the difficulty of a new language, two aspects are of major importance. The first has to do with the structure of the language, including the difficulty of its phonology, its grammar and its writing system. The second has to do with the availability of resources including learning materials, materials on the analysis of the language, dictionaries and reference material, and the use of the language in mass media. . . . The degree of difficulty in learning a new language is in inverse proportion to the richness of opportunity. There are two main dimensions to be considered. First, as far as the organization of a program is concerned, an

³⁶Donald K. Smith, “Intercultural Communication”.

³⁷Elizabeth Brewster, “Second Language Acquisition,” in *Evangelical Dictionary of World Missions*, A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

opportunity may be very weak: developed by untrained personnel and guided by teachers or tutors who are relatively inexperienced. Second, as far as exposure is concerned, there are two considerations: daily exposure and total length of time. Some missionaries are given the opportunity for full time study, while others are given none at all. Some are given a sufficient number of months, as measured by the overall difficulty of the situation, while others are in language study on a week-to-week basis until they are needed elsewhere. Quite clearly, the difficulty of a situation for a missionary is far greater if he is in a program with little formal organization, with inexperienced tutors, with no allotted daily time and no special period for study. Compare this with the missionary who is in a highly formalized program with experienced tutors on a full time basis for a sufficient number of months.³⁸

In the urban missionary's apprentice development, daily exposure and total commitment to language learning are prerequisites for effective urban missionary service. Sherwood G. Lingenfelter and Marvin K. Mayers write, "The first step in incarnation is learning the language."³⁹ Language acquisition is not synonymous with cultural acquisition, but it is the first step in that direction.

Biblical and Theological Understanding

Does the Triune God, who is urbanizing His world, have a missiological agenda? Is that agenda an urban agenda? If this is the case, where can God's urban agenda be fully found, explained, and applied? These questions demand a rousing affirmation in the strongest terms. Yes, God is urbanizing His world. The United Nations Population Fund's *State of the World Population Report 2007* describes the present

³⁸Donald Larson, "Linguistic and Sociolinguistic Factors in Missionary Allocation," *Evangelical Missions Quarterly* 9, no. 2 (January 1973) [journal on-line]; accessed 21 October 2010; available from <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=13058&printerfriendly=Y&lang=>; Internet.

³⁹ Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker, 1986), 27.

human population growth in the following manner:

In 2008, for the first time in history, more than half of world population, 3.3 billion people, will be living in urban areas. This number is expected to swell to almost 5 billion by 2030. In Africa and Asia, the urban population will double between 2000 and 2030. Many of these new urbanites will be poor. Their future, the future of cities in developing countries, the future of humanity itself, all depend very much on decisions made *now*.⁴⁰

Although improved nutrition, pre-natal care and disease control can partially explain exploding human population growth, the Christian theologian knows the only sufficient explanation for the massive rise in earth's human inhabitants in the Third Millennium is God's providential purposes.

Richard A. Muller defines providence as "the continuing act of divine power, subsequent to the act of creation, by means of which God preserves all things in being, supports their actions, governs them according to his established order, and directs them toward their ordained ends."⁴¹ Charles Hodge speaking for many in the Reformed orthodox tradition defines providence in the following manner:

Providence includes not only preservation, but government. The latter includes the ideas of design and control. It supposes an end to be attained, and the disposition and direction of means for its accomplishment. If God governs the universe He has some great end, including an indefinite number of subordinate ends, towards which it is directed, and He must control the sequence of all events, so as to render certain the accomplishment of all his purposes.⁴²

⁴⁰United Nations Population Fund, *State of World Population 2007* (June 2007) [on-line]; accessed 17 November 2010; available from http://www.unfpa.org/webdav/site/global/shared/documents/publications/2007/695_filename_sowp2007_eng.pdf; Internet.

⁴¹R. A. Muller, "Providentia," in *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids: Baker, 1985), in *Logos Library System* [CD-Rom], 251.

⁴²Charles Hodge, *Systematic Theology* in *Logos Library System* [CD-Rom] (Oak Harbor, WA, 1997), 1:581-82

God's providential governance of the universe implies that He has an overarching purpose by which and for which all of history is directed and governed in order to attain the final end which He has ordained. This final end consists of His receiving glory and honor from all people in all places of which He alone is worthy to receive. A significant subordinate, or penultimate, end of God's providential purposes which contributes to this ultimate end is the Third Millennium's explosive human population growth, most of which is now concentrated in the world's great cities. For the Christian theologian, there is no doubt that God is urbanizing His world in order that He might receive the honor due to His name by multitudes, most of whom now live in great urban agglomerations, coming to eternal salvation in His Son, Jesus Christ.

The biblical-theological training area of the urban missionary profile emphasizes the importance that the urban missionary's ministry flows out of a clear cognitive understanding of God's biblical purposes for the city as revealed in the whole of Scripture's teaching. This first starts with a general understanding of God's urban mission purposes as it is revealed in Scripture. This general understanding of God's urban mission is then specifically enriched and sharpened by interacting with key biblical themes like the Kingdom of God. Theological reflection is in turn worked out in the gritty reality of street level poverty and violence and sky-scraper opulence and luxury.

With a biblically informed theology of God's heart for the cities, the urban missionary faithfully articulates and contextually applies an orthodox theology in the city and for the city. This will be a proclamational contrast to the many false theologies openly promulgated in many urban areas. With a biblically informed theology of God's heart for the cities, the urban missionary develops an orthopraxis adequate to and for the

city. This orthopraxis provides a biblically informed response to urban evil that faithfully, compassionately, and hopefully ministers to the broken lives of many urban residents crushed by sins' consequences as is readily seen in any urban center. Ray Bakke summarizes the importance of an urban missionary having a theology as "Big as the City" in the following words:

A theology of the city is more than a missiology of the city. The latter studies and strategizes for the evangelization of the city generally and for church renewal and church expansion in particular. Urban theology requires a larger lens and asks different kinds of questions. For example, a reflective reading of the biblical urban texts requires that we have a vision for the city as well as vision of the city. . . . A Starting Point: 1. That under God's eternal sovereign rule just now, the earth is rapidly moving toward urbanization and Asianization. The power shifts are from Atlantic to Pacific; from rural to urban. This cannot be surprising to our Lord, and neither reality renders God impotent. 2. That in some very obvious ways, the gospel about an Asian-born baby Jesus Christ, who became a political refugee in Egypt, must be proclaimed with new appreciation in a world of massive migration; where Chinese, Japanese, Indians, and other Asians in urban Diaspora on six continents have become the twenty-first century equivalents of first century Jews. 3. That the biblical resources are as vast as the exploding cities themselves and are the starting point for the exploration of God's urban agenda. We must do the textual studies on each passage, the case studies of each biblical city, and contextualize each urban model from Joseph to Paul, from the Garden of Genesis to the New Jerusalem of the Revelation. 4. The biblical picture of God is one that grapples with the total environment. He is the God who gets glory in spite of Pharaoh and because of Cyrus. This is the God who directed the building and occupation of cities in the past, and who integrates the creative and redemptive threads in a Kingdom agenda of which the church is both sign and agent. It is this large picture of God that gives us permission, yet requires us, to get our heads and our hearts around the great cities of the world. 5. When we reflect on the nearly 4000 years of vast urban and cross-cultural mission experiences since Abraham, it should be self-evident that no single theme or strategy could express God's total gift or planning design. Laymen like Nehemiah and professional evangelists like Paul come together in the biblical urban data, and they must do so today in the cities of Asia.⁴³

⁴³Ray Bakke, "A Theology As Big As The City," *Urban Mission*, 6. no. 5 (May 1989) [journal on-line]; accessed 18 November 2010; available from <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=15657&printerfriendly=Y&lang=>; Internet.

A theology for the city and of the city, this describes the theological understanding of an effective urban missionary. This training area focuses on equipping the urban missionary apprentice with this understanding.

Leadership Skills

The subject of leadership has dominated book sales for the past twenty years, both secular and religious. Book stores like Barnes and Nobles have entire sections exclusively devoted to the subject. Many authors in the leadership genre have strong public Christian commitments thus increasing the sales appeal of their books to Christian audiences. The names of Peter Drucker, John Maxwell, and Ken Blanchard come quickly to mind in this regard. In response, some Christian leaders, driven by a renewed commitment to biblically based theological presuppositions, at times criticize many in evangelical leadership for their fascination with the subject of leadership, the excessive time spent in reading leadership literature, and the money spent in attending leadership conferences.

What is to be made of this critique? An honest assessment observes that both critics and proponents of leadership thinking and theory have merit in their observations. Critics rightly note that much of the leadership literature is repetitive; often times it amounts to nothing more than a bald statement of the blatantly obvious. No doubt, an incessant diet of this type of material would be neither desirable nor spiritually edifying for anyone. Yet on the other hand, it must be affirmed as an organizational given that leadership literature and principles dominate, shape, and structure the daily life and interworking of many missions sending agencies, including the International Mission Board of the Southern Baptist Convention. It is a given that corporate cultures and

organizational structures are intentionally defined and structured by leadership and managerial principles and practices. To ignore this reality is to inevitably court hardship and experience difficulty adjusting to the organizational culture and ethos of a given sending agency. For the apprentice, this could possibly even lead to his or her not being recommended for career appointment within the sending agency. This is a potential outcome that the apprentice program works proactively to avoid.

The last mentioned point of the pervasive influence of leadership and managerial principles defining the inner workings of a sending agency was impressed upon me while attending a meeting in Rio de Janeiro where a top executive leader repeated several times: “The IMB is not a church. The IMB is not a church. Therefore, it will not structure itself like a church.” Personal experience has taught me that these words were not spoken in jest. The IMB has a distinct corporate culture and conducts itself accordingly. It is then incumbent on the missionary apprentice to understand and know how to deftly navigate this corporate culture landscape. The importance of understanding leadership principles is underscored even further when it is noted that management theory, which technically is a separate organizational discipline, is practically conflated with leadership principles in many organizations. This, once again, includes the International Mission Board. It is not too much to say that a successful long-term career in many missions sending agencies is posited upon an understanding of and an ability to skillfully and successfully navigate the organizational culture of that given mission agency. These organizational cultures almost inevitably are self-defined by the language, values, and theories of leadership and managerial literature.

For this reason, the leadership training area of the urban missionary profile

looks to help the missionary develop the character of a servant leader that knows how to give and to receive organizational and ministerial accountability. For several years within the IMB organizational structure this has meant knowing how to receive and apply the servant leadership model as based upon the principles and procedures of Ken Blanchard and Paul Hersey's Situational Leadership Model. The implementation of the Situational Leadership Model assumes that the missionary apprentice knows how to develop and implement objectives, goals, and action plans. However, 10 years of leadership experience has taught me that this is not an implicit, common sense endowment nascent in the majority of missionary candidates or career missionaries. To the contrary, the writing of goals and the implementation of action plans is an ongoing source of frustration and concern for many. Therefore, it is a skill that must be intentionally taught, continually affirmed, and constantly honed. It is a skill that the apprentice must learn soon upon arriving on the field.

Further, the leadership training area envisions knowing how to apply this servant leadership model within the challenging dynamics of teams composed of IMB coworkers and national partners. At this point the fine-tuning becomes more evident.

Manuel Ortiz says,

The issue of knowing the context in which we serve must be taken seriously, especially as we see the continued urbanization and globalization of the world. In matters of training, seminaries and Bible colleges continue to prepare leadership for a context that has long passed and are not taking into regard the challenging world that is becoming more urban and ethnically diverse than ever before.⁴⁴

Ortiz calls attention to what is the major leadership challenge facing the urban missionary apprentice: multiple leadership relationships and multiple team dynamics. The

apprentice must learn to navigate the organizational culture, the individual IMB team upon which he or she serves, and the urban team that he or she most likely leads. The apprentice must be prepared to serve potentially in at least 3 distinct teaming relationships and environments. Each of these relationships and environments demands of the apprentice the best of his or her leadership skills. For this reason, the leadership training area attempts to teach, model, and live the leadership values necessary for a successful and long-lived urban ministry both within the sending organization and the ministry context in which he or she will serve.

Emotional Health

The training area of emotional health falls within the compass of what is commonly known as Member Care. Kelly O'Donnell defines Member Care:

Member care is the ongoing investment of resources for the nurture and development of mission/aid personnel. It focuses on every person who is involved in mission/aid, including children and home office staff. Member care is also concerned about the health and effectiveness of sending groups themselves. A core part of member care is the supportive, mutual care that workers provide each other. It is a 'two-way' street: we receive and we give. Connecting with resources and people in the local/host community is also key. Member care seeks to implement an adequate flow of care for short-term workers and for long-term workers (from recruitment through retirement). The goal is to develop resilience, skills, and virtue, which are key to helping personnel stay healthy and effective in their work. Member care involves developing inner resources (e.g., perseverance, stress tolerance). And it involves providing external resources (e.g., team building, logistical support, skill training). Member care reflects our practical commitment to love truth and peace, and to really love one another.⁴⁵

For many missionaries, Member Care occupies a managerial gray zone within the

⁴⁴Conn and Ortiz, *Urban Ministry*, 379.

⁴⁵Kelly O' Donnell, "Member Care Definition", *Global Member Care Resources* [on-line]; accessed 18 November 2010; available from www.membercare.org; Internet.

missionary organization, simultaneously serving as Human Resource department and pastoral care outreach arm: rod and staff. The problem is that often the missionary does not know in what capacity Member Care relates to him or her. Is it with the rod or with the staff? This is unfortunate. It is true that Member Care has at times been relegated to function as the disciplinary enforcement branch of the mission agency, but this is a misplaced responsibility. Certain dismissible offenses should ultimately be dealt with by the senior leadership team, not by those tasked with a pastoral care role.

O' Donnell's ample definition of what constitutes well-rounded Member Care notes the importance of healthy relationships and personal resilience on the part of the individual missionary. With that in mind, the apprentice program assumes a Member Care function as it attempts to develop resilient character on the part of the missionary within a network of healthy, mutually caring relationships, by which the missionary can give and receive spiritual and emotional support.

The Emotional Health training area desires to see an urban missionary with an appropriate self-image motivated by selfless love for others. No doubt, there are times when a missionary needs emotional and pastoral care sensitively and winsomely ministered by a professional caregiver. Yet, no substitute exists for the missionary receiving grace and strength directly from the Holy Spirit ministering Jesus Christ's gracious presence. This is the promise of Christ in the Great Commission: "Lo, I am with you always." This is the true source of missionary resilience in the face of inevitable missionary rigors. O'Donnell defines this as Master Care,

Our relationship with Christ is fundamental to our well-being and work effectiveness. Member care resources strengthen our relationship to the Lord and help us to encourage others in the Lord. As we serve/wait on Him, He in turn promises to serve/wait on us (Luke 17:5-10; Luke 12:35-40). A 'look to God

only/endure by yourself’ emphasis for weathering the ups and downs of mission life is not normative, although it is sometimes necessary (2 Tim. 4:16-18). Yet, the deepest needs must first come from having received care from the Master. This is followed by the missionary assuming care for him or herself and being integrated in a Christian community where mutual care can be extended.⁴⁶

It is from receiving Master Care that the missionary finds strength to engage in necessary self-care. Once more, O’ Donnell provides a helpful definition of what is meant by that term:

Care from oneself and from relationships within the expatriate, home, and national communities is the ‘backbone’ of member care. Self Care is the responsibility of individuals to provide wisely for their own well-being. Expatriate, home, and national communities are the support, encouragement, correction, and accountability that we give to and receive from colleagues and family members. . . and the mutually supportive relationships that we intentionally build with nationals/locals, which help us connect with the new culture, get our needs met, and adjust/grow.⁴⁷

The missionary apprentice needs to develop and practice various forms of Self Care, such as practicing a personal hobby other than ministry and looking for rest and recreation that can be practiced within the city (cultural events, museums, art exhibits, historical landmarks, parks, etc.). Finally, it is important that the apprentice missionary connects with a local church and imbeds relationally into a local church context. It is here that Mutual Care is practiced and lived out. This three-fold strand (Master Care, Self Care, and Mutual Care) provides an emotional bond that cannot be easily broken.

Spiritual Life

A church without missionary passion is like a fire without flames; it is impossible to theologically conceive and missiologically incapable of accomplishing its

⁴⁶Kelly O’ Donnell, *Doing Member Care Well* (Pasadena: William Carey Library, 2002), 17.

⁴⁷*Ibid.*, 17.

God ordained mission. Scripture's God is a missionary God, constantly seeking those who are lost. As a missionary God, the Triune God calls His people to be a missionary people, serving as His ambassadors, representing His person, His purposes, and His priorities to the world. Alan Neely, quoting from Emil Brunner's famous statement concerning missions and the church, states the following:

'The church exists by mission, just as fire exists by burning' and Moltmann's more recent observation that 'mission does not come from the church; it is from mission and in the light of mission that the church has to be understood' have surely been verified during the past three decades.⁴⁸

Indeed, the evangelical missions movement from its inception has been the result of a revived church zealous to make known God's name and renown known among all peoples in all places. The church exists by mission and the fire for mission exists by warm-hearted Christians nurturing the spiritual disciplines that make spiritual life, growth, and ministry possible, including missions ministry.

Christian mission is primarily a spiritual endeavor; for this reason, spiritual power is needed for its accomplishment. It is not too much to say that Christian mission was birthed out of the white-hot heat of revived persons and revived churches. What then is revival? Timothy Beougher defines revival in the following way:

The following points summarize this understanding of revival. First, revival comes from God. It is a work of the Holy Spirit. Second, revival primarily affects believers, those who have already experienced spiritual life. Third, revival presupposes declension. Fourth, prayer and the Scriptures are central in bringing and sustaining revival. Fifth, revival brings change, most specifically renewed

⁴⁸Alan Neely, "The Teaching of Missions," in *Towards the Twenty-First Century in Christian Mission: Essays in Honor of Gerald H. Anderson*, ed. J. M. Phillips and R. T. Coote, (Grand Rapids: Eerdmans, 1993) in *Logos Library System* [CD-ROM], 269–70.

spiritual life and witness.⁴⁹

Revival presumes a pre-existent spiritual life that needs to be fanned to renewed vigor. Indeed, spiritual revival assumes a pre-existing spiritual foundation. It is impossible to revive what did not previously exist.

The desired outcome of the Spiritual Life training area is an urban missionary living with moral integrity, relational harmony, and personal spiritual power. How is this to be accomplished? This is done by the apprentice missionary incorporating spiritual disciplines into his or her life resulting in deepening spiritual maturity and creating spiritual depth that opens him or her to ever greater usefulness in Kingdom work. With time, the apprentice practices the spiritual disciplines of prayer, fasting, silence, journaling, scripture reading, etc., with such regularity and consistency that they become a part of their identity as committed followers of Jesus Christ.

Previously, it was assumed that the missionary candidate would have been taught the spiritual disciplines of the Christian life within the context of the local church prior to missionary appointment. No doubt, such was, and remains, the ideal. Tragically, it is no longer assumed to be the case. Many missionaries now arrive on the field with minimal spiritual preparation from their previous local church experience. For this reason the IMB's apprentice program is now tasked to provide them with what was once, and still should be, a local church prerogative and responsibility. It can only be hoped that local churches will once more assume this important responsibility of spiritually

⁴⁹Timothy Beougher, "Revival," in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids; Baker, 2000).

preparing their membership for missionary service.

Christian Ethics

God is holy and calls His people to be holy. Yet, the world is sinful; it is a Genesis 3 world. At no place is the effect of sin more clearly seen than where people are most densely concentrated, that is, in the world's cities. The training area for Christian ethics seeks to develop a missionary that understands biblical standards of ethical conduct and seeks to live out those standards within the urban reality's checkered moral landscape. Yet, at the same time the apprentice must be keenly aware that sinful people can and will act like sinners. The urban missionary's moral disapproval and condemnation of urban sin and evil cannot be allowed to degenerate into personal dismissal and rejection of urban dwellers' broken and sinful lives. These are the very persons to whom the urban missionary has come to serve. The missionary must continue to lovingly, compassionately, and holily bring them to Christ and His Gospel.

At a certain level, this appears to be blissfully obvious. Yet, the city's intense secularity and intense individualism can catch the newly arrived urban missionary off guard. Lesslie Newbigin aptly describes the ethical reality of many urban areas:

The process of secularization necessarily involves the questioning of accepted patterns of behavior. In a sacral type of society these patterns are regarded as part of the ultimate constitution of things, bound up with the final realities which cannot be questioned. Secularization destroys these certainties and puts men in a position where they have to make conscious decisions about matters which were formerly taken for granted. This imposes heavy strains upon the individual. No society can exist without some accepted patterns of behavior. It would be impossible to live in a society where the behavior of one's neighbors was wholly unpredictable. Nor could one endure the strain of having to live without the support and guidance for oneself of generally accepted patterns of conduct. The breaking up of these patterns by the process of secularization is both an opportunity for new freedom and also an

occasion for new strains upon the human spirit.⁵⁰

The challenge then for the urban missionary is to contextualize Christian ethics in a social reality in which many once assumed moral values have now been reduced to the level of personal preference or negotiable community standards.

Specifically, the urban missionary must understand biblical ethical teaching and know how to contextualize that teaching for the urban reality. This is a daunting task.

A definition of contextualization helps clarify the urban missionary's responsibility:

There is no single or broadly accepted definition of contextualization. The goal of contextualization perhaps best defines what it is. That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization means that the Word must dwell among all families of humankind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time.⁵¹

Contextualization has the lofty goal of making God's Word come alive in a given social reality. Modern attempts at missionary contextualization are a significant advance beyond the indigenization discussions of the nineteenth century. Those discussions primarily reflected the concerns of the missionary's sending culture (Western society). As a result, discussions tended to be parochial focusing on issues like styles of preaching, manner of worship, church architecture, level of clergy education, etc. These discussions were of value, but other substantive missiological issues were not addressed, issues like how the Gospel is being heard and applied in the receiving culture. Lesslie

⁵⁰Lesslie Newbigin, *Honest Religion for Secular Man* (London: SCM Press, 1966), 98.

⁵¹ Dean Gilliland, "Contextualization," in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

Newbigin observes why the missionary must move beyond the parochial interests that so often dominate many indigenization discussions to the deeper issues of Gospel communication within a given missional context:

The experience of missions in other parts of the world can help us to see the issues involved in communicating the gospel to our own people. Missionaries have always had to wrestle with the question: How can we communicate the gospel to this people in the language and style of their culture so that they can really make it their own? In Protestant missionary circles the key word for many years was 'indigenization'. Catholics more often used the word 'adaptation'. But both of these words convey wrong pictures. Indigenization has often meant trying to use the traditional styles of culture (words, concepts, liturgy, architecture, music and visual arts) to communicate the gospel. The difficulty here is that, in every culture, there are conservatives who cling to these things and radicals who are in revolt against them. By following this path of 'indigenization' the missionary allies himself with the conservative elements (the ones least open to change) and alienates those who are looking for something new. On the other hand the term 'adaptation' suggests that the missionary possesses - so to speak - the pure unadapted gospel which he then adapts to suit the new culture. But this blinds the missionary to the fact that what he brings is not a 'pure unadapted gospel', but in fact a version of the gospel shaped by his own culture. This approach blinds him to the fact that a true missionary encounter will always confront both the missionary and the people to whom he goes with the necessity for change. A true missionary encounter, like the meeting of Peter with the household of Cornelius (Acts 10), will profoundly change both the missionary and the community to whom he brings the gospel. It is because these two words are inadequate that, in recent times, the dreadful word 'contextualization' has been coined. The word is a monster, but a useful one. It draws attention to the fact that a communication of the gospel will be such that it is heard as addressing the real context of the hearers - which includes both their past traditions and also the contemporary issues which face them now.⁵²

Contextualization forces the missionary to understand, communicate, and practice the Gospel message in a specific cultural place and time. Yet, this positive development comes with risks. Paul Hiebert states, "An uncritical acceptance of a culture also opens the door to syncretism of all kinds."⁵³ In a similar vein, Gilliland observes both

⁵²Lesslie Newbigin, "The Bible and Our Contemporary Mission," *The Clergy Review* 69, no. 1 (1984), 10.

⁵³Paul G. Hiebert, "Critical Contextualization," *Missiology* 12:3 (July 1984)

the benefits and challenges of contextualization:

In contextualization, evangelicals have a valuable tool with which to work out the meanings of Scripture in the varieties of mission contexts and in conversations with the churches of the Two-Thirds World. A built-in risk of contextualization is that the human situation and the culture of peoples so dominate the inquiry that God's revelation through the Bible will be diminished.⁵⁴

Gilliland's last sentence provides a much needed caution with respect to contextualization: the Gospel message can be significantly compromised while actively attempting to communicate it to the hearing audience. For this reason, the urban missionary must practice contextualization with two additional layers of missiological reflection by which contextualization is to be applied and potential pitfalls avoided: critical contextualization and elenctics.

In critical contextualization, the missionary recognizes that culture cannot be either categorically rejected or naively embraced. To do the former is to run the risk that Christianity be perpetually considered a religion of outsiders. To do the latter is to run the risk that Christianity becomes syncretized into the host culture. By using the term critical contextualization, Hiebert means, "In this the old is neither rejected nor accepted uncritically. It is explicitly examined with regard to its meanings and functions in the society, and then evaluated in the light of biblical norms."⁵⁵ This process requires spiritual discernment, cultural sensitivity, and appropriate Christian substitutes for those cultural elements not in agreement with Scripture's clear teaching.

[journal on-line]; accessed 30 August 2011; available from <http://www.asmweb.org/missiology.htm>; Internet.

⁵⁴Gilliland, "Contextualization."

⁵⁵Hiebert, "Critical Contextualization."

Elenctics is associated primarily with the name of J. H. Bavinck and his book, *Introduction to the Science of Missions*. Specifically, elenctics refers to the convicting work of the Holy Spirit by which a person is brought to understand their sin, cultural and personal, and their need of a Savior. Ultimately, all cultures, including the missionary's sending culture, are deeply stained by sin's effects. Elenctic engagement is needed in an urban environment where autonomous individualism and personal preference are considered the ultimate court of appeal for all questions of morality, personal and corporate. Robert Priest notes that the Gospel comes as a two-fold message: it is a theological message about God and an anthropological message concerning humanity. With respect to this, Priest observes the following:

The task of the evangelist is to proclaim a message we call 'the gospel', a message which includes a mix of 'theology' and 'anthropology'. That is, the message is about God—theology—but implies certain things about humankind—anthropology—as well, most notably human sinfulness and need of salvation. In proclaiming this message, the evangelist calls people to respond in repentance and faith to theological and anthropological truth. In this paper I focus on the missionary evangelist's task of proclaiming the anthropological half of the gospel message—that half which tells us about our sinfulness and need of salvation. In explaining truth about God and his activity on our behalf, evangelists necessarily make reference to human realities as an explanatory base. They explain the meaning of the cross, for example, by positing the reality of human sin and deserved judgment (anthropological truth), in contrast to the holiness of God (theological truth). The convert is asked, not only to embrace new understandings of God, but to accept specific new understandings of self as reprehensible and unworthy sinner. We as Christians must directly confront and formally recognize that calling people to a new understanding of self as sinner is indeed part of our task. This is not an easy task. People naturally desire to hold favorable views of themselves. Such psychological mechanisms as denial, rationalization, and projection are employed to protect oneself from a negative view of the self. The very sinfulness and depravity we are speaking of here pushes individuals to suppress the truth about themselves in unrighteousness. The proclaimer of unpleasant truths about the self is seldom appreciated and may well be hated.⁵⁶

⁵⁶Robert Priest, "Missionary Elenctics," *Missiology* 22: no. 3 (July 1994): 290.

Contextualization can never be a means by which the scandal of the Cross is avoided and the rigor of divine law diminished. Elenctics assures that all cultures, both that of the missionary and the target culture, are equally brought under the piercing scrutiny of God's law. How does elenctics practically work in a given missional context? Harvie Conn summarizes how elenctics functions in the following manner:

(1) It is personal in that it approaches individuals in relationship. (2) It is holistic in that it approaches in deeds as well as words. This means that the missionary becomes a part of the community and deals with people in community. (3) It is contextual in that it approaches people where they are in their culture, in their belief system. This means that the missionary must be knowledgeable about the culture and sensitive to the needs of people within that culture and belief system. (4) It is verdict-oriented in that its goal is to bring a person to a personal relationship with Jesus Christ as Lord and God. This of course requires that a person be confronted with the claims and demands of Jesus Christ and be called to repentance. Finally, (5), it is God-centered in that it seeks primarily to convince people to be reconciled to God. It does not seek to improve systems or lifestyles but to fill the earth with worshipers for God.⁵⁷

Conn rightfully emphasizes the importance of the missionary understanding both their own culture and that of the target audience. It is only in this way that they can avoid the *Scylla* of excessive cultural accommodation to the host culture or the *Charybdis* of uncritical imposition of their own cultural prejudices resulting in unbridled ethnocentrism. Elenctics judges all cultures by the critical lens of Scripture's teaching. This training area seeks to develop an urban missionary capable of doing the same in the urban areas.

Practical Skills

There is much cognitive information that can be taught to an urban missionary;

⁵⁷Thomas Austin, "Elenctics," in *Evangelical Dictionary of World Missions*, ed. A. S. Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

however, it is often the development of practical coping skills that determines the happiness and effectiveness of an urban missionary and family. The desired outcome of the Practical Skills training area is an urban missionary with street smarts. Inevitably, the urban missionary must leave their apartment or mission home and walk the city streets, talking with people, living with people, and sharing with people. It is on the streets, whether those streets are urban poor communities or plush closed condominiums, that evangelization and church planting takes place.

The urban missionary apprentice must master essential urban survival skills: health care, housing, banking, documentation, etc. Often times such skills appear to be mundane, but in fact they are essential for survival and success. For this reason, the field supervisor should lead each urban missionary unit in an urban survival skills orientation seminar in which practical urban survival issues are discussed, followed by direct application out in the city. Many missionary candidates come from small towns and communities, meaning they have little practical experience in urban living. These skills can be learned individually, but the process is made easier with the help of a skilled mentor.

The IMB Urban Missionary Profile for Brazil establishes and explains the type of urban missionary to be prepared and trained to work in Brazil's metropolitan areas. Based upon this profile an apprentice training program has been developed. This program is designed to equip and mobilize missionaries to effectively face the challenges of reaching Latin America's great urban areas with the Gospel message.

CHAPTER 5

TRAINING PROGRAM

This chapter examines in closer detail the mentoring program for apprentice missionaries. In addition to providing a brief overview of some of the common questions related to the program, attention is given to the program's mission (or purpose), objectives and goals. Finally, examples of learning activities for the program's implementation will be listed.

Foundational Issues

This author has made an attempt to progressively show the cumulative case for the need and importance of the training program now to be examined in greater detail. Attention has been given to the biblical basis for urban missions upon which the training program's *raison d'être* is based in chapter 2, and the overview of the challenges faced by previous IMB urban missionaries who have served in Brazil's cities in chapter 3. An extensive survey was utilized that explicitly sought to discover areas of need which a training program could address in order to serve in the training and preparation of a new generation of urban missionaries. A profile of the urban missionary was developed in chapter 4, which serves as an outcomes profile for those potential urban missionaries who seek to successfully complete the training. Before turning attention to the program's functional components, two additional points are relevant to the overall success of the program: the duration of the training program and the location in which it will be

administered.

Program Length

The training program is structured to take 3 years for its full completion. This time year period is not necessarily accepted by all as a fixed standard time frame. For example, John DeValve states the following:

I believe most newcomers would benefit from a full year of mentoring by a senior worker, someone who has walked in his or her shoes. While some free spirits and independents may not need a lot of direction or care, the majority of newcomers want some accountability and direction as they step out into the scary unknown¹.

While DeValve proposes only a yearlong training period, the newly arrived missionary needs accountability and direction in numerous areas, including a full year of language and cultural orientation. Therefore, this program's recommended duration is a 3 year time period, which also incorporates on-the-job training.

In the program's first year the missionary primarily is involved in language learning with some initial aspects of the training program being introduced at this time. The second and third years introduce the bulk of the program's training content. Robert Ferris describes 3 approaches to missionary education that clarify the Urban Training Program's educational focus: formal education, informal education and non-formal education.

Formal education is usually considered as being synonymous with the seminary and/or Bible college training. Ferris describes formal education in the following

¹ John DeValve, "Mentoring New Missionaries: A Neglected Ministry," *Evangelical Missions Quarterly*, 44:1 (January 2008) [journal on-line]; accessed 11 October 2011; available from <http://www.emisdirect.com/emq/issue-302/2109>; Internet.

way:

Formal education refers to schooling. To be enrolled in formal education is to go to school. Education in schools is intentional, planned, staffed, and funded. One ‘attends’ school; that is, to take advantage of formal education, one must go to a specified place and remain there for specified blocks of time. . . . The curriculum of formal education is dictated by the needs and expectations of society and, at higher levels, by the interests of researchers and scholars in specific discipline fields. . . . The ultimate reward for achievement in schooling is symbolized by a certificate or degree. Formal education is an effective way to learn new information, to develop critical thinking skills, and to acquire other skills useful for additional schooling. For missionary training, formal education (as offered by Bible schools and seminaries) is an excellent way to learn about the Bible and its teachings.²

Formal education by definition requires a set period of time to complete a prescribed curriculum. The apprentice training program is not a substitute for formal theological and missiological training; rather, it shares a common concern with formal education, an emphasis on the communication of knowledge. Formal education is especially tasked to communicate cognitive knowledge to the student:

Knowledge typically is valued for one of two reasons. Sometimes knowledge is valued because it affords prestige or power. Elitism and demagoguery are inconsistent, however, with Christian virtues. Knowledge also may be valued for its usefulness. It enables us to be or to do what otherwise is impossible. . . . Knowledge has instrumental value.³

The apprentice training program has a strong knowledge component because the missionary apprentice needs this instrumental knowledge for future ministerial effectiveness in a Brazilian urban center. Many new missionary appointees come to the apprentice training program already having extensive pre-appointment training and experience in missiology and theology; however, others do not.

²Robert W. Ferris and Lois Fuller, “Transforming a Profile into Training Goals,” in *Establishing Ministry Training*, ed. Robert W. Ferris (Pasadena: William Carey Library, 1995), 53.

³Ibid., 30.

For this reason, the apprentice training program has a significant knowledge component that the missionary apprentice needs to comprehend and master; it shares this in common with formal education. For some missionary apprentices, the program's knowledge component will be a review of material previously learned in a formal education setting. For others, it will be a first-time introduction to key missiological and theological concepts. As formal education requires a set period of time in which key knowledge components are introduced, mastered, and assimilated, so too does the apprentice training program. IMB leadership has determined the apprentice period to be 3 years; this program reflects that decision.

Informal education is that which occurs in the day-in and day-out living of normal life. It is often popularly referred to as “the school of hard-knocks.” Informal education or training provides a context for deep and long lasting learning and change in the life of an individual:

Informal education is rarely intentional or planned, and it is never staffed or funded. Informal education usually is spontaneous, arising out of life situations. Informal education can happen in any context, at any time. For this reason, informal education always occurs along with other approaches to education, whether we are aware of it or not. Of course, it occurs in contexts which are not intentionally educational, as well. Our mother tongue, the stories and traditions of our society, cultural mores and taboos, and numerous other essential and non-essential information and skills are acquired through informal education. Informal education is the normal—and most effective—way we acquire our values and learn to express them as relational skills. In missionary training, informal education will be important to achieving those training goals aimed at developing character qualities.⁴

A core assumption of the apprentice training program is that apprentice and apprentice coach, mentee and mentor, spend large amounts of time together in actual ministry experience. Change and learning occurs during these times of on-the-job training. For this

reason, the apprentice program's 3 year implementation period provides necessary time for life on life informal training. This life on life training occurs in the program's first year with a coach who works with the apprentice during language learning and cultural acquisition. It occurs in the second and third year with a coach who works with the apprentice in field based ministry scenarios in a Brazilian urban center.

Non-formal education lies between the two extremes of formal and informal education. Although the apprentice program has elements that it shares in common with both formal and informal education, it finds its closest affinity with non-formal education:

Any attempt to classify all education as either formal or informal is bound to fail. Life is not that simple. Non-formal education lies between these two extremes. Like formal education, non-formal education is intentional, planned, staffed, and funded. Unlike school, however, non-formal education is not organized by 'grades' and does not grant degrees. Like informal education, non-formal education is practical; it addresses students' needs or interests. Because of its practical orientation, non-formal education often entails teaching by example and practice. For the same reason, it also often occurs 'in the field' or uses teaching methods which simulate 'field' situations. Unlike either formal or informal education, non-formal education often is directed toward bringing about specific change. People enroll in a non-formal education program when they want to acquire information or skills which will enable them to do something new or to do better something they now find difficult. In missionary training, most cross-cultural, communication, and ministry skills will be learned best through non-formal education.⁵

As a non-formal approach to education, the apprentice training program attempts to provide the best elements of both formal and informal education, spontaneity and content within a context in which change and learning can most readily occur. The apprentice program's 3 year projected time period allows for the best elements of all these

⁴Ibid., 53.

⁵Ibid., 54.

educational approaches to be used to the apprentice's maximum benefit in order to attain the best possible preparation for urban ministry.

Place of Apprentice Service

At first glance, this issue would not seem to merit significant discussion, and certainly not significant controversy. Surprisingly, in Brazil, during the apprentice program's initial implementation, the issue of where the apprentice would spend their apprentice time became a source of on-going dispute. Newly appointed missionaries pointed-out that they had responded to a specific request for a specific Pop Seg or PG. In their opinion, that response did not include a 3 year preparation period to be fulfilled elsewhere before going to serve among their target groups. Others stated the time spent in the apprentice program, separated and physically distant from their target groups, was ill-spent in terms of effort, energy, and resources.

Veteran missionaries often responded with similar criticisms. Some advocated that to ask newly appointed missionaries to go a different location for apprentice training was to break faith with the terms under which those colleagues had been appointed. In response, Brazil's IMB leadership experimented with having apprentices, upon completion of first-year language learning, go to live in the places to which they were originally appointed while attempting to implement the apprentice program via long-distance. This resulted in less than optimal implementation in some cases. John DeValve addresses this concern,

In most circumstances, anything more than one hour away is too far. One hour away may even be too far in some situations. The mentor needs to be there to help the newcomer handle the inevitable crises that arise and to be able to help clean up the spills and accidents. He or she also needs to be around to point the new missionary

in the right direction, help explain the new culture and ways of the country and coach the newcomer around the complexities of the new language.⁶

Experience proved that it was not feasible to implement and maintain the apprentice program when a large distance separated apprentice and coach, mentor and mentee.

Principally as a non-formal education approach, the Urban Missions Training Program demands the missionary apprentice's reasonably close physical proximity to the missionary apprentice coach in order to reap the program's full benefits. Without close physical proximity maintaining the key component of life on life training and experience proved untenable. Americas Affinity leadership has now ruled that apprentices must live in reasonable physical proximity to their apprentice coaches, within at least two hours driving distance. This decision vastly improves the chance that each missionary apprentice has a positive mentoring/apprentice experience and reaps the training program's full-benefits.

Mission Statement

Almost twenty years ago, Harvie Conn cogently summarized the strategic challenge of reaching the world's great urban centers. His assessment made then still accurately speaks to the challenge faced by urban missionaries today:

Strategy planning still needs orientation to the city. The concept of 'people groups' offers many helpful clues but demands more thinking in terms of the city. In addition, current attention has shifted away from the character of the groups to what we mean by an 'unreached' group. And this has left us more adrift in statistics than in strategy. Disagreements as to the number of such people groups have yet to yield more specialized focus on the urban challenge. . . . In my judgment an immense amount of effort is being sidetracked now from the city and its people groups, as debate continues on conceptual definitions of evangelism largely oriented to unreached people groups. When are unreached peoples 'reached' or 'evangelized'—

⁶DeValve, "Mentoring New Missionaries."

when people have simply become aware of the gospel or have been given the opportunity to become disciples? Or are the unreached ‘reached’ when a people group has an indigenous community of believing Christians able to evangelize this people group without outside (cross-cultural) assistance? . . . Behind all our definitional struggles and our urban statistics is the ultimate question: are we making any biblically evaluated progress in the evangelization of the world’s cities? And that question is the question of the practitioner.⁷

Is any biblically evaluated progress in the evangelization of the world’s great cities being effectually accomplished? It is this practitioner’s passion and concern that provides the Urban Mission Training Program’s *raison d’être* and purpose.

A mission statement, sometimes also called a purpose statement, is “a declaration, an expression, or a clarification of the ministry’s function.”⁸ As such, it describes the ministry’s organizational direction, the job which the ministry proposes to accomplish. *The mission of the Urban Mission Training Program is to develop urban missionary practitioners equipped with transferable skills to plant a multiplying movement of gospel churches in the world’s great cities.* What does this mission statement say about the training program’s fundamental purposes? Several things can and should be observed.

The training program has as its primary mission mandate the development of urban missionary practitioners. The verb, “to develop,” carries with it the explicit idea of bringing out the nascent capabilities or capacities of someone or something. This training program focuses on the development of God called and Spirit gifted newly appointed IMB missionaries for the task of urban missions. A critical assumption is that each IMB

⁷Harvie M. Conn, “Evangelizing the Urban Centers of the World,” *Review and Expositor* 90, no. 1 (Winter 1993), 69-70.

⁸Aubrey Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary* (Grand Rapids: Kregel, 1997), 106.

appointee brings Spirit engendered gifting and real-life experience to the Urban Mission Training Program. Based upon this assumption, it is understood that each person's background provides a foundation upon which an effective urban missionary practitioner can be developed by means of the training program.

Building on the individual's gifts and experiences, the Urban Mission Training Program proceeds to develop additional skills and abilities that can in turn be transferred to other urban realities upon the program's completion. This focus on transferable skills development is a fundamental component of the program. Transferable skills are sometimes called portable skills. These are skills that are transferrable to a variety of jobs and job locations. The Urban Missions Training program focuses on developing transferable urban missions skills. The participant, having mastered these skills, can effectively convey them to other Brazilian urban realities, and with some degree of contextualization to other urban realities worldwide.

Transferable skills development has one purpose: the formation of an urban missionary skilled in planting urban churches capable of multiplying in Brazil's, and the world's, great metropolitan areas. It is a core belief that only an urban church multiplication movement is capable of working, reaching, and multiplying in the world's rapidly growing urban areas. The Urban Missions Training Program intentionally develops urban missionary practitioners skilled in the practical application of Donald McGavran's urban church planting principles: initiating small group ministries (house churches, cell-churches, core groups), training and empowering local leadership, focusing on responsive urban segments, planting homogeneous congregations that focus initially on gathering groups based on ethnicity, language, and common socio-economic status,

learning how to avoid the urban property barrier, and intensely communicating the gospel message to a lost and needy urban world. “The mission involves doing what you’re supposed to be doing.”⁹ Based on a clearly defined mission statement, objectives can be established and goals developed that can help the Urban Missions Training Program move from being a theoretical concept to an actual functioning reality.

Objectives

Objectives deal with the organization’s or project’s overall purpose. This idea, first developed by Peter Drucker in his book, *The Practice of Management*, has become known as Management by Objective. Ted W. Engstrom and Edward R. Dayton give the following definition of Management by Objective:

Basically it is a philosophy of management which says one begins to think about the organization in terms of its overall purposes, that these purposes are then reduced to accomplishable and measurable goals, and that finally the key individuals within the organization write objectives as to how they are going to accomplish these goals.¹⁰

The mission statement defines the direction in which the project is to go. The objectives define the final destination to which the project hopes to arrive. Steven Covey describes this as beginning with the end in mind:

To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you are going so that you better understand where you are now and so that the steps that you take are always in the right direction.¹¹

⁹Ibid.,109.

¹⁰Ted W. Engstrom and Edward R. Dayton, *The Art of Management for Christian Leaders* (Waco: Word, 1976), 87.

¹¹Stephen R. Covey, *The 7 Habits of Highly Effective People*, (New York: Free Press, 1989), 98.

Objectives could be defined as outcome goals, the broad areas which the program desires to see accomplished as a result of the program's implementation.

Clear objectives are necessary in order to avoid what Covey calls the activity trap: engaging in numerous frenetic activities only to discover that none of them actually led to the effective accomplishment of the project's actual mission. Covey uses the following engaging illustration to describe the importance of clearly defined objectives:

It is incredibly easy to get caught up in an activity trap, in the business of life, to work harder and harder climbing the ladder of success only to discover that it is leaning against the wrong wall. It is possible to be busy-very busy-without being very effective.¹²

Covey's warning is to be taken most seriously.

There is not uniform agreement among managerial and leadership theorists as to what constitutes the distinct differences between goals and objectives. Some leadership theorists conflate the two concepts basically treating them as synonyms of each other. The author's personal experience working with those who do conflate the definitions of goals and objectives has been uniformly negative. Countless hours personally spent in missionary leadership meetings have been lost in the morass of discussions on whether a goal is a goal, an objective, or an action plan. This is often called the ends-means confusion concerning goals and objectives. The Gordian knot of this problem can be cut by maintaining a clear distinction between objectives and goals.

In the previous chapter, the Urban Missionary Profile provides the substance from which the Urban Missions Training Program derives its objectives. The Urban Missionary Profile's 12 training areas become the Urban Missions Training Program's

¹²Ibid., 98.

key training objectives. “Objectives identify the things we will do to meet the needs we have identified and to fulfill the purpose we have defined.” The objectives of the Urban Mission Training Program can be seen in Table 2.

Table 2: Urban Missions Training Program objectives

Training Areas:	Objectives:
Church Relations	To understand and appreciate the significant associations that exist (or should exist) among the individual, the local church, networks of churches and church planting in the urban context.
Urban Anthropology	To understand the dynamics of human interaction in the urban context.
Interpersonal Relationships	To exhibit healthy, holistic human relationships in the urban context.
Intercultural communication/adaptation	To appreciate the dynamics and subtleties of intercultural communication in the urban context.
Linguistic Knowledge	To demonstrate a high level of linguistic competency in order to effectively minister in the urban context.
Biblical Theological Understanding	To develop a personal biblical theology of missions in the urban context.
Leadership Skills	To develop skills which will enable one to lead and empower others to lead in the urban context.
Evangelism and Discipleship	To be actively engaged in evangelism and discipleship practices which are culturally relevant in the urban context.
Emotional Health	To develop healthy practices in order to maintain emotional well being in the urban context.
Spiritual Life	To nurture and maintain personal spiritual growth in the urban context.
Christian Ethics	To model a biblical world view through kingdom centered Christian ethics in daily life in the urban context.
Practical Skills	To survive and thrive in the urban context.

From these objectives, goals can be developed that direct the Urban Missions Training Program’s daily functioning.

Program Goals

“A goal is a dream with a deadline. If you don’t know what you want and where you are going, you will get next to nothing and end up nowhere.”¹³ John Maxwell’s trenchant comment provides an appropriate introduction to this section’s content. The Urban Mission Program’s purpose statement describes what the program is designed to accomplish. The program’s objectives describe the ideals toward which the program strives. However, it is the program’s goals which determine how much progress, if any, is being made towards accomplishing the program’s mission and reaching its proposed objectives.

Clear Direction

Goals are statements about what is hoped will occur sometime in the future. As such, they are faith statements. At the same time, they are integrally linked to the existential present. Goals derive their power and utility from being able to provide a measurable real-time standard by which the program’s progress can be assessed. They function as organizational mile-markers that communicate movement toward the program’s pre-determined objectives. They communicate what should be done, when it should be done, and to what degree it should be, or is being, done.

Why is this last point particularly important? Clearly defined goals help prevent problems within an organization or project that stem from unexpressed assumptions and unclear expectations. Like any other organization, missions-sending agencies are not exempt from these same problems. Under the best of circumstances

¹³John Maxwell, *Developing the Leader within You*, in *Logos Library System*

unexpressed assumptions and unclear expectations can lead to frustration on the part of many within the organization. At its worst, this can lead to a serious decline in morale throughout the organization. Ken Blanchard gives a humorous explanation as to why setting good goals is important:

In most organizations when you ask people what they do and then ask their boss, all too often you get two different lists. In fact, in some organizations I've worked in, any relationship between what I thought my job responsibilities were and what my boss thought they were was purely coincidental. And then I would get in trouble for not doing something I didn't even think was my job.¹⁴

The goals of the Urban Missions Training Program's serve to delineate the responsibilities of both the program and its participants

Clear Crafting

Objectives are non-measurable and non-dated. It is understood that they are on-going. In contrast, "Goals must be measurable, or they're only good intentions. . . Goals must be realistic, or again, they are a set up for failure."¹⁵ This quote from Bobb Biehl tersely summarizes the importance of clearly and appropriately crafted goals.

Peter Drucker's seminal work, *The Practice of Management*, was highly determinative in the development of how many goals are written today. However, it was Ken Blanchard, building on Drucker's original teaching, who popularized the now widely used acronym, SMART. Blanchard defines SMART goals as follows:

SMART is an acronym for the most important factors in setting quality goals: *Specific* and measurable. You have to be specific about the area that needs

[CD-Rom] (Oak Harbor, WA, 1997).

¹⁴Ken Blanchard, *The One Minute Manager* (New York: Morrow, 1981), 27.

¹⁵Biehl, *Master-Planning*, 43.

improvement and what good performance looks like. Being specific reinforces the old saying ‘If you can’t measure it, you can’t manage it.’ Therefore, goals have to be specific, observable, and measurable. If somebody says, ‘But my job can’t be measured,’ offer to eliminate it to see if anything will be missed. *Motivating*. Not every job people are asked to do will be super-exciting, but having motivating goals helps. Sometimes all people need to know is why the task is important. People want to know that what they do makes a difference. That’s motivating. *Attainable*. What really motivates people is to have moderately difficult but achievable goals. This has been proven time and again by setting up a version of the old ring toss game. People are asked to throw rings at a stake from any distance they choose. Unmotivated people, it has been found, stand either very close to the stake, where the goal is easily accomplished, or far away, where their chances of success are minimal. High achievers, based on classic research on achievement motivation conducted by David McClelland, find the appropriate distance from the stake through experimentation. If they throw the rings from a certain spot and make most of their tosses, they move back. Why? It’s too easy a goal. If they miss most of their tosses, they move forward. Why? It’s too difficult a task. McClelland found that high achievers like to set moderately difficult but attainable goals—that is, goals that stretch them but are not impossible. That’s what we mean by attainable. *Relevant*. As we stated earlier, we believe in the 80/20 rule. Eighty percent of the performance you want from people comes from the 20 percent of the activities they could get involved in. Therefore, a goal is relevant if it addresses one of the 20-percent activities that make a difference in overall performance. *Trackable* and time-bound. To praise progress or redirect inappropriate behavior, managers must be able to measure performance frequently. This means using a record-keeping system and timeline to track performance. If a goal consists of completing a report by June 1, the chances of receiving an acceptable, even outstanding, report will increase if interim reports are required and progress is praised along the way.¹⁶

Once program goals have been clearly defined, performance standards can then be established that determine how the Urban Mission Training Program is to be implemented and maintained. Clearly written goals lead to 2 final conclusions: a clear delineation of accountability and a clear understanding of acceptable performance. The delineation of accountability means that it is clear what each person is being held responsible to accomplish, both apprentice coach and apprentice. The clarification of the performance standard means the apprentice knows what a good job looks like. This is

¹⁶Ken Blanchard, *Leading at a Higher Level* (Upper Saddle River, NJ: FT

both fair and transparent. It is fair in that the apprentice will be assessed as to whether he or she will be recommended for career appointment at the end of the apprentice program. A clear performance standard means that those apprentices who meet that standard have every reason to anticipate career appointment. It is transparent in that it states what a good job looks like and communicates that an apprentice must attain to that standard in order to seriously entertain the prospect of career appointment.

The Performance Goals

“High and holy purposes must be supported by measurable goals. Purposes can inspire us, but goals have the power to push us forward.”¹⁷ This is the difference between aspiration and actualization. Discussions of mission statements and objectives deal with organizational and programmatic aspirations. Goals lead to organizational and programmatic actualization, actual accomplishment. “Measurable goals keep us on track toward achieving our purpose and give us a means of holding ourselves and others accountable for our ministry.”¹⁸

Less is Best

How many goals are needed in order to provide strategic direction for a project? At this point in the planning process, few temptations prove to be more pervasive than to write innumerable reams of well-intended goals detailing how the

Press, 2010), 135.

¹⁷Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids: Eerdmans, 1990), 286.

¹⁸John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia, CA: MARC, 1994), 49.

program should move forward. The problem is that a multitudinous number of goals seldom leads to greater agility in the program's implementation. Rather, working with a large number of goals quickly becomes organizationally cumbersome. This leads to many notebooks, filled with well-written goals, being placed on a shelf only to gather dust and never to be referred to again. Peter Drucker says, ". . .if you have more than five goals, you have none."¹⁹ Drucker's dictum is not immutable law, but it is wise counsel. Ken Blanchard describes why:

Eighty percent of the performance you want from a person will come from 20 percent of the activities that he or she can focus on. It's the 20 percent for which you want to establish goals. This does not mean that people don't engage in other functions or activities that are not covered by these goals, but those activities are not critical to that person's job performance.²⁰

A few well-written goals, assiduously followed, provide laser-like focus resulting in high-yield performance and actual accomplishment.

What then is the nature of these high-yield goals if their sheer volume is not the priority? Jim Collins in *Built to Last* refers to this type of goal as Big Hairy Audacious Goals, or BHAG for short. Collins describes a BHAG goal as one that ". . . engages people-it reaches out and grabs them in the gut. It is tangible, energizing, highly focused. People 'get it' right away; it takes little or no explanation."²¹ A BHAG goal draws a straight line and sets a straight course for a clearly defined destination. The result clear and compelling and serves as a unifying focal point of effort-often creating is that

¹⁹John Pearson, "Goal Alignment: the Missing Link in Leadership Effectiveness," *Evangelical Missions Quarterly* 47, no. 3 (Fall 2011): 362.

²⁰Ken Blanchard and Gary Ridge, *Helping People Win at Work* (Upper Saddle River, NJ: Polvera Publishing, 2009), Kindle ed., chap. 4

²¹Jim Collins, *Built to Last* (New York: Haper Business, 2004), 94.

people know where to go and can clearly see how to get there. “A true BHAG is immense team spirit.”²² The goals of the Urban Missions Training Program deliberately attempt to reach the high-bar set by Drucker, Blanchard, and Collins: a few key goals based on the major objectives that will lead to the quantifiable accomplishment of the Urban Missions Training Program’s mission, preparing missionaries for urban missions service.

Examples of Proposed Goals

The goals in Table 3 relate to each of the objectives of the Urban Missions Training Program. As the profile document indicates, each of these training areas is further subdivided into attitudes, aptitudes, and actions. Where possible, the Urban Missions Program’s goals attempt to relate to all three areas.

Table 3: Urban Missions Training Program Goals

Objectives:	Goals:
To understand and appreciate the significant associations that exist (or should exist) among the individual, the local church, networks of churches and church planting in the urban context.	Church Relations-Goal 1 (BE) To demonstrate appreciation of the importance of national church planting partners by regular weekly participation in a local congregation, monthly participation in convention activities, and quarterly participation in Great Commission Christian networking activities beginning with the first year of the apprentice term.
	Church Relations-Goal 2 (KNOW) To demonstrate understanding of urban church planting principles through selected readings of key urban missions church planting texts, processing the information with mentor/coach monthly and applying learned principles on a weekly basis throughout the second and third years of the apprentice term.

²²Ibid., 94.

Table 3—Continued. Goals for the Urban Missions Training Program

Objectives:	Goals:
	<p>Church Relations-Goal 3 (DO) To demonstrate understanding of urban church planting principles by planting at least one urban church before the end of the third year of the apprentice term.</p>
<p>To understand the dynamics of human interaction in the urban context.</p>	<p>Urban Anthropology-Goal 1 (BE) To recognize the influence the “home culture” has on perception of the new “host culture” through self reflection and written accounts, quarterly during the first year of the apprentice term.</p>
	<p>Urban Anthropology-Goal 2 (KNOW) To demonstrate understanding of urban anthropological dynamics which results in a written urban world view document for the city in which the apprentice missionary is engaged. This is to be completed before the end of the second year of the apprentice term.</p>
	<p>Urban Anthropology-Goal 3 (DO) To develop a specific church planting strategy, in cooperation with local Baptist partners, for a minimum of three distinct urban population segments and/or people groups found within the city in which the apprentice missionary is engaged. This is to be completed prior to the end of the third year of the apprentice term.</p>
<p>To exhibit healthy, holistic human relationships in the urban context.</p>	<p>Interpersonal Relationships-Goal 1 (BE) To develop interdependence (identity) with the team of potential ministry partners (missionary or national) in the urban context by means of regular participation in team meetings and/or training events as scheduled by the team throughout the three year apprentice term.</p>
	<p>Interpersonal Relationships-Goal 2 (KNOW) To demonstrate understanding of primary/secondary relationships through selected readings and discussions with mentor/coach and designated national partners quarterly throughout the second year of the apprentice term.</p>
	<p>Interpersonal Relationships-Goal 3 (DO) To strive to respond biblically to urban relational stressors (as identified by the apprentice) through personal accountability with mentor/coach, family members and/or national friends throughout the apprentice term.</p>

Table 3—Continued. Goals for the Urban Missions Training Program

Objectives:	Goals:
To appreciate the dynamics and subtleties of intercultural communication/adaptation in the urban context.	Intercultural Communication-Goal 1 (BE) To demonstrate appreciation for the positive aspects of urban culture through monthly participation in cultural/social events held throughout the metropolitan area during the second year of the apprentice term.
	Intercultural Communication-Goal 2 (KNOW) To identify personal coping skills for managing culture stress accentuated by urban realities through personal self assessment and discussions with mentor/coach throughout the duration of the apprentice term.
	Intercultural Communication-Goal 3 (DO) To develop a written assessment of existing bridges and barriers which impede or facilitate intercultural communication for a minimum of three distinct urban population segments and/or people groups found within the city where the apprentice missionary is engaged, before the end of the second year of the apprentice term. (Refer to urban anthropology goals.)
To demonstrate a high level of linguistic competency in order to effectively minister in the urban context.	Linguistic Knowledge-Goal 1 (KNOW) To effectively communicate conversationally with nationals using idiomatic and colloquial expressions throughout the apprentice term. Periodic evaluations will be through informal mentor observation as well as formal language competency exams.
	Linguistic Knowledge-Goal 2 (DO) To broaden vocabulary and understanding of host culture through weekly reading literature from the host culture about the host culture during the second and third years of the apprentice term.
To develop a personal biblical theology of missions in the urban context.	Biblical Theological Understanding-Goal 1 (KNOW) To articulate, in a written format, a personal comprehensive understanding of biblical and systematic theology in the urban context by the end of the first year of the apprentice term.
	Biblical Theological Understanding-Goal 2 (DO) To develop a series of sermons explaining the biblical theology of evil and suffering in the urban context by the end of the second year of the apprentice term.

Table 3—Continued. Goals for the Urban Missions Training Program

Objectives:	Goals:
To develop skills which will enable one to lead and empower others to lead in the urban context.	Leadership Skills-Goal 1 (BE) To demonstrate a willingness to accept appropriate accountability from mentor/coach via monthly meetings throughout the apprentice term.
	Leadership Skills-Goal 2 (KNOW) To demonstrate understanding of team dynamics and responsibilities within a variety of team scenarios via participation in multiple teaming experiences with missionaries and nationals throughout the second and third years of the apprentice term.
	Leadership Skills-Goal 3 (DO) To lead in a variety of team scenarios based upon a written strategy document (complete with objectives, goals and action plans) and to train others to repeat the same process by the end of the third year of the apprentice term.
To be actively engaged in evangelism and discipleship practices which are culturally relevant in the urban context.	Evangelism and Discipleship-Goal 1 (BE) To engage in daily life-style evangelism as God provides opportunities and monthly journal at least one experience throughout the apprentice term.
	Evangelism and Discipleship-Goal 2 (KNOW) To study, in the heart language, and discuss with mentor/coach best practices of urban evangelism and discipleship
	Evangelism and Discipleship-Goal 3 (DO) To communicate effectively in the host language the biblical message of evangelism/discipleship via personal witnessing encounters with mentor/coach monthly throughout second and third years of the apprentice term.
To develop healthy practices in order to maintain emotional well being in the urban context.	Emotional Health-Goal 1 (BE) To demonstrate, via relationships with others an appropriate self image, characterized by love for others, not fear of them throughout the apprentice term.
	Emotional Health-Goal 2 (KNOW) To prepare to successfully manage fear, frustration and failure appropriately by compiling a personal resource library that deals with these topics, throughout the apprentice term.

Table 3—Continued. Goals for the Urban Missions Training Program

Objectives:	Goals:
	Emotional Health-Goal 3 (DO) To actively pursue godly community by weekly connecting with local believers for emotional support and personal friendship throughout the apprentice term.
To nurture and maintain personal spiritual growth in the urban context.	Spiritual Life-Goal 1 (BE) To model moral integrity through personal holiness and positive interactions with sending agency, fellow missionaries and national colleagues. To be continually observed and annually evaluated by mentor/coach.
	Spiritual Life-Goal 2 (DO) To daily practice spiritual disciplines of prayer and Bible study and share insights gained with mentor/coach monthly, throughout the apprentice term
To model a biblical world view through kingdom centered Christian ethics in daily life in the urban context.	Christian Ethics-Goal 1 (KNOW) To demonstrate knowledge and application of Christian ethics in the urban reality based upon study of scripture and selected readings and monthly conversations with mentor/coach throughout the apprentice term.
	Christian Ethics-Goal 2 (DO) To analyze key ethical issues in the urban context and develop sermon series/teaching talks to address these issues during the second year of the apprentice term.
To survive and thrive in the urban context.	Practical Skills-Goal 1 (KNOW) To acquire practical skills related to urban issues such as navigation, transit and bureaucracy primarily in the first two years of the apprentice term.
	Practical Skills-Goal 2 (DO) To complete two levels of urban survival skills orientation, during the first two years of the apprentice term.

Contextualized Learning Activities

The Urban Missions Training Program is intentionally designed to be used by an individual mentor in any given urban area throughout Brazil. Although the program’s goals are clearly defined, the actual steps by which they are implemented must be determined at the field level by the individual mentor in his or her urban context. This

means that the mentor is responsible for the development of learning activities that will lead to the accomplishment of the program's specific goals. To do this requires an understanding of the process by which action plans are developed and by which learning activities can be developed and implemented. This section concludes with several examples of how learning activities could be developed to implement some of the goals listed in Table 3.

The Process of Moving Forward

“Planning is the stuff that converts goals into action and dreams into reality.”²⁴

Goals are faith statements concerning the future. When taken in their totality goals compose a comprehensive strategy. At its core, a comprehensive strategy is a plan of detailed action. A strategy's action plans are the sub-goals that project the optimum steps by which a given goal within the overall strategy can be accomplished. John Cheyne succinctly describes the process by which action plans are developed in the following manner:

The action plan is a listing of specific short-term steps toward the attainment of a goal. Three criteria guide in the formulation and evaluation of action plans. Action plans must include specific statements as to who, what, when, how, and how much. The plans should set forth an actor and the completion date necessary for each action plan. Actions are arranged in a logical time and sequence progression for the attainment of the goal. Actions should also be clear and understandable.²⁵

At the most basic practitioner level, developing action plans is a process that starts with a

²⁴Edward R. Dayton and Ted W. Engstrom, *Strategy for Leadership* (old Tappan, NJ: Revell, 1979), 77.

²⁵John Cheyne, “Strategies for Humanitarian Ministries,” in *Missiology*, ed. Ebbie Smith, John Mark Terry, and Justice Anderson (Nashville: B&H, 1998), 524.

goal, which is a declaration of the future. It then looks to the present situation and asks questions like: Based upon where we are now, what is keeping us from arriving where we want to be? What could help us arrive where we want to be? “Movement toward the goal will occur when the helping forces are increased or the hindering forces are reduced.”²⁶ What is the right first step that needs to be done in order to move toward the goal to be to accomplished? What is the second step? What is the third step? Upon determining the sequential steps to be accomplished, these steps are then dated and an individual is assigned to see that they are accomplished. This general process of action plan development can serve as a guide by which specific learning activities can be developed to fulfill the Urban Missions Training Program’s goals.

Learning Activities

“All the planning you have done to this point has prepared you to select your methods and design the teaching-learning activities for your instructional plan.”²⁷ The development of learning activities, or experiences, is the final step by which the training program is implemented, hopefully resulting in the kind of person the program expects the student to become. What do we mean by the terms learning activities or learning experiences? “The term learning experiences refers to a variety of interactions between the trainees and the external conditions in the environment to which the trainees can respond.”²⁸ Of particular note in Hoke’s definition is the phrase “variety of learning

²⁶Dayton and Fraser, *Planning Strategies for World Evangelization*, 296.

²⁷Stephen Hoke, “Designing Learning Experiences,” in *Establishing Ministry Training*, ed. Robert W. Ferris (Pasadena: William Carey Library, 1995), 86

²⁸*Ibid.*, 86

activities.” The learning experiences being considered in this section are not those primarily involving the communication of knowledge from the mentor to the mentee; they are not primary classroom lectures. Rather, there is a clear focus on learning by doing. The apprentice is encouraged to learn by integrating what is already known, with what he or she is learning within the context of actual urban ministry. An important reason for this is that the students in the Urban Missions Training Program are adult learners.

Adult learners bring their own experiences to the program as well as their own preferred learning styles. Most apprentices are appointed by the IMB in their early thirties. The reasons for this are numerous, but the result is that the newly appointed apprentices bring insight to the training program that they have gleaned from past schooling, work and cultural upbringing. David Harley makes the following observations about adult learning in general: “Adults do not wish to be passive receptors of information. They want to be actively involved in the learning process, and the more actively they are involved, the more effectively they will learn.”²⁹ The apprentice’s active participation in the program’s learning experiences is the key to learning and success in fulfilling the program’s goals. What types of activities most effectively create successful learning experiences? Stephen Hoke recommends activities like the following: “Adult, non-formal, professional training should emphasize principled instruction and reflection, modeling and reflection, case studies and reflection, field trips and reflection, simulated ministry experiences and reflection, immersion experiences and reflection, journaling and

²⁹ David Harley, *Preparing to Serve: Training for Cross-Cultural Mission* (Pasadena: William Carey Library, 1995), 94.

dialogue reflection, etc.”³⁰

Based upon the above, learning activities can be developed using a simple chart. The process is as follows: identify the goal to be accomplished. Identify the apprentice’s present needs with respect to the goal. Identify possible learning resources. This requires that the mentor have an extensive understanding of what is available within his or her respective urban area. Identify the individuals that can help in accomplishing given learning activities, be aware of events within the urban area that could support a given learning activity (religious or secular), be familiar with the places (historic cultural, and religious.) and resources within local churches and/or denominational agencies. Hoke appropriately notes, “Trainers who know what is locally available can provide a richer mix of training experiences.”³¹ Finally, determine the type of learning activity to be used in the plan.

Tables 4, 5 and 6 show some examples of learning activities drawn from selected goals in Table 3. Chapter 5 has given an overview of the Urban Missions Training Program. This program has the capacity to help in preparing missionary candidates by equipping them for the challenges of urban missions. The key to the program’s success lies in choosing mentor coaches and training them to successfully implement the program. Chapter 6 addresses how this can be done.

³⁰Hoke, “Designing Learning Experiences,” 100.

³¹Ibid., 93.

Table 4: Sample learning activities for church relations goal

Goal: Church Relations-Goal 1 (BE)	Need for the apprentice to:	Potential Resources:
<p>To demonstrate appreciation of the importance of national church planting partners by regular weekly participation in a local congregation, monthly participation in convention activities, and quarterly participation in Great Commission Christian networking activities beginning with the first year of the apprentice term.</p>	<p>Become a member of a local church</p> <p>Know location of convention/Baptist partner offices</p> <p>Become familiar with existing Baptist denominational structure and the people who fill those roles.</p>	<p>Local church pastors and convention staff</p> <p>Church planting churches</p> <p>Mentor and/or other missionary colleagues</p> <p>City maps/internet</p>
<p>LEARNING ACTIVITY #1: Prioritize ongoing weekly attendance (for the entire family) at a local church. Seek to be involved as a member of the church, in a variety of existing ministries of this local church in order to learn by example (positive or negative).</p> <p>PERSON(S) RESPONSIBLE: Apprentice and family members</p> <p>DATE: Membership established within the first 3 months. On-going weekly participation throughout the first year.</p>		
<p>LEARNING ACTIVITY #2: Participate, as a learner, in pastors prayer meetings and/or associational level administrative and training meetings at least once per month. Include a brief summary of this encounter in your monthly report to your mentor/coach.</p> <p>PERSON(S) RESPONSIBLE: Urban Apprentice Missionary</p> <p>DATE: Monthly report due to mentor coach by the 15th of each month, throughout the second and third years of the apprentice term.</p>		
<p>LEARNING ACTIVITY #3: Choose from of the following Great Commission Christian activities in the city: a) cell church network b) purpose driven church network c) social ministries/human needs projects, and participate, as a learner, at least once per quarter. Include a brief summary of this encounter in your monthly report to your mentor/coach as applicable, throughout the second and third years of the apprentice term.</p> <p>PERSON RESPONSIBLE: Urban Apprentice Missionary</p> <p>DATE: Monthly report due to mentor coach by the 15th of each month.</p>		

Table 5: Sample learning activities for urban anthropology goal 2

Goal: Urban Anthropology-Goal 2 (KNOW)	Need for the apprentice to:	Potential Resources:
<p>To demonstrate understanding of urban anthropological dynamics which results in a written urban world view document for the city in which the apprentice missionary is engaged. This is to be completed before the end of the second year of the apprentice term.</p>	<p>Conduct world view interviews</p> <p>Clearly identify locations where target group can be encountered</p> <p>Synthesize information into a comprehensive and useful world view document</p>	<p>Documents: “World View Interview Guide” and “Writing your World View” Provided to you by your mentor/coach</p> <p>Census information from the Instituto Brasileiro de Geografia e Estatística (IBGE)</p> <p>City maps/internet Access Social and statistical data from the city of Curitiba available from Urbanização de Curitiba (URBS) <i>(substitute your particular city)</i></p> <p>Local pastors, city government officials, and local residents of all classes</p>
<p>LEARNING ACTIVITY #1: Read the world view documents provided to you by your mentor/coach, as well as supplemental readings on world view studies as directed by your mentor/coach. Discuss your findings and process any questions with your mentor/coach. PERSON(S) RESPONSIBLE: Urban Missionary Apprentice and Mentor/Coach DATE: Readings completed by 3rd month, second year of apprentice term.</p>		
<p>LEARNING ACTIVITY #2: Conduct 25 world view interviews (using the form provided to you by mentor/coach) among a cross section of urban residents, and collate the data to develop the world view document. PERSON(S) RESPONSIBLE Urban Missionary Apprentice DATE: Research finalized by end of 7th month, second year of apprentice term.</p>		
<p>LEARNING ACTIVITY #3: Write a comprehensive, ten page, urban world view document for the city of Curitiba <i>(substitute your city)</i>. PERSON(S) RESPONSIBLE: Urban Missionary Apprentice DATE: Written copy due to mentor/coach by end of 10th month, second year of apprentice term.</p>		

Table 6: Sample learning activities for practical skills goal

Goal: Practical Skills Goal-3 (DO)	Need for the apprentice to:	Potential Resources
<p>To complete two levels of urban survival skills orientation, during the first two years of the apprentice term.</p>	<p>Develop a comprehensive understanding of basic skills related to urban living upon initial arrival in Brazil (first year).</p> <p>Develop a comprehensive understanding of basic skills related to urban living specific to field of service (following first year language acquisition).</p>	<p>Fellow missionary colleagues, mentor/coach</p> <p>Neighbors, friends, church members, city officials</p> <p>City maps, internet resources, GPS</p>
<p>LEARNING ACTIVITY #1: Attend a one day intensive urban survival workshop specific for Campinas, SP (<i>substitute your city</i>) where you will be involved in first year language/cultural acquisition. Among topics covered will be documentation, banking, paying bills, medical facilities, transit, language expectations, health and safety, etc. PERSON(S) RESPONSIBLE: Urban Missionary Apprentice and family, Mentor/Coach DATE: Within first month of arrival in Brazil.</p>		
<p>LEARNING ACTIVITY #2: Attend a one day “welcome to your new field adaptation workshop” in Curitiba (<i>substitute your city</i>) where a review of topics of documentation, banking, paying bills, medical facilities, transit, language expectations, health and safety, etc., will be given specifically in regards to the city of residence. Emphasis will be placed on applying previous knowledge to new field of service. In preparation for this meeting, missionary apprentice should come prepared with his/her particular list of questions. PERSON(S) RESPONSIBLE: Urban Missionary Apprentice and spouse (children optional) Mentor/Coach DATE: Within the first two weeks of arrival in new field of service.</p>		
<p>LEARNING ACTIVITY #3: Participate in a one day “urban practicum” with your mentor/coach in which you will practice using public transportation systems, visiting key locations (governmental agencies, health facilities, etc.) in your city. PERSON(S) RESPONSIBLE: Urban Missionary Apprentice and spouse (older children encouraged to participate), Mentor/Coach DATE: Within the first month of arrival in the new field of service.</p>		
<p>LEARNING ACTIVITY #4: Develop a personal list (for your family) of emergency contact information and local service providers (doctors, dentists, repairmen, utilities providers, neighbors’ contact info, etc.) and post in a central area (near a phone) in your home. PERSON(S) RESPONSIBLE: Urban Missionary Apprentice and family DATE: Within the second month of arrival in the new field of service to be added to throughout the term.</p>		

CHAPTER 6

THE MENTOR COACH

“No leader is so advanced or experienced that he can afford to be without a mentor”.¹ If John Maxwell’s words ring true when speaking of established leaders needing ongoing interaction with an experienced mentor, how much more can newly appointed apprentices stand to benefit from an experienced mentor? Skilled, God-called mentor coaches are the key to the Urban Missions Program’s successful implementation. This chapter examines in closer detail the role of the mentor coach and the process by which these mentor coaches are trained.

Defining the Role of the Mentor Coach

A mentor is a trusted counselor or guide. “A mentor is an individual, usually older, always more experienced, who helps and guides another individual’s development.”² Mentoring is an intentional relationship in which the mentor invests time, effort, and energy into the mentee in order that the mentee is empowered to reach his or her highest levels of accomplishment. Wayne Heart describes a mentor as having seven jobs:

¹John Maxwell, *The 21 Indispensable Qualities of a Leader* in Logos Library System [CD Rom] (Oak Harbor, WA, 1997).

²F. John Reh, “Mentors And Mentoring: What Is A Mentor?” *About.com.management* [on-line]; accessed 20 October 2011 available from <http://management.about.com/cs/people/a/mentoring.htm>; Internet.

Developing and managing the mentoring relationship. Initially, this involves assessing your own readiness and interest, selecting someone to mentor and getting to know each other. Building trust, setting goals and keeping the mentoring relationship on track are ongoing needs.

Sponsoring. Opening doors and advocating for your mentee allows him or her to develop new skills and gain meaningful visibility. Creating and seeking new opportunities for your mentee and connecting him or her with people in your network are effective ways of sponsoring.

Guiding and counseling. You may serve as a confidant, sounding-board and personal advisor to your mentee, especially as the relationship grows deeper over time. You may help your mentee explore and understand emotional reactions or personal conflict or explore ways to deal with problems. As counsel, you are also in a position to warn your mentee about behavior that is a poor fit with organizational culture or that is leading him or her into troubled territory.

Protecting. Keeping an eye out for potential threats to your mentee allows him or her to quell them or adjust before they become significant problems. For example, you might hear rumors and be able to deftly correct misperceptions and misinformation. Protecting may also involve cutting red tape or helping your mentee avoid assignments that aren't a good fit.

Teaching. Many mentors enjoy the teaching aspects of mentoring: transferring knowledge, sharing their experiences and recommending assignments.

Modeling. Just by observing you, mentees 'pick up' many things: ethics, values and standards; style, beliefs and attitudes; methods and procedures. Mentees are likely to follow your lead, adapt your approach to their own style, and gain confidence through their affiliation with you. As a mentor, you need to be keenly aware of your own behavior and what it is saying about you.

Motivating and inspiring. Mentors support, validate and encourage their mentees. When you help your mentees link their own goals, values and emotions to the larger organizational agenda, they become more engaged in their work and in their own development.³

Implicit in the minds of many is that all of the above is to be done within a relational context between mentor and mentee that is warm, spontaneous and intimate. Often it is assumed that the initial mentor-mentee relationship begins with a mentor specifically choosing a mentee or vice-versa. In popular thinking, it is assumed that a prior warm,

³Wayne Hart, "The 7 Jobs of a Mentor," *HR Magazine* [on-line]; accessed 20 October 2011; available from http://www.hrmagazine.com.hk/index.php?option=com_content&view=article&id=547%3Athe-7-jobs-of-a-mentor&catid=30%3Aleadership-management&Itemid=41&lang=en; Internet.

intrinsically relational chemistry exists between mentor and mentee, resulting in a mentoring relationship that flows naturally, effortlessly, and effectively. No doubt, this is the ideal. Unfortunately, this ideal runs afoul of the actual field-reality in which the Urban Mission Training Program is tasked to function.

Initially, IMB Brazil leadership invited experienced field missionaries to consider volunteering as mentor coaches for apprentices previously unknown to them. In practice, this meant that two strangers were put into an intimate, working relationship for several years. It was hoped that the mentee would benefit from the relationship and that the mentor would not regret having assumed the commitment to mentor the apprentice. Some mentees complained that they did not actually receive mentoring, based upon the common understanding of mentoring as a warm, spontaneous, intimate relationship between two persons. Their complaints were not without merit.

Within the present structure of the International Mission Board's mentoring program, there is no way to guarantee that a relationship between a mentor and a mentee/apprentice will attain the ideal of becoming a warm, spontaneous, and intimate relationship between mentor and mentee. Sometimes, this occurs; indeed, it is hoped that it will occur. However, in other instances, the relational chemistry simply does not exist between mentor and mentee. In some instances, no matter how long the two are together, it never will exist. Yet, this does not mean that the Urban Missions Training Program's objectives cannot be attained or that they will be unduly curtailed due to a lack of relational synergy between mentor and mentee. What is needed is to more precisely refine the mentor's job assignment by combining the role of mentor with that of coach. It is hoped that at the program's conclusion the mentor will truly become "mentor" in the

eyes of the mentee. However, by virtue of his appointed position in the training program he or she is still the apprentice's trainer, whether the personal relational dynamics between mentor and mentee are warm and mutually affirming, or not. The mentor's role is, in fact, that of a mentor coach.

Coaching is defined as “a process that enables learning and development to occur and thus performance to improve. To be successful as a coach requires knowledge and understanding of process as well as a variety of styles, and techniques that are appropriate to the contexts in which the coaching takes place.”⁴ The mentor coach fulfills both functions of mentor and coach. The two functions share both commonalities and differences. In both mentoring and coaching, relationship is a key dynamic. Coaching has large doses of mentoring, with its heavy investment in relationship building. Yet, in coaching, there are real expectations placed upon the mentee, and there is task accountability for which the mentee is responsible to the mentor coach. “Coach carries with it more of the idea of showing someone how to do something, giving advice, spurring on to higher pursuits or helping someone understand how to navigate the real world.”⁵

Coaching primarily focuses on job performance and the development of skills related to good job performance. It tends to be a short-term leadership style that can be modified upon the mentee's showing mastery of and skill in a particular job related area.

⁴“Coach and Mentor Definitions, *The Coaching and Mentoring Network* [online]; accessed 20 October 2011; available from <http://www.coachingnetwork.org.uk/resourcecentre/whatarecoachingandmentoring.htm>; Internet.

⁵John DeValve, “Mentoring New Missionaries: A Neglected Ministry,” *Evangelical Missions Quarterly*, 44:1 (January 2008) [journal on-line]; accessed 11

The coach works with the apprentice in developing ministry plans related to apprentice program goals and then works with him as a consultant in the application of those plans.

On the other hand, mentoring focuses heavily on relationship development with a much smaller emphasis on job performance. Mentoring has a long-term focus. It is a long-term relationship that seeks to develop the mentee's character by means of personally connecting with the apprentice and ministering spiritually to the apprentice. In the Urban Missions Training Program's first and second years, the mentor coach emphasizes coaching as a primary leadership style, which has the mentor coach giving the apprentice large doses of direct orientation. Upon developing and demonstrating skills competency, the third year naturally has a stronger mentoring emphasis.

Qualifications of a Mentor Coach

J. D. Payne speaks to the importance of providing gifted and skilled mentors for seminary students preparing for church planting ministry: "A second way to involve practitioners in equipping church planters is by providing mentors for students. Connect students with those practitioners who can coach them as they move out into the field to begin their ministries."⁶ No doubt, it is good to connect church planting apprentices with church planting practitioners who can coach them as they adjust to field reality. Until recently, there was no lack of newly appointed missionary apprentices desiring to benefit

October 2011; available from <http://www.emisdirect.com/emq/issue-302/2109>; Internet.

⁶J. D. Payne, "P.L.A.N.T.S.: Equipping Seminary and College Students for Church Planting," *Lausanne World Pulse* [on-line]; accessed 24 October 2011; available from <http://www.lausanneworldpulse.com/themedarticles.php/783/07-2007?pg=all>; Internet.

from the mentor coach relationship. Rather, there was a lack of sufficient numbers of veteran missionaries willing to assume the responsibilities of being a mentor coach. Keith Webb speaks to the actual challenges faced by missionary agencies trying to establish and implement missionary apprentice programs:

Many mission organizations attempt to provide on-going holistic care, supervision, and development through mentoring, supervising, coaching, or member care. Each organization means something different by each of these terms, but essentially the organization seeks to provide emotional, spiritual, and strategic support for their workers. The problem is, for most organizations it is not working. Mission agencies point to a lack of experts, time and money constraints, geographical distance, or simply a lack of follow-through for why this is the case.

- Lack of experts. By far, leaders lament that there are not enough experts to mentor all their field workers.
- Lack of time. Those who do have expertise in field work are usually the ones with the busiest schedules and the most fruitful ministries. Many are reluctant to give time to newer workers instead of the local co-workers or converts with whom they already partner.
- Lack of money. Few mission organizations have the finances to visit staff more than once a year. Even counting an additional visit at a conference twice a year is simply not enough for effective on-going development.
- Geographical distance. Many mission workers live in remote locations. Agency leaders are stretched by time and money constraints in getting out to where their field workers live.
- Lack of follow-through. A number of organizations have field mentoring or member care plans that include regular monthly meetings. In reality, these plans often break down because of one of the above factors.⁷

Most of the reasons Webb cited for program failure are linked to the quality, quantity, and support of the people tasked to implement the training program, the mentor coaches. The role of a mentor coach is too important to accept just any well-intentioned volunteer willing to assume the position. At the same time, expectations for the mentor coach role can be so elevated that few ordinary missionaries have the courage to volunteer for a

⁷Keith E. Webb, "Coaching for On-field Development," *Evangelical Missions Quarterly*, 44:3 (July 2008) [journal on-line]; accessed 27 October 2011; available from <http://www.emqonline.com>; Internet.

ministry position for which sainthood appears to be a necessary prerequisite.

The following is a list of basic expectations some missionary agencies have for their prospective mentor coaches. A mentor coach is expected to demonstrate exemplary conduct and noteworthy accomplishment in the following areas: spiritual maturity and Christian growth, effective missionary service, academic qualifications in missiology, interdisciplinary knowledge of numerous academic disciplines, commendable family life, intimate involvement in local church life, successful results in evangelism and discipleship, and exemplary moral integrity and personal accountability.⁸ It is not certain as to whether these missionary sending agencies actually find mentor coaches that fulfill the ideals enumerated in the previous list. Yet what is certain is that being a mentor coach brings with it a high level of expectation. Effective mentor coaching requires a certain skills set. Keith E. Webb states the following:

Coaching requires a special set of skills. Below are some of the top coaching skills I have identified:

- Listening: taming the tongue
- Inquiry: provoking reflection
- Feedback: speaking the truth in love
- Expanding: facilitating discovery
- Focusing: designing actions
- Following-up: supporting progress⁹

At the very least, the expectations mentioned above give a prospective mentor coach reason to pause and give consideration before nonchalantly assuming the mentor coach position.

⁸Robert W. Ferris, "Appendix D: Profile of Asian Missionary Trainers," in *Establishing Ministry Training*, ed. Robert W. Ferris (Pasadena: William Carey Library, 1995), 161-66.

⁹Webb, "Coaching for On-field Development."

What can the prospective mentor coach actually anticipate when working with newly-arrived missionary apprentices? The author received the following feedback from a colleague who has tried to implement the apprentice program in Brazil over the past several years:

Some tips for working successfully with Mentorees: Always be polite, kind, attentive. Be steady and even. Never act ruffled or frustrated. Don't expect maturity. Take nothing personally. Have a thick skin. Realize the mentoring ministry is not a fix it ministry. Remember your goal is not to change them, but to help them function well. Resist the temptation to be a fixer. Become really good at accepting people the way they are! Always affirm them, before, during, and after. Applaud their honesty or courage. Laugh with them about their sense of humor. Bless their wisdom. Become adept at getting information in an indirect way – Hear their story, let them talk, hear them explain their views or feelings. Ask for their clarification on something you didn't understand. Help them express their thoughts when they are stalled. 'If I had been you, I would have been thinking. . .' Always be trying to discover the 'why' of their behavior. Learn to give information in an indirect way. On something non-personal, you may be able to be direct with them. (for example, pointing out a word they left out while reciting their memory verse.) But the more personal the issue is, the more non-intrusive you will need to be. If they don't want advice, there's no use giving it. Soft ways of giving advice: Share a story or experience that comes to mind. Talk about 'how people are in Brazil' (but don't tell them how they need to be!) Pass along an article for them to read, and then ask 'How does that author's view compare with your understanding?' Generational trends to keep in mind: Young workers often want everything in an orderly fashion – ABC. They want to maintain a sense of control. They value honesty, vulnerability, authenticity. They are attracted to messy portrayals of real life. They can be extremely private and may not like a stranger digging around in their lives.¹⁰

The mentor coach is expected to empower the mentee to reach his or her full potential.

Further, the mentor coach inspires the mentee by modeling missionary ministry.

Yet, these elevated expectations leave many prospective mentor coaches intimidated by the prospect of assuming the role. Perhaps, it is for this reason few experienced missionaries have readily accepted the invitation to become mentor coaches.

¹⁰Lane Williams, "Tips for Working Successfully with Mentorees," Correspondence with author, July, 2008.

Due to a shortage of mentor coaches a small number of mentor coaches have assumed the mentoring/apprenticeship responsibilities for several apprentice units simultaneously.

Although the previously mentioned apprentice coach qualities represent high standards, the volunteer mentor coach does not have to perform perfectly in every ministerial area in order to be effective. John DeValve describes four essential qualities of the missionary mentor coach that are well within the reach of any appropriately motivated experienced missionary:

1. A missionary mentor should know the country and the area where the newcomer will live. He or she should have studied another language (preferably the same language the new missionary will study) and mastered it to a relatively high degree of proficiency. He or she should have some knowledge of the work, the mission and the church with which the mission is working. He or she does not have to be an expert in all these matters but should have a broad-based knowledge of the field and the mission.
2. A missionary mentor needs to commit time to the new missionary. To a busy missionary, spending time on the rudiments of a language or shopping in the market with someone many seem like a waste of time and effort. But it pays off when the new missionary gets through the stages of adjustment with a healthy attitude and positive self-esteem and is able to handle the difficult aspects of life in the new setting.
3. A missionary mentor needs to listen. He or she will listen when the new missionary cries about his or her first visit to the market. The mentor will remember what it was like when he or she went through the same thing. The mentor will not criticize what the person says or how he or she says it, except to help him or her put it in perspective. The mentor will try to help the newcomer learn and improve through the experience.
4. A missionary mentor should live in close proximity to the newcomer. In most circumstances, anything more than one hour away is too far. One hour away may even be too far in some situations. The mentor needs to be there to help the newcomer handle the inevitable crises that arise and to be able to help clean up the spills and accidents. He or she also needs to be around to point the new missionary in the right direction, help explain the new culture and ways of the country and coach the newcomer around the complexities of the new language.¹¹

Missionaries seriously committed to the mentor coaching task can be greatly used of God

¹¹DeValve, "Mentoring New Missionaries."

in mentoring new missionary apprentices. The most important expectation is that the mentor coach invests time and energy in the life and ministry of the missionary apprentice. If this occurs, the Urban Missions Training Program has every reason to anticipate satisfactory results.

Accomplishing the Task

The mentor coach's primary task is not to duplicate the roles and responsibilities of an apprentice's professors in Bible college or seminary. The mentor coach need not spend long hours in preparing formal lectures. Rather, the Urban Mission Program's mentor coach helps the apprentice to learn skills needed for effective urban ministry. Effective learning is best done by means that reflect the apprentice's preferred learning style. IMB apprentices are adult learners, and adult learners learn most effectively by ministerial praxis followed by reflection on that praxis. Keith E. Webb notes the following,

'What is coaching?' For me coaching is about learning, not teaching. Here's why I say that: Coaching is an ongoing conversation that empowers a person or team to fully live out God's calling—in their life and profession. The goal of coaching is to develop a person or team to more effectively reflect, correct, and generate new learning. It's learning new ways to learn, listening to the heart and the Holy Spirit, and taking action to reshape their lives around that learning. Maybe you can relate to Winston Churchill when he said, 'I am always ready to learn although I do not always like being taught.' Coaching is an advanced form of adult learning. Adults learn better through dialogue and discovery rather than someone teaching them. Advice-giving is kept to a minimum so that the coachee can discover Holy Spirit-inspired solutions.¹²

The mentoring component of the coaching task is accomplished principally by means of

¹²Keith E. Webb, "Learning, Not Teaching," *Creative Results Management* [on-line]; accessed 27 October 2011; available from <http://www.creativeresultsmanagement.com/newsletter/learning-not-teaching-keith-webb.htm>; Internet.

active listening:

Active listening is to sum up what the other person says at major intervals. As the speaker finishes one subject, paraphrase his or her main points or ideas before going on to the next one, and verify that you have gotten the right message. Doing that reassures the person and helps you stay focused on what he or she is trying to communicate.¹³

Active listening is not merely the sympathetic ear of a friend willing and able to listen to the hurts and frustrations of another, although there are times for this. A person venting emotion is not necessarily ready for the type of conversation that makes for an effective coaching experience. Katarzyna Zwolska says the mentor coach uses active listening when the apprentice is ready for a serious coaching conversation. She says,

Coaches use active listening techniques when people are ready to identify problems and find solutions. Cues that someone is open to coaching include, 'Can you help me think things through?' 'I'd like to bounce some ideas off of you.' 'Could you give me a reality check?' 'I need some help.'¹⁴

When the apprentice asks questions, the effective mentor coach responds to the apprentice's questions with more open-ended questions, questions that lead the apprentice to think and reflect on the ministry experience in which he or she had previously been involved. Examples of such questions might be: What do think about. . ? Tell me about. .? Could you tell me more about. . ?

There are two distinct types of open ended questions: probing questions that provoke thoughtful responses on the part of the apprentice leading to greater

¹³John Maxwell, *Becoming a Person of Influence in Logos Library System* [CD Rom] (Oak Harbor, WA, 1997).

¹⁴Katarzyna Zwolska, "Coaching Others: Use Active Listening Skills, *Creative Results Management* [on-line]; accessed 27 October 2011; available from <http://www.creativeresultsmanagement.com/newsletter/the-answer-is-the-question-keith-webb.htm>; Internet.

understanding and clarification questions that enable the mentor coach to more fully understand the apprentice's thoughts and concerns.¹⁵ The use of effective questions promote dialogue and dialogue leads to greater learning, both on the part of the apprentice and the mentor coach. Webb states this idea in the following way:

Adults learn best through dialogue, and questions promote dialogue. Good questions cause coachees to dig deep in their souls to find answers. Many people are not naturally reflective. Coaches provoke coachees to reflect deeper than they could on their own in order to find answers.¹⁶

God's Spirit speaks to the apprentice as he or she reflects on the questions and dialogue. This results in actual learning occurring which manifests itself in the development of more effective urban missions church planting skills.

If the practice of mentor coaching focuses primarily on asking effective questions related to actual field-based ministry praxis, how does this work itself out in tangible action? Weekly, the missionary apprentice participates in various church planting and culture related activities based upon the Urban Missions Program's previously determined goals. Regularly, the mentor coach and the apprentice meet to dialogue and reflect upon those previous learning experiences. When those meetings occur, Keith Webb recommends the mentor coach use the following step, called the COACH model in order to guide the regular meetings with the missionary apprentice:

Connect: Engage. Build rapport and trust. Question to ask: How are things going?

Outcome: Determine Session Goal. The coach and coachee determine how to best use the coaching session. Question to ask: What result would you like to take away from our meeting today

¹⁵Katarzyna Zwolska, "Coaching Others: Use Active Listening Skills".

¹⁶Keith E. Webb, "Coaching for On-field Development".

Awareness: Reflective Dialogue. Encourage discovery, insights, commitment, and action through a reflective dialogue. Question to ask: What would you like to accomplish?

Course: Action Steps. Put insights into practical steps. Question to ask: What are two or three things you could do this week to move toward your goal?

Highlights: Learning and Action Steps. Ask the coachee to review his or her learning, insights, and what he or she found helpful. Question to ask: What was particularly helpful from what we discussed today?¹⁷

Effective questions that lead to reflection on a regular basis are the mainstay of the mentor coach's work. When repeated throughout the Urban Missions Program's 3 year training cycle, God's Spirit can bring His wisdom to the apprentice's learning experiences and change, form, and direct what will become the urban missionary apprentice's future urban church planting ministry.

A Training Module for Mentor Coaches

The remainder of this chapter presents modular training content originally developed and taught on two separate occasions in Atibaia, São Paulo, Brazil. IMB Brazil leadership requested that this training module be developed in order to introduce the apprentice program's content in Brazil and to train a select group of potential mentor coaches for its implementation. These mentor coach training sessions occurred over a two day period and involved thirty-four International Mission Board missionaries from across Brazil's main geographic regions.

The missionary units invited to the Atibaia training were slated to receive newly appointed IMB missionaries to begin ministries in their respective geographic areas upon the new appointees' completion of first stage language learning. The goal of

¹⁷Ibid.

the Atibaia training was to provide the prospective mentor coaches an overview of the apprentice training program, give orientation as to how an individual mentor coach could implement it, and respond to the numerous questions and concerns expressed by the participants. The remainder of this chapter examines the content from those two training events and probes that material in greater depth.

Purpose and Design of Training

In both training sessions, participants arrived with minimal understanding as to the Urban Missions Training Program's purpose and the importance of mentoring within the IMB's overall organizational priorities. Not surprisingly, many arrived skeptical of the need to participate in yet another IMB training event. For this reason, the initial presentation was one that outlined the training programs' purpose. Peter Drucker states that understanding an organization's purpose and clearly communicating that purpose is essential for success in any undertaking, whether it be a profit or a non-profit organization:

I always ask the same three questions whether I'm dealing with a business or a church or a university. And whether it's American, German, or Japanese makes no difference. The first question is what is your business? What are you trying to accomplish? What makes you distinct? The second question is how do you define results? And that's a very tough question, and much tougher in a non-business than in a business. And the third question is what your core competencies are? And what do they have to do with results?¹⁸

Based upon Drucker's questions, a series of hand-outs were developed and distributed to all participants. The following material was communicated in the first session of both

¹⁸James Nelson, "Guru Interview: Peter Drucker," *Emerald Management First* [on-line]; accessed 1 November 2011; available from <http://www.emeraldinsight.com/drucker/pdf/drucker.pdf>; Internet.

Atibaia training events:

The purpose of the Brazil Cluster Apprentice Program is to intentionally and systematically coach, train, and develop in the lives of new (or transferring) personnel the missionary characteristics and competencies that will encourage, enable, and equip the apprentice missionary to successfully engage a people group or population segment using biblical and field-based strategies resulting in new believers, developing leaders and multiplying churches. The approach used challenges the apprentice missionary in the 3 basic adult learning domains of how they think: ‘knowing’ (head) ‘being’ (heart) ‘doing’ (hands). The ‘knowing’ component deals with the cognitive domain of learning. The ‘being’ component deals with the affective domain of the learning process. And the ‘doing’ component draws from both the cognitive and affective domains and adds the psychomotor domain to the learning process. The Apprentice Phase is the first 3 years of service on the field. During this time there will be a primary emphasis for each year. Year 1 - Language learning and cultural adaptation. Year 2 - Cross cultural church planting and cultural adaptation. Year 3 - Research and strategy development which leads toward the development of reproducible churches. In most cases the first year will consist of Portuguese language training in the *Centro de Integração Cultural* (CIC). While in language training the Director of the CIC and his wife will serve as coaches for the apprentices. Those missionary apprentices coming in response to a people group or population segment specific personnel request will spend a portion of the third year researching their target group.¹⁹

This material attempted to answer 2 of Drucker’s 3 key questions for the attendants: the training program’s purpose and intended results. However, Drucker’s third question was answered by means of a historical narrative crafted for an audience of Southern Baptist missionaries.

Drucker’s third question makes mention of core competencies and their relationship to the program’s desired final outcomes. The historical narrative used at this point in the training serves to illustrate several key Urban Missions Training Program core competencies: competent and committed mentors investing time and energy in order to raise-up a new generation of missionary servants:

¹⁹Wendal Mark Johnson, “Apprentice Coach Training Handout,” (Curitiba: International Mission Board, 2008), 1.

What is the purpose of the apprentice program? What do we want to see accomplished? Perhaps, one story illustrates that which we want to see accomplished through the apprentice program. In a deep and real sense, each one of us who have been deeply and positively affected by the conservative resurgence of the 1980s is a spiritual descendant of the man whose name is synonymous with the doctrine of Biblical inerrancy: Charles Hodge. Hodge's thinking has deeply influenced American evangelical theology, including Southern Baptist theology. His influence was brought to the SBC by means of his student, James Petigru Boyce. Boyce studied with Hodge at Princeton before initiating his life's work at the institution that would become The Southern Baptist Theological Seminary in Louisville, Kentucky. Boyce was from one of the richest families in the Pre-Civil War South. However, Hodge was from a family of humble means. His father had died when he was young. His family lost their remaining wealth in a depression. It was into this fatherless, penniless situation that Archibald Alexander entered. He was Hodge's pastor and became for him a mentor, and almost a father. Alexander invested deeply, consistently, and intensely into Charles Hodge's life. As a result, the lives of each were joined to that of the other. At the end of Alexander's life, Hodge was summoned to his death-bed. Alexander shared with Hodge that there was now nothing more that he could do for the seminary or his family. He affirmed that his Christian faith was to him a comfort at his life's end. The last words he spoke to Hodge were these, 'I want you to know that it has been my greatest privilege to have brought you forward'. This is what we want to accomplish: bring Southern Baptist IMB missionaries, men and women, forward in seven areas. Bring them forward: in their relationship with God, in their relationship with their family, in their Christian witness, in their relationships with others, in their relationship as a leader, in their Church Planting calling, in their mobilization responsibilities.²⁰

As Archibald Alexander was the mentor who gave of himself to bring forward Charles Hodge,²¹ Hodge was the mentor who brought forward J. P. Boyce. Southern Baptists look to J. P. Boyce as a founding father of The Southern Baptist Theological Seminary and an early leader of the Southern Baptist Convention. These historical figures model a simple point: by means of mentoring a young Christian leader, an older mentor can potentially leave an indelible, positive impact on the future that will affect many generations to come.

²⁰Ibid., 3.

²¹Archibald A. Alexander, *The Life of Charles Hodge* in *Logos Library System* [CD Rom] (Oak Harbor, WA, 2010).

Coaching a New Generation

Upon explaining the program's purpose and design, the next challenge was to convince veteran IMB colleagues concerning the new program's importance and the need for their participation in it. Experienced missionaries can be particularly skeptical of what they see as a program originating top-down from leadership and not generated by perceived field based need. They have seen changes and initiatives come and go. As a result, many naturally consider any new idea as having a short shelf life. Every new idea is filtered through the venerable missionary dictum: "If you don't like a policy or practice, don't quit. Just wait. It will soon change again." Knowing that this innate skepticism existed in the minds of many of my colleagues, I chose to meet it frontally and present four key concepts that helped explain why the program was important and why each training participant should consider involvement in it:

Why is the apprentice program important? It is not because it is a new bureaucratic requirement to be fulfilled by new missionary appointees. Nor is it important because it is a new hoop through which all newly appointed missionaries must now be required to jump. No, four key words define why it is important: grow, know, stay, and go. Let me explain each word in greater detail.

GROW-We want people to grow in the seven areas listed above. Missionary apprentices are not appointed as career missionaries. It takes time for them to mature and develop effective skills. You can help them *grow*.

KNOW-There is a generational change in the IMB's missionary task force. We can no longer assume certain facts, traditions, history and doctrinal knowledge is commonly known among newly appointed missionaries. You can help them *know*.

STAY-We want missionaries to stay in missions service. The task of world evangelization is urgent. Every moment is precious, because every soul is precious. Yet, since the beginning of New Directions we have lost many missionaries, many of them in their first terms. Increased missionary field longevity could be a key to a genuine Church Planting Movement in Brazil. You can help them *stay*.

GO-We want missionaries to go to the places and peoples who have the greatest need of the Gospel and the greatest potential for rapid multiplication. As people trained and prepared, new missionaries can go to the peoples and places where they

are most needed. You can help them *go*.²²

This section of the training addressed the common, shared experiences of many veteran missionaries. The word, “grow,” appeals to their sense of compassion. Most experienced missionaries remember what it was like to arrive in a strange country with no understanding of either the language or the local culture. Naturally, they feel compassion for those going through the same experience. The word, “know,” appeals to their awareness that significant changes are underway within Southern Baptist churches that have traditionally financially supported their ministries. The word, “stay,” speaks to the sobering reality of missionary attrition. All missionaries have a vested interest and concern in seeing preventable missionary attrition decreased in order that Great Commission progress can occur most effectively. The word, “go,” affirms the cherished conviction that missionaries have of seeing the Great Commission advance among PGs and Segments still not reached with the gospel message.

Mentor Coach - Apprentice Relationship

Upon establishing the value of the participation of the mentor coaches, attention is then focused on the unique relational dynamics which the apprentice program offers its participants. What makes the relational dynamics between the mentor coach and the apprentice missionary different from the relationships established in formal training already received and natural mentoring relationships that have always existed (to some degree) on the mission field? The following attempts to explain,

The seminary/academy model emphasizes information. This approach emphasizes the acquisition of knowledge given by a qualified professional. Application for

²²Ibid., 4.

practical ministry is considered to be self-evident and left to the responsibility of the individual student. Mentoring focuses on character. A mentoring relationship has a dynamic, organic aspect that cannot be easily programmed or directed. A good mentoring relationship is often times a matter of chemistry between the mentor and the mentoree. The primary focus is the life development of the mentoree. This is a relationship often times characterized by radical openness and intimacy. Apprenticeship has some aspects of knowledge communication. It is not as detailed and exhaustive as formal academic education, but it does have a knowledge component. . . Apprenticeship focuses primarily on the development of skills, the ability to accomplish concrete tasks related to the seven dimensions.²³

Who better to assist in the development of these skills than the veteran missionary serving as the mentor coach? What better context to develop those skills than a missionary apprenticeship relationship?

Since the 1980s, many have complained that seminaries train today's ministerial students for yesterday's ministry challenges. Roger Greenway was vocal in this criticism:

Now we're faced with the dilemma that the world to which Christ sends us to be ambassadors, servants and transformers lies mainly in the cities, and we're outside. . . Christian colleges as much as seminaries need to urbanize. Or else we run the risk of highly educating, superbly training, Kingdom servants for YESTERDAY'S world.²⁴

Since those first critiques were issued in the mid 1980s, many seminaries have responded by attempting to increase the amount of time students spend in supervised ministry. For example, Southeastern Baptist Theological Seminary says the following concerning supervised experience in ministry:

Field Ministry is a vital part of every M.Div. degree offered at SEBTS. This component of each degree is designed to connect the student with a ministry location (i.e., a local church) to allow him or her to gain hands-on experience under the supervision of an experienced mentor. The purpose of field ministry is for the

²³Ibid., 6.

²⁴Roger Greenway, "Cities, Seminaries, and Christian Colleges", *Urban Missions* 03, no. 1 (Fall 1985): 6.

student to grow in a personal walk with the Lord, in convictions concerning the practice of ministry, and in abilities to minister to the church relative to his or her calling. The student will be challenged to integrate theological training with the practice of ministry.²⁵

Simultaneously, as many seminaries increased the time students spent in supervised ministry, they also acknowledged that the institutional training model had certain limitations that had to be realized and accepted for what they were. Individual professors teaching large numbers of students could not be expected to develop personal relationships with all their students. A seminary could not be expected to do what only a local church could do, train ministers for local church ministry. This is a local church function. Yet, seminary and local church could partner together for more effective seminary preparation.

The relationship between mentor coach and apprentice missionary allows for knowledge learned in the seminary to be applied in the practical reality of the mission field. In this manner, the mentor coach affirms and consolidates that which the apprentice has already learned in the seminary and local church context before going to the mission field. Sydney Rooy aptly describes the outcome of the relational synergy between seminary, local church experience (in the sending culture), and the benefit of the mentor coach relationship on the mission field:

Theological education for urban mission must equip Christians to make their faith a lived-out reality. This requires an education that is contextually aware and a theology of the city that moves beyond pietistic retreat. When Christians enter into a responsible relation with their fellow city dwellers, show what it means to be obedient disciples of Christ, and give a living testimony of faith in him, urban

²⁵“Field Ministry,” *Southeastern Baptist Theological Seminary* [on-line]; accessed 08 November 2011; available from <http://www.sebts.edu/internships/>; Internet.

mission will take on a new relevance.²⁶

The mentor coach works directly with the apprentice missionary with the goal of helping them apply seminary acquired knowledge within the living relationships of the urban reality.

Roles and Responsibilities

The final section of the training clarified the roles and responsibilities of the mentor coaches. Attempts were made to assuage participants concerns while being forthright concerning the expectations of the program.

We *don't* want you to leave your ministry in order to become a full-time apprentice coach. We want you to include and integrate missionary apprentices into your already existent ministry. We do not need to create work for our apprentices. We need to involve them in strategically important work so that ministry skills are learned that can be transferred to their people group or segment with whom they will work. We *don't* want to micro manage your ministry. The apprentice program is dense, but it is an attempt to bring order to a complex challenge, not to micro-manage an already busy life and ministry. What we *do* want you to do is to commit to people development. You know how to do this. You are already involved in ministry. The key is to involve the apprentices in ministry. . . The key is to share your *knowledge*, your *experience*, and your *life* with the apprentices.²⁷

The mentor coach is asked to give that which is most precious and invaluable:

knowledge, experience, and to share a portion of his life with his apprentice.

J. Allen Thompson succinctly defines and explains the mentor coach's role and responsibilities in the following manner:

Church planter coaching is developing a supportive relationship with the coachee that leads to continual gospel renewal and character deepening, that focuses on the realities of urban life (the mission context), and that results in the improvement of

²⁶ Sydney Rooy, "Theological Education for Urban Mission," in *Discipling the City*, ed. Roger S. Greenway (Grand Rapids: Baker, 1992), 236.

²⁷ Johnson, "Apprentice Coach Training Handout," 7.

skills and performance by a form of instruction that enables the coachees's to build awareness and responsibility. To become effective in activating this definition, a coach needs to pursue the following:

A full understanding of the coachee's strengths, values and goals. A comprehension of the three modes of instruction: formal, informal, and non-formal. The coach will need the wisdom to unlock the coachee's potential using all of these approaches.

An understanding of the coach's most common style of coaching. Ways to build a supportive relationship between himself and coachee and styles of communication to be used (hearing each other's stories, cheering one another, praying together, prizing and celebrating victories.)

Deep commitment to understand the urban context, its complexities and challenges, and ways to communicate effectively with secular people.

Constant discovery and application of the gospel message through reading, listening to tapes of gospel preacher/teachers, praying, and learning to identify and unmask idols, and interaction on ways the Holy Spirit gives humble boldness.²⁸

Thompson's comprehensive definition was explained and discussed at length among all participants in the training events.

Based upon this understanding of the mentor coach's role and responsibilities, orientation was given concerning weekly application. This training section provided the participants with a simple course by which they can conduct weekly meetings with their missionary apprentices:

Most on-going sessions share a basic four-step flow:

1. How Are You – Really?
2. Progress Check. What have you accomplished since our last session? What have you noticed? What have you learned? What has unfolded that will effect today's agenda, and/or your long-term agenda? This is a time for feedback.
3. Work for Today: What is on your agenda? Sometimes we'll focus on long-range, big-picture questions, and sometimes we'll wrestle with immediate challenges, but always with the goal of connecting context specific tasks to consistent progress in attaining the desired outcomes of the apprentice program.
4. What's Next? What will you focus on before our next session? You might choose questions for reflection, action items (projects), habits to initiate or strengthen, focuses to hold, or outside resources (such as reading, or key conversations) to utilize. Create a series of possibilities together: The coach frequently makes suggestions, but the ultimate commitment to specific choices is up to the

²⁸J. Allen Thompson, *Coaching Urban Church Planters* (New York: Redeemer Church Planting Center, 2005), 17.

apprentice.²⁹

This type of simple four-step process was necessary as most participants had never been involved in a formal mentoring relationship of any sort. As a result, many were willing to assume the responsibility, but most admitted having little idea as how to actually proceed.

Upon establishing the broad outline concerning how to conduct an apprentice meeting, attention turned to the detail by which such a meeting could be conducted. The acronym GROW, developed by J. Allen Thompson provides helpful guidance for these meetings.³⁰:

Goal setting: for short and long-term goals.

What are the crucial goals for the apprentice at this stage of their apprentice development?

Reality checking: to explore the current situation.

What is blocking the goals that have been set for the apprentice? What is really happening? What are the facts? What actions have been taken to accomplish this goal? What have been the results?

Options: courses of action to move from present reality to future goals. What can you do to solve this problem or reach this goal? If the apprentice gets stuck in “it can’t be done” thinking, then counteract with “What if. . .” questions. Such as “What if money was not a problem?”

Will: deciding which options will be pursued.

What will you, the apprentice, do?³¹

In both sessions, extensive discussions occurred as to how Thompson’s teaching could be applied in actual ministry application.

As a result of this training, those IMB colleagues who assumed the role of mentor coaches have trained 24 individual missionary apprentices. Although the results have not always been uniform, a concerted effort has been made to seriously invest in the

²⁹Johnson, “Apprentice Coach Training Handout,” 15.

³⁰Thompson, *Coaching Urban Church Planters*, 73.

³¹Johnson, “Apprentice Coach Training Handout,” 16.

ministerial success of a new generation of missionaries serving in Brazil.

CHAPTER 7

THE INDIVIDUAL ASSESSMENT TOOL

“If people are not performing well, it’s hard for them to be excited about themselves or the organization where they work.”¹ Blanchard’s statement is unquestionably true. The inverse is true as well: If people are not performing well, it’s hard for the organization to be excited about their continuing in it for the long-term. The Urban Missions Training Program is structured so that the apprentice receives ongoing yearly performance evaluations that culminate in a final evaluation. Since recommendation for transition from apprentice missionary to career missionary will be based upon the apprentice’s final appraisal, it needs to be both fair and objective. This chapter examines the importance of having an objective assessment process and how this particular assessment tool functions within the program’s overall structure as an objective standard of measurement.

Assessment: Past and Present

Assessment has always been a part of the broader missionary experience. In the past, it occurred either formally or informally. Examples of this include: formal pre-furlough peer evaluations, and informal assessment by a group of missionary colleagues during an annual mission meeting. These informal discussions were often followed by a

¹Ken Blanchard and Gary Ridge, *Helping People Win at Work* (Upper Saddle River, NJ: FT Press, 2009), Kindle ed. chap. 4.

vote from peers as to whether one would be recommended to continue to serve in that same capacity. Taken as a whole, missionary assessments have been done acceptably well over the years, yet with some notable examples of some assessments having been done very poorly. The concern is that when poor assessment occurs it inevitably results in broad collateral damage impacting the missionary that was poorly assessed and casting a shadow over the long-term health and reputation of the missionary organization.

Assessments Gone Wrong.

Certain types of organizational structures increase the possibility of assessments being done poorly. When this occurs, newer missionaries normally bear the brunt of the potential hurt that results from this organizational breakdown. Personal experience indicates that the much vaunted teaming structure when implemented incorrectly augments the chances of poor assessment being made. Why is this?

In the wake of Jon R. Katzenbach's book, *The Wisdom of Teams*, many leaders considered teaming to be the missing component capable of leading organizations to higher levels of efficiency and proficiency. In this respect, the IMB too has been equally swayed by these reports of the power of teaming to augment organizational effectiveness and positive results in select key areas. As a result, the IMB's whole organizational configuration has been re-structured around individual missionaries serving on larger IMB teams with each missionary being accountable to someone and in some cases, having other colleagues accountable to them. This structural decision is understandable within the present context of recent leadership discussions, but it brings with it challenges as well as blessings. Kanaga notes,

Teams are formed as a solution to many business challenges; however, as we all know from experience, good results are not guaranteed. It's not always easy for

teams to deliver ‘high performance’, and the price of team failure can be very high. As a team leader, your job is to bring a group of people, with their varied skills and experience and styles, together and get them connected around a shared goal or challenge. With an effective team launch, you set the stage for future success.²

Actual team success is dependent upon several factors being in place and occurring simultaneously: clear goals, clarified roles and responsibilities, mutually agreed upon work methodologies, and close interpersonal relationships that foster team cooperation.³

If one or more of these factors is not existent, a team’s job performance could be compromised.

If a team’s overall performance is sub-optimal, the temptation exists to explain overall team failure to meet performance goals based on the specific job performance of an individual team member. On more than one occasion, this author has witnessed a given team leader placing overall team failure squarely on the shoulders of a junior colleague under his leadership. When a given team develops dysfunctionalities based upon Kanaga’s criteria, some supervisors begin to make assessments of junior colleagues based on ministerial frustration and even, in some cases, personal animus. Such feelings cloud the supervisor’s objectivity resulting possibly in serious misjudgment and actual long-term hurt and alienation.

The Importance of Good Assessments

“Excellence assumes a standard. Excellence assumes an objective. Excellence

²Kim Kanaga, “Getting Clear: Four Keys to High-performance,” *Center for Creative Leadership* [on-line]; accessed 15 November 2011; available from <http://ww4.ccl.org/connected/enews/articles/0104clear.htm>; Internet.

³Ibid.

assumes priorities. Excellence is a process.”⁴ It is because Christian missions is about the task of Great Commission advance that on-going assessment of that mission is of such importance. Few greater temptations exist than that of maintaining the status quo. The status quo is maintained for many reasons. However, few reasons are greater than that of fear:

There is a great deal of pleasure in being held accountable. It is good to share our victories with others. Yet at the same time most of us know that the joy of anticipated success can turn to ashes in the day of failure. Herein lies the tension: success is only possible if the possibility of failure exists as well. We like to be held accountable because we like to be recognized for what we do. Yet we are afraid to be held accountable for the same reason.⁵

There is no higher goal to which a life can be given than that of gospel advance. If excellence is never easily achieved, then it can be certain that gospel advance will never be easily achieved or cheaply won. For this reason, periodic review and ongoing assessment helps the individual assess the extent to which actual progress is being accomplished. “Accountability assumes an ability to measure. If there are no goals, there is nothing against which to measure progress.”⁶

The fear that periodic reviews generate in the minds of many is not due to the review process itself; rather, it is due to the stories of assessment reviews having gone wrong. For this reason, Ken Blanchard famously describes the antidote to this fear as giving people the answers to the final exam by which they will be evaluated at the

⁴Ted Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 202.

⁵Ted W. Engstrom and Edward R. Dayton, *The Art of Management for Christian Leaders* (Waco: Word, 1976), 68.

⁶*Ibid.*, 70.

beginning of the process. Contrary to popular belief, the purpose of effective assessment is not to criticize and tear down the person being critiqued. To the contrary, there is no result more highly desired than at the end of a given time period to celebrate real success that has been accomplished. To do this Blanchard says 3 essential things must occur:

An effective performance management system has three parts. The first is performance planning. This is where goals, objectives, and performance standards are established. It's all about giving your people the final exam ahead of time. The second part of an effective performance management system is day-to-day coaching, or what WD-40 Company calls execution. This is where a manager observes and monitors the performance of his or her people, praising progress and redirecting where necessary. This is all about teaching people the answers. The final aspect of effective performance management systems is performance evaluation, or what WD-40 Company calls review and learning. This is where you sit down with people at the end of a period of time and review their performance. In many ways, this is re-giving the final exam you established with them at the beginning of the process. Which of these three aspects of an effective performance management system do you think is most time-consuming for the majority of managers? Undoubtedly, it's performance evaluation.⁷

Management consultant Bobb Biehl says, "Nobody wants to fail. People most often fail because they just don't know how to succeed."⁸ Effective assessment starts with this conviction: no one wants to fail. It is the job of leadership-team leader, mentor coach, etc.-to see to it that those being supervised and assessed are equipped and given multiple opportunities to be successful.

Annual Evaluation of Missionary Apprenticeship

The annual evaluation of the missionary apprenticeship differs from the program

⁷Blanchard and Ridge, *Helping People Win at Work*.

⁸Bobb Biehl, "The Value of a Financial Coach," *Agent Financial Group* [online]; accessed 15 November 2011; available from <http://www.argentmoney.com/blog/index.php/archives/34>; Internet.

assessment, previously mentioned in Appendix 4. The Missionary Profile for Brazil functioned as a tool which not only outlined the characteristics of a successful urban missionary in Brazil, but also served as a tracking tool to assess the success of the program. In the profile assessment tool, both missionary apprentice and mentor coach were encouraged to check to see that certain aptitudes were being developed based upon the opportunities presented in the program. Using that tool the overall progress of the program can be monitored.

The Annual Evaluation of Missionary Apprenticeship (see Appendix 6) is fundamentally different in its purpose. It functions as a means by which the progress of the individual apprentice can be monitored. At the end of the Urban Missions Training Program's learning cycle, the progress that has been carefully monitored and communicated can then become the basis upon which an objective assessment of the apprentice's job performance can be made. The primary concern for the development of this assessment tool is that objective standards be the criterion by which the important decision to recommend an apprentice for career appointment be made. How does this work out in practice?

The Urban Missions Training Program has 11 objectives. Each of these objectives is recorded on an individual page together with its corresponding goals. Each of these goals is in turn assigned a numerical value. There are 8 "BE" goals—these reflect the apprentice's personality and/or aptitude for doing the missionary task in the urban context. These are each to be evaluated during the first year, on a pass/fail or yes/no basis. To facilitate this objective assessment, the apprentice submits a monthly report to the mentor. (A model can be found in Appendix 7.) Either the missionary

apprentice does or does not noticeably demonstrate these capabilities. One point is assessed for a positive response. Zero is assessed for a negative response. Although assessed formally in the first year, it is assumed (implied or otherwise) that the missionary apprentice will continue to demonstrate this quality throughout missionary service. If this quality has been evaluated at zero after the first year, it is to be more specifically cultivated during the remainder of the term. Any one of the “BE” goals which remain at zero at the end of the apprentice term should be carefully reconsidered by both apprentice and mentor coach, as these could be the red flags of warning that perhaps that particular missionary candidate is not best suited for ministry in the urban context in Brazil.

There are a total of 11 “KNOW” goals and 12 “DO” goals, each of these being worth a total of 4 points each. The four point scale can be seen as a continuum of progress. 1 = skill has been introduced / apprentice has had some practice in the skill; 2 = apprentice has had limited success at skill / apprentice not functioning independently yet; 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently; 4 = mastery of skill / apprentice functioning independently and ready to train/teach others.

The time frame during which the desired competency level of 4 is to be reached varies. In some cases it is to be achieved over the course of the 3 year apprentice term, with benchmark levels specified at certain times. In other cases, the level of achievement to be reached is assessed at the end of a particular year. In all cases, if there is not significant progress made by the time of the evaluation, more emphasis should be given, by both mentor coach and apprentice to see that there are ample opportunities to

continue to grow and improve in this area of weakness. In the event that a missionary apprentice is already functioning at a more advanced level of competency earlier than the projected evaluation deadline, that particular goal can be noted as having been achieved earlier. As many new missionary candidates already arrive on the field with some well defined strengths, this is likely to be observed in some categories. The mentor coach can then challenge the apprentice missionary to continue to improve on that particular area, perhaps lead out in training of others, or move on to other areas which are not as strong.

In all, there are a total of 100 points possible to be achieved by the end of the 3 year apprentice term, breaking down in the following manner: BE = 8 (x 1 point each = 8); KNOW = 11 (x 4 points each = 44); DO = 12 (x 4 points each = 48) “Excellence is not easily achieved. The first 80 percent may be rather easily achieved; the next 15 percent comes much harder; only the highly motivated person on occasion reaches 100 percent.”⁹ While this author recommends an overall “competency” score of a minimum of 80, this can be left to the discretion of the mentor coach and any other supervisor involved in the final decision making process. There have been, and will continue to be, exceptions to every rule. What is most important is that significant progress is being made, and that there are not specific areas which continue to remain weak, without emphasis being directed towards their growth and improvement. While flexibility is an option, the standard is one which is understood by all parties before and during the entire process.

⁹Ted Engstrom, *The Making of a Christian Leader*, 206.

Final Thoughts

This brings closure to what has been a labor of love over the past several years. The particular content of this Doctor of Missiology project focused on a mentoring program for urban missionaries within the Brazilian context. The Urban Mission Training Program was in fact part of a larger mentoring process that I developed for IMB Brazil missionaries serving not only in urban areas, but rural and jungle areas as well. When asked to undertake the development of a mentoring program, I initially felt the task to be overwhelming and intimidating. Yet, my immediate supervisor's encouragement gave me the needed motivation to assume what has since then proven to be as imposing of a task as what I first imagined.

Shortly upon assuming responsibility for the mentoring program's development, I felt convinced that this high-level mission priority could be wedded to the dissertation needed to complete my Doctor of Missiology studies. The result is this document. In 2009 I presented to a group of IMB missionaries the initial missionary mentoring program for missionaries serving in tribal, rural and urban areas of Brazil. Actual field application began that same year and has continued in some form until the present. Subsequently, this document was written which chronicles the development of the urban missions component of the broader IMB's missionary mentoring program in Brazil. What I have referred to as the Brazil Urban Missions Training Program is my original work which I hope will contribute to the on-going improvement of the broader mentoring training currently being provided by the International Missions Board. What are the lessons and conclusions that can be drawn from this experience?

Ministry in a Rapidly Urbanizing World

Scripture places an important emphasis on the city as a pivotal place in the unfolding of God's plan of redemption. The early Apostolic mission went from city to city as it advanced across the Roman Empire and beyond its geographic bounds: "The cities, or towns, in which he (Paul) planted churches were centers of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance."¹⁰ It is encouraging to see the biblical emphasis of the city's strategic missiological importance and the apostolic model of urban church planting being re-examined and embraced by many evangelicals today. Tim Keller spoke to the strategic importance of cities at the Lausanne conference designated Capetown 2010. He observed:

The reasons urban ministry was so effective can be summarized as follows:

- *Cities are culturally crucial.* In the village, someone might win its one or two lawyers to Christ, but winning the legal *profession* requires going to the city with the law schools, the law journal publishers, and so on.
- *Cities are globally crucial.* In the village, someone can win only the single people group living there, but spreading the gospel to ten or twenty new national groups/languages at once requires going to the city, where they can all be reached through the one *lingua franca* of the place.
- *Cities are personally crucial.* By this I mean that cities are disturbing places. The countryside and the village are marked by stability and residents are more set in their ways. Because of the diversity and intensity of the cities, urbanites are much more open to new ideas—such as the gospel! Because they are surrounded by so many people like *and* unlike themselves, and are so much more mobile, urbanites are far more open to change/conversion than any other kind of resident. Regardless of why they may have moved to the city, once they arrive there the pressure and diversity make even the most traditional and hostile people open to the gospel.¹¹

¹⁰Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Eerdmans, 1996), 13.

¹¹Tim Keller, "What is God's Global Urban Mission?" *Lausanne Global Conversation* [on-line]; accessed 14 February 2012; available from

Keller's comments were spoken to a global audience of evangelical leaders and represent a positive trend toward a growing awareness of the importance of urban areas in on-going world evangelization.

Encouragingly, there are trends among Southern Baptist that indicate a growing attentiveness to the importance of rapid urbanization, particularly within the North American context. The recent Ethnécity Conferences, a joint project of both the North American Mission Board and *imb connecting*, have highlighted for Southern Baptists the reality of many ethnic PGs now residing in the United States' great urban centers. A similar urban emphasis has taken root within some affinity structures of the International Mission Board. Within the IMB's Americas Affinity, in which I serve, a specific cluster of the affinity's structure is now dedicated to engaging the urban centers of Central and South America. This can only be looked upon as being an encouraging and hopeful trend for the future involvement of Southern Baptists in urban missions worldwide. Albert Mohler expresses well the urgent need for a renewed missiological passion for city-reaching in the following words:

An honest evaluation of church history should serve to remind Christians that there has often been some hesitation to embrace the city. After all, when in the Book of Genesis Lot chose the cities of the plain for his habitation, it led to disaster. With the exception of Jerusalem, most cities referenced in the Bible are mentioned with considerable concern, if not outright judgment. Think of Nineveh, Babylon, Tyre, Sidon, Sodom, Gomorrah, Corinth, and Rome. Yet, as God reminded Paul with reference to Corinth, "I have many in this city who are my people." [Acts 18:10] The Great Commission surely includes the great cities of the world. How are we to reach the teeming millions gathered in these great cities? How do we even think about a city of over 50 million people? How do we develop a missiological strategy to reach China, when that nation may soon have 200 cities with populations over 1 million? What about people in the exploding mega-slums of the world's fastest-

<http://conversation.lausanne.org/en/conversations/detail/10282>; Internet.

growing cities?¹²

A renewed passion for urban missions and church planting makes the preparation of laborers for this special type of mission challenge all the more urgent. For this reason, the lessons learned from the development of the Brazil Urban Missions Training Program remain important and relevant to meeting the challenge of growing urbanization worldwide.

A Changing Missionary Demographic

This project surveyed numerous IMB urban missionaries serving in Brazil's cities in order to understand who they were and the factors that made for longevity of ministry in an urban environment. One noteworthy discovery is that the overwhelming majority of older missionaries having the longest tenure of service come from an American social demographic now in rapid decline, traditional nuclear families with traditional religious backgrounds and upbringings. These missionaries come from various backgrounds high in social capital. Newer missionaries now poised to work alongside these older missionaries, and someday replace them, come from an American culture that has depleted much of its social capital inherited from previous generations. Robert Putnam defines social capital in the following manner:

Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called 'civic virtue.' The difference is that 'social capital' calls attention to the fact that civic

¹²Albert Mohler, "The Great Challenge of the Cities-The World Goes to Town," *Albert Mohler.Com* [on-line] accessed 14 February 2012; available from <http://www.albertmohler.com/2007/06/04/the-great-challenge-of-the-cities-the-world-goes-to-town-2/>; Internet.

virtue is most powerful when embedded in a sense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital.¹³

Putnam's last sentence is of particular importance. Individuals might personally be good and virtuous. Theologically, we might say that they are genuinely redeemed and justified; yet, they can still be poor in the actual experience of social capital. In societies with high social capital there is a strong sense of belonging and connectedness. It is exactly this that many younger Americans no longer sense and experience. Many young missionary appointees now come from broken homes and dysfunctional social environments. They come to Christ and His church looking for relationships that are genuine, transparent, and lasting. They are fully justified in this desire to see genuine relationships lived out in Christian community. Yet, it is at this point that generational differences become more pronounced. For older missionaries the survey indicated that they found substantive relationships and genuine social capital based upon their personal involvement in local Brazilian Baptist churches. Historically, many older IMB missionaries did not principally look to fellow IMB missionary colleagues as primary sources of relational support and affirmation. If it occurred, that was an unanticipated blessing. If it did not occur, that did not detract them from their primary call to minister within Brazilian culture. Yet, there are clear indications that a generational shift in attitudes is well underway.

In a slightly dated article, Ken Baker asks a question that helps to clarify the generational differences between older and younger missionaries: "How are younger missionaries different than those over 50 years old? Primarily they are distinctive in the

¹³Robert D. Putnam, *Bowling Alone* (New York: Simon and Schuster, 2000), 19.

area of values, and these values form the foundation for generational behavior.”¹⁴ Baker proceeds to list 5 core values that distinguish Buster missionaries. He argues that Boomer missionaries working with them need to understand these values in order to understand them. Those values are limited time commitment, participatory leadership style, personal development, family needs, and member care. These core values distinguish them from an older generation of missionaries. Baker’s comments refer specifically to the demographic group known as Busters. Leslie Ayres makes the following observation about the demographic group known as the Millennials. Along with the Busters, this group is now beginning to fill the ranks of new missionary appointees:

Under-30 workers go about things in a very different way than Gen Xers or Baby Boomers. If you manage millennials, here are eight things you need to know. . . . They want to be respected and acknowledged for their contributions They know their value and they want to be an integral part of the team, and to hear you recognize what they do. If you lie or talk down to them, they'll leave. They are hungry for honest feedback and mentoring. They want a manager who trusts them and is willing to teach them. They love to be mentored, and they'll ask questions and take your coaching well. Monitor their progress regularly with them so they know you're watching, and they can feel good about their improvement. They're great working on teams and want to be included in meetings, events and social conversations. Millennials were brought up with a spirit of cooperation and teamwork, and have trust for their team members. Put them on teams with more experienced people, and invite them to client events and other meetings. Show that you welcome their input. They have other interests outside work and want a balanced life. Millennials work hard but they're not workaholics. They are accustomed to juggling work, social life, civic duty and personal interests, and they want to have it all, and aren't interested in a job that leaves room for nothing else. They're happiest with a flexible schedule. Millennials don't see much point in the 8 to 5 grind. They like when they have the freedom to work in spurts, take breaks during the day, and maybe finish up in the evening. Lighten up on the schedule requirements if you possibly can, but keep checking in and hold them accountable for their results. They need to be plugged in and connected to their technology.

¹⁴Ken Baker, “Boomers, Buster, and Missions: Things Are Different Now,” *Evangelical Missions Quarterly*. 33, no. 1 (1997): 72.

Texting is their communication method of choice, and they prefer to IM than to call you on the phone. Learn to communicate their way. And yes, they actually can get their work done wearing those headphones. Let them use their technology how they want, not how you think they should. They are open minded and embrace diversity. Most millennials have been taught to embrace diversity and individuality, and don't relate to racist, sexist or bigoted ways of thinking. They're not focused on appearances, particularly the smart ones (notice how Mark Zuckerberg always wears a hoodie?), so the more flexible you are, the happier they'll be. They probably won't stick around too long. If the challenge isn't there, or if they don't feel respected for their contributions, they'll move on quickly. Even if they like a job, they're likely to change jobs every few years just for variety. Do your best to give them what they need, but when it's time for them to move on, support them in their growth.¹⁵

Integrating Boomers and Millennials into a mission sending agency and maintaining them within the organization represents unparalleled challenges for missions organizations at the start of the Third Millennium.

This newer cohort of missionaries now being appointed to overseas service does not value institutional loyalty in the same way that the previous generations did. Therefore, to retain them they must feel personal connections to people and ministries within the organization. “Instead teams, relationships with people they respect, vision and clear strategy are what draws and retains this generation.”¹⁶ In light of the demographic and generational changes well underway within the missionary harvest force, mentoring in general and programs like this one will only grow in importance as missionary sending agencies look to train and maintain their personnel loyal to the sending agency and committed to the organization’s values and mission.

¹⁵Leslie Ayres, “Managing, Mentoring, and Motivating Millennials,” *Work Goes Strong* [on-line]; accessed 14 February 2012; available from <http://work.lifegoesstrong.com/article/managing-mentoring-and-motivating-millennials>; Internet.

¹⁶Annette Elder, “Boomers, Busters, and the Challenge of the Unreached People,” *International Journal of Frontier Missions* 8, no. 2 (1991), 53..

Calling and Clarification

Chapter 3 described the profile of the ideal urban missionary. The profile described aptitudes thought necessary for effective Brazilian urban mission service. However, personal aptitude, no matter how important or impressive, can never be thought of as an adequate substitute for divine calling and personal motivation. “The missionary call includes an awareness of the needs of a lost world, the commands of Christ, a concern for the lost, a radical commitment to God, your church’s affirmation, blessing and commissioning, a passionate desire, the Spirit’s gifting, and an indescribable yearning that motivates beyond all understanding.”¹⁷ The call to missions is the foundation upon which effective missionary service is built. Personal motivation is the means by which effective ministry is built upon the initial foundation.

Yet, a sending agency’s actual appointment of a missionary to career status involves the simultaneous assessment of several key factors in order that a wise, Spirit led decision can be made:

J. Herbert Kane cites four aspects of making a choice for missionary service: the mission, the country, the people, and the vocation. These four factors are not presented in a fixed order, but the secret is to focus upon one of them and get clear guidance, then wait on the Lord for his leading on the other three. Today many mission agencies provide considerable counsel, advice, and the use of various forms of testing, including psychological inventories and language aptitude exams, prior to appointing a candidate to a designated field. It is necessary to carefully consider the gifts, the abilities, the background, and even the candidate’s personality in making a field appointment. By contrast many early societies offered much less help in this process and gave the missionaries total freedom without adequate accountability. Ultimately both the mission agency and the missionary need to arrive at a consensus of field appointment that could possibly include a designated people group and also

¹⁷M. David Sills, *The Missionary Call: Find Your Place in God’s Plan for the World* (Chicago: Moody, 2008), 39.

a well-thought-out job description.¹⁸

The Brazil Urban Missions Training Program provides accountability both for the missionary candidate fulfilling its demands and the missionary sending agency providing help and instruction to the candidate completing the program. Dick Van Halsema states,

Mission training programs are designed to help individual Christians, couples, and families discover whether cross-cultural missionary service is or is not for them. About one out of every five trainees is led to enter missions as a lifetime vocation. Four out of five trainees may be led to witness and support missions from within their home culture.¹⁹

Upon the successful completion of the program, there can be reasonable consensus within the mission sending agency that an individual is ready to be recommended for career appointment. For this reason, the Brazil Urban Mission Training Program will continue to provide a necessary means by which fair and adequate assessment can be made of potential missionary candidates. Making career assessments is at times a difficult experience both for those making the assessment and for those receiving it; however, the assessment tool of the Brazil Urban Mission Training Program helps to assure that the career assessment that is made is objective.

Limited Strategic Focus.

The proceeding points of this conclusion have highlighted some of the strengths of the Brazil Urban Missions Training Program. However, there is a final point

¹⁸John Easterling, "Field Appointment," in *Evangelical Dictionary of World Missions*, ed. A. S., Moreau, H. Netland, and C. Van Engen, in *Logos Library System* [CD-ROM] (Grand Rapids: Baker, 2000).

¹⁹Dick L. Van Halsema, "As We See It: Field Training: Cost-Effective and Productive," *Missionary Monthly* [on-line]; accessed 15 February 2012; available from <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=18365&fwo=APTITUDE&>; Internet.

that merits consideration that could well necessitate re-thinking what makes for an effective mentoring program, which is the importance of maintaining a limited strategic focus. For the past 5 years, the mentoring program implemented in Brazil has tried to fulfill assiduously the IMB's standard 43 mentoring competencies. Yet, feedback, coming from several mentee sources, indicates that these attempts have not always been seen as a uniformly positive experience; to the contrary, several mentees have expressed that aggressive attempts to address all forty three competencies have left them feeling smothered and micro-managed by their mentors. In addition, some have complained that the IMB's mentoring program has become overly intrusive at certain points, particularly as it relates to family related issues. Each of these points merits some consideration.

Practically speaking, attempts to effectively develop and implement learning experiences for forty three competencies have in most cases proven to be unrealistic. (In fact, as of this writing, the list has now grown to 52 competencies required of IMB missionary apprentices.) At best, it has lead to a sub-optimum treatment of several of the 43 proposed competencies. This is in no way to criticize the merit of the 43 competencies in and of themselves. To the contrary, each competency has genuine worth. However, it is to question the feasibility of effectively addressing the forty-three competencies in any non-formal learning program, including the IMB's mentoring program. Under the best of circumstances, any formal learning program would be seriously challenged to address all 43 competencies within a given 4 year learning cycle. The question then becomes whether a program like a mentoring program is the best delivery system by which a large amount of competencies can be most effectively addressed. Aubrey Malphurs, quoting Peter Drucker, provides helpful insight at this point. He writes,

‘We are mission-focused. What are we trying to do? Don’t ever forget that first question. The mission must come first. This is the lesson of the last fifty to one hundred years. The moment we lose sight of the mission we are gone.’ The same is true for church planting. A new church must begin with a clear mission that is strategically positioned in such a way that no one forgets it with the passing of time.²⁰

What Malphurs says about church planting can also be said about a mentoring program.

In order to assure its on-going effectiveness, a mentoring program cannot forget its primary mission. *The mission of the Brazil Urban Mission Training Program is to develop urban missionary practitioners equipped with transferable skills to plant a multiplying movement of gospel churches in the world’s great cities.* To move beyond the clearly defined parameters of a mission statement like the one just stated is not to broaden a ministry’s effectiveness. Rather, it is to blunt its strategic efficacy due to a diffusion of focus and energy.

Trying to fulfill numerous competencies makes any ministry bloated and unwieldy, including a mentoring program. Trying to accomplish diffuse priorities leads to an inevitable decline in actual program performance. Aubrey Malphurs says,

Everyone who is a part of the ministry organization knows where to direct their energies. The mission focuses people’s energy on what they’re attempting to accomplish. The absence of a mission, however, disperses the ministry’s energy in numerous different directions and accomplishes little. Over time, people wise up to what is happening and put forth less and less energy. The result is a maintenance ministry where all expend just enough energy to keep the ministry alive.²¹

When a given program begins to evidence performance decline, the strategic response is to focus on specific desired behaviors and performance, not to augment the number of

²⁰ Aubrey Malphurs, *Ministry Nuts and Bolts*, (Grand Rapids: Kregel, 1997), 68.

²¹ Aubrey Malphurs, *Developing a Dynamic Mission for Your Ministry*, (Grand Rapids: Kregel, 1998), 15.

competencies the program attempts to accomplish. For this reason, the Brazil Urban Mission Training Program has a limited amount of clearly defined objectives and goals, all of which are related to the task of church planting. In this way, the Brazil Urban Mission Training program is structured to avoid performance decline as a result of diffused energy and focus. John Maxwell defines how this can be practically accomplished:

The keys are priorities and concentration. A leader who knows his priorities but lacks concentration knows what to do but never gets it done. If he has concentration but no priorities, he has excellence without progress. But when he harnesses both, he has the potential to achieve great things.²²

It is my conviction that the long-term health and viability of the IMB's mentoring program will be well served by maintaining a set of core priorities, church planting and the disciplines related to it, and continuing to concentrate on these priorities.

Finally, attention will be turned to the concern voiced by some that the IMB's forty-three competencies lead to uninvited intrusiveness on the part of the mentor into the mentee's personal life. This concern is partially justified, but at the same time it must be clearly qualified. To be an IMB missionary is to voluntarily submit oneself to the IMB's values and policies. This level of personal accountability might well be above and beyond that experienced by many in normal Christian ministry and service.

William Taylor strikes the delicate two-fold balance that characterizes the individual missionary seeking personal holiness within the accountability structure of a missions sending agency. "At the end of the day, ethics and accountability are a matter of

²²John Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville: Thomas Nelson Publishers, 1999), 91.

faithfulness to our vows and willingness to do battle against flesh, world system, and arch-enemy. . . There is no substitute for the accountability of small, tested team of friends and colleagues who have the courage and invitation to speak hard truth to us.”²³

The individual must actively seek holiness in every area of his or her life. At the same time, a person needs to be open to let other speak truth into their lives, even when it might be uncomfortable.

Taylor’s two-fold priorities can best be attained by working within the Kuyperian concept of sphere sovereignty and the biblical counseling concept of seeking to gain passport before entering into an area that would otherwise be beyond the legitimate pale of questions and probing. Herman Bavinck describes Abraham Kuyper’s understanding of sphere sovereignty in the following way: “The various spheres of human activity—family, education, businesses, science, art—do not derive their *raison d’être* and the shape of their life from redemption or from the church, but from the law of God the Creator. They are thus relatively autonomous—also from the interference of the state—and are directly responsible to God.”²⁴ Following Bavinck’s definition, it is correct to say that generally areas such as family, marriage, finances, etc. are areas in which a great degree of privacy should be granted, maintained, and respected. The reason for this is that as Bavinck said these areas are relatively autonomous: the individual is directly accountable to God in those areas.

²³William Taylor, “Ethics and Accountability in the Missions Community,” in *Serving Jesus with Integrity*, ed. Dwight P. Baker and Douglas Hayward (Pasadena: William Carey Library, 2010), 94.

²⁴Herman Bavinck, *Reformed Dogmatics: God and Creation* (Grand Rapids: Baker Academic), 2:16.

The mission of the Brazil Urban Missions Training Program focuses on training urban church planters. It is recognized that the mentee has other areas of his or her life beyond the legitimate daily concern of a mentoring program. Bavinck states that this autonomy is to be considered as relative autonomy; it is not absolute. As a rule, the Brazil Urban Missions Training Program does not enter into those areas, unless special circumstances warrant. However, when circumstances demand it, some form of outside intervention becomes necessary. It is because outside intervention can at times be both warranted and needed that how that intervention is done becomes extremely important.

The mentor seeks to develop passport with the mentee so that when necessary he or she can have deeper access to the mentee's life. Ken Sande describes passport in the following manner:

A passport is an authorization to go somewhere. There is no more difficult place to enter than the inner life and deep struggles of another person. If you want people to welcome you into their world—their real, messy world, not the smiling façade we all put up—you must earn a relational passport. In order to gain a passport into the lives and struggles of other people, you must relate to them in such a way that they would answer 'yes' to three key questions, each of which contains a variety of sub-questions that roll around in the back of people's minds:

Can I trust you? Will you maintain confidentiality? Will you lose respect for me or judge me if I allow you to see how badly I've blown it? Will you be gentle and patient even when I'm exasperating? Will you reject me if I don't do everything right? Will you assume the best about me or will you jump to conclusions and blame me for all my problems? Can I trust you with the 'fine china' of my life?

Do you really care about me? Are you just politely tolerating me or fulfilling an obligation? Or do you really want to help me? Why? How could anyone love a person with such problems? Will you take time to listen to me? Do you care enough to push past my outer defenses and take time to help me sort out the tangled mess in my heart? Will you love me like Jesus does, even when I'm not very loveable?

Can you actually help me? Are you competent to deal with my issues? How are you doing with your own challenges and struggles? Do you have a track record of successfully solving these kinds of problems? What kind of training or experience

do you have? If this problem is beyond the two of us, do you have the humility and wisdom to help me find another person who has the experience I need?²⁵

When the mentor actively seeks to gain passport in his or her relationships with the mentee many complaints of unrequested invasiveness naturally disappear.

Will the Brazil Urban Missions Training Program prove effective in helping new IMB missionaries coming to Brazil? The answer is, “Yes.” It already has. Will the Brazil Urban Missions Training Program stand the test of time? In all likelihood the answer is, “No.” Most programs, even the best programs, have a limited life. However, the principles upon which it is built represent my best attempts to integrate the finest thinking in both leadership and missiology. For this reason, the principles have a permanent quality. However, even that is not enough. That which stands the test of time is one person investing their life into another person who in turn invests their life into another, into another, ad infinitum until the Great Commission is accomplished. For this reason, it is hoped that every mentor can agree with the words of Archibald Alexander upon his death bed to Charles Hodge: “I want you to know that it has been my greatest privilege to have brought you forward.”

²⁵Ken Sande, “Approachability: The Passport to Real Ministry and Leadership,” *Peacemaker Ministries* [on-line]; accessed 18 February 2012; available from <http://www.peacemaker.net/site/c.aqKFLTOBIpH/b.958123/k.CB70/Home.htm>; Internet.

APPENDIX 1

SOUTH AMERICAN MISSION (SAM) MISSIONARY APPRENTICE COMPETENCIES (7 Dimensions and 43 Competencies)

DISCIPLESHIP DIMENSION

1. Growing in Personal Devotion
2. Growing in Family & Corporate Worship
3. Being an Evangelist
4. Being a Spiritual Warrior
5. Being a Life-Long Learner
6. Developing a Dynamic Prayer Life
7. Growing in Biblical Knowledge & Understanding

FAMILY MEMBER DIMENSION

8. Being a Missionary Spouse
9. Growing Healthy Family Relationships
10. Being the Third Culture Kid Parent
11. Dealing with Extended Family Issues
12. Being a Single Missionary

CROSS CULTURAL WITNESS DIMENSION

13. Adjusting Cross-Culturally
14. Communicating Cross-Culturally with Effectiveness
15. Communicating in the Heart Language “My Story”
16. Communicating in the Heart Language The Gospel
17. Communicating in the Heart Language God’s Stories

TEAM PLAYER DIMENSION

18. Serving on the IMB Team (IMB & Regional Team)
19. Serving on a Field Team

20. Teaming with National Partners & GCCs (Great Commission Christians)
21. Being an Effective Communicator
22. Reflecting Baptist Identity
23. Being a Relationship Builder (Practicing Biblical Relationships)

SERVANT LEADER DIMENSION

24. Being a Servant
25. Being Self-Aware (Welcoming and Evaluating Feedback)
26. Being Vision Oriented
27. Supporting Organizational Stewardship
28. Supervising and Accepting Supervision
29. Influencing Others
30. Translating Vision into Action

CPM FACILITATOR DIMENSION

31. Facilitating Church Planting Movements
32. Being a Church Planter
33. Contextualizing the Gospel
34. Understanding People Groups (and Their Worldviews)
35. Recognizing & Overcoming Syncretism
36. Being a Discipler
37. Training National Church Planters
38. Training and Mentoring National SCs

MOBILIZER DIMENSION

39. Developing Prayer Networks (National Partner, SBC, etc.)
40. Advocating for the Lost (Worldwide)
41. Mobilizing & Involving National Partner & GCCs
42. Mobilizing and Involving SBC Constituencies
43. Nurturing Potential Cross-Cultural Workers

APPENDIX 2

STATUS OF EVANGELICALS IN THE MEGA-CITIES OF BRAZIL: PRELIMINARY SURVEY

In order to address this deficiency it was decided that a preliminary study would be conducted of four major urban centers in Brazil. Urban centers were chosen to represent the diversity of regional populations. A random sample would be surveyed in each city, using a questionnaire designed to test for religious beliefs and commitment to the major religious traditions historically significant in Brazilian culture, as well as testing for an understanding of and belief in the basics of the gospel message from an Evangelical Christian perspective.

It was decided that the urban centers of Manaus (Amazon region), Salvador (northeast costal region), São Paulo (southeastern region) and Porto Alegre (southern region) would provide adequate diversity of population to account for regional cultural differences. In the case of São Paulo, it was further determined to select one of the smaller cities comprising the metropolitan area, primarily in order to make the sampling process manageable. The city of Guarulhos, on the northern edge of São Paulo was selected.

The sample was drawn from each urban center using the cluster sampling method. Clusters were based on the same sectors predefined by the Instituto Brasileiro de Geografia e Estatística (IBGE – the Brazilian government census bureau). Each municipality in Brazil is divided into sectors defining small areas bounded by specific streets. A list of sectors was obtained along with the acquisition of raw census data of the 2000 census from IBGE. The literature indicates that for populations greater than 1 million a random sample of 400 is generally adequate to provide a 95 percent confidence level in the accuracy of the results. The feasibility of obtaining a much larger sample was limited by the availability of resources, however in raising the target sample to 450 respondents per city bolsters confidence in the results by helping to compensate for the possibility of missing data in some surveys. The actual figures for the final survey were: Manaus (N=499), Salvador (N= 404), Guarulhos (N=463), Porto Alegre (N=391).

Each sample was obtained by randomly selecting 30 sectors from the total using Z-Random to generate the sample list in MS Excel. Each sector was weighted by population in order to ensure that each sector had an equal chance of being selected. Within each selected sector a list of streets was created and three were chosen at random. From each street five residences were chosen at random as the target homes for data collection. Subjects consisted of adults who responded to an orally administered

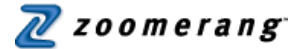
questionnaire.

Questions were designed to elicit responses related to several parameters of religious belief, including theism, pluralism, Christianity (broadly defined), evangelicalism, Roman Catholicism and spiritism, with additional questions to indicate level of commitment. Each question was written with a forced choice response (yes or no) between two options indicating agreement or not with elements of the aforementioned belief systems. The original design of the questions was modeled after the Measuring Religious Beliefs scale received from the IMB Global Research Department in 2002. Significant modifications and adjustments were made to conform to the Brazilian cultural context. Questions were written in English by a missionary who is fluent in Portuguese, and then translated from English by a Brazilian. The questionnaire was then administered in a pre-test to Brazilians in the field and evaluated by field personnel. Significant modifications were made in order to clear up potential problems of misunderstood questions and to improve reliability. The project was carried out by trained workers under the supervision of IMB field staff in the four urban centers. Data was coded and tabulated in MS Excel for preliminary analysis. Further analysis is being conducted.

APPENDIX 3

URBAN MINISTRY SURVEY

Urban Ministry Survey



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Urban Ministry Survey

Page 1 - Heading

The purpose of this survey is not to assess you, the missionary, but rather to assess the level of preparation our organization has provided to urban missionaries in the past and present. It is our desire to have our missionaries fully equipped for the task of ministering in urban areas in the future. The survey you are about to take will require approximately 30 minutes of your time. Please submit the completed survey no later than October 31, 2010. If possible, it would be beneficial if both husband and wife would each complete the survey independently, as this information will give a broader perspective to our data. Your results will be anonymous--please feel free to answer honestly. Individual responses will not be shared with leadership at any level of our organization. The collective results will be analyzed for my dissertation "A Mentoring Program for Urban Missionary Apprentices of the International Mission Board Serving in Brazil". Thanks for your willingness to participate. WM Johnson

Page 1 - Heading

GENERAL INFORMATION

Page 1 - Question 1 - Choice - Multiple Answers (Bullets)

Are you currently serving as an IMB missionary on the field?

- yes
- no

Page 1 - Question 2 - Choice - One Answer (Drop Down)

[Mandatory]

Gender

- Male
- Female

Page 1 - Question 3 - Open Ended - One Line

[Mandatory]

Age at time of initial appointment with the IMB (FMB)

Page 1 - Question 4 - Open Ended - One Line

[Mandatory]

Current Age

Page 1 - Question 5 - Open Ended - One Line

[Mandatory]

How many years have you been a committed Christian?

Page 1 - Question 6 - Choice - One Answer (Drop Down)

[Mandatory]

Marital status

- Single woman
- Married woman
- Single man
- Married man

Page 1 - Question 7 - Open Ended - One Line

If married, for how long have you been married to your spouse?

Page 1 - Question 8 - Choice - Multiple Answers (Bullets)

[Mandatory]

Would you characterize your childhood as:(mark all that apply)

- Stable family life
- Unstable family life
- Parents separated or divorced
- Christian Home
- Non-Christian Home

Page 1 - Question 9 - Open Ended - One Line

[Mandatory]

Number of children who live/lived in your household when you were serving as an urban missionary

Page 1 - Heading

HEALTH

Have you had any of the following physical or emotional issues that you feel were related to your serving in an urban area that impacted your service in an urban setting? (Please mark all that apply)

- Pollution related allergies
 - Tenseness in traffic
 - Anger issues
 - On-going frustration
 - Distrust/suspicion of others
 - Fear/anxiety
 - Hives/rashes
 - Problems sleeping
 - Problems with noise
 - Frequent headaches
 - Frequent stomach or intestinal problems
 - Fatigue
 - None
 - Other, please specify
-

Please explain how these factors influenced your service in an urban setting.

CALLING

Did you initially have a strong sense of call to serve in an urban setting?

- Yes
- No

While all the following factors may have contributed to your initial decision to minister in an urban area, please rank the following five factors in priority order with 1 being the most influential factor and 5 being the least influential factor. (Each response will need a different ranking--each number 1-5 can only be used once.)

	1	2	3	4	5
Responded to the biblical mandate of God's love for the City (all cities in a generic sense)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Responded to a request to reach an Unreached People Group that so happened to live in an urban area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Responded to a job request that so happened to be located in an urban area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Responded to a request for an urban area due to quality of life factors/needs for my family in an urban setting: health, schooling, housing, security, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Influence of a missionary pastor or national.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If "other", please explain.

EDUCATION AND TRAINING

Mark the latest educational course completed or degree earned.

- Post high school trade school or tech school
- Some college hours completed
- Associates degree

- Bachelors degree
- Masters degree
- Doctoral degree

Page 2 - Question 16 - Choice - One Answer (Drop Down)

[Mandatory]

Did you have any formal Bible school or seminary training?

- Yes
- No

Page 2 - Question 17 - Open Ended - One Line

If so, please list the degree/degrees earned.

Page 2 - Question 18 - Choice - One Answer (Drop Down)

[Mandatory]

Did you attend an urban missionary training program exclusively for urban missionaries?

- Yes
- No

Page 2 - Question 19 - Choice - One Answer (Drop Down)

[Mandatory]

Did you receive training from your denomination in urban mission principles before arriving in your city of service?

- Yes
- No

Page 2 - Question 20 - Open Ended - One Line

If yes, what was the program and how long was it?

Page 2 - Question 21 - Choice - One Answer (Drop Down)

[Mandatory]

Are you currently enrolled in some type of educational program related to urban missions work?

- Yes
- No

Page 2 - Question 22 - Open Ended - Comments Box

If yes, please describe this program.

URBAN MISSIONS FIELD ASSIGNMENT

Please mark the size of the urban center you currently minister in (if currently on field) OR the size of the urban center in which you previously served with the IMB.

- 1 to 5 million inhabitants
- 5 to 10 million inhabitants
- 10 to 20 million inhabitants
- greater than 20 million inhabitants

Did you work with a specific people group?

- Yes
- No

If yes, which people groups?

Total number of years you served in an urban missions field assignment

- 1-3 years
- 4-6 years
- 7-10 years
- more than 10 years

Mark all the following responsibilities you have exercised in your urban missions assignments.

- Church Planting
- General Evangelist
- Local Church Pastor / Lead Church Planter
- Institutional Administration
- MK Teacher
- Children / Youth / Student Worker
- Religious Education
- Health Care
- Theological Education
- Other, please specify

SPIRITUAL HEALTH

[Mandatory]

At the time of your service as an urban missionary, would you characterize your personal devotional time as

Vibrant **Growing** **Stagnant** **Non Existent**

[Mandatory]

At the time of your service as an urban missionary, would you characterize your family devotional time as

Vibrant **Growing** **Stagnant** **Non Existent**

[Mandatory]

What things were helpful in maintaining a growing personal devotional time during your service as an urban missionary?

- On-field conferences
- Internet resources
- Field mentor
- Pre-field arrival training
- Personal accountability / prayer partner
- Involvement in a local church / small group
- Other, please specify

[Mandatory]

How would you rate the quality of your spiritual life during your service as an urban missionary?

Fair

Please explain the reason or reasons for your choice.

COMPETENCIES AND TRAINING

How would you assess your overall competency as an urban evangelist?

-  **Fair**  **Excellent** 

Please explain the reason for your choice.

What types of pre-field arrival training did you have to help develop your urban evangelism skills?

- Practical experience in a church or church plant in the USA
- Urban missions experience in the USA
- Urban missions experience in another culture
- Specific evangelism courses and/or seminars (examples might include EE, CWT, FAITH, Four Spiritual Laws, etc)
- Seminary course or courses
- Experience in an Urban Training Center
- Other, please specify

What additional type(s) of pre-field arrival training would have been helpful in improving your urban evangelism skills?

How would you rate your level of preparation for the task of evangelizing in an urban setting? (1=highly prepared, 5=no preparation)

- 1
- 2
- 3
- 4
- 5

Did you feel that you experienced Spiritual Warfare during your time as an urban missionary?

- Never
- Seldom
- Frequently
- Continuously

Page 4 - Question 39 - Yes or No

[Mandatory]

Do you feel that you were adequately prepared for spiritual warfare in the urban reality?

- Yes
- No

Page 4 - Question 40 - Open Ended - Comments Box

What types of pre-field arrival training would have been helpful in improving your understanding of Spiritual Warfare in the urban setting?

.....

.....

.....

Page 4 - Heading

MARRIAGE AND FAMILY (if no spouse or children, mark N/A as appropriate)

Page 4 - Question 41 - Rating Scale – Matrix

[Mandatory]

Please rate how the following factors affected your relationship with your spouse while ministering in an urban environment:

	extremely positive	positive	no noticeable influence	negative	extremely negative	N/A
Personal interactions and friendships with Brazilian nationals						
Personal interactions and friendships with other Americans, expatriates, IMB missionaries, and others						
Cultural appreciation of city and urban life						
Fear of urban violence						
Noise factors						
Entertainment options						

Please rate how the following factors affected your relationship as a parent to your children while ministering in an urban environment:

	extremely positive	positive	no noticeable influence	negative	extremely negative	N/A
Personal interaction and friendships with Brazilian nationals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal interaction and friendships with other Americans, expatriates, IMB missionaries, and others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cultural appreciation of city and urban life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fear of urban violence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Entertainment options	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please rate how the following experiences affected your children (in general). As third culture kids (TCKs) how did they adjust to living in an urban environment?

	extremely positive	positive	urban environment had no noticeable influence	negative	extremely negative	N/A
Friendships with other children very different from themselves						
Friendships with other children similar to themselves						
Appreciation of city culture and urban life						
Pervasive reality of urban violence						
Educational opportunities						
Entertainment options						
Absence from significant American cultural experiences						
Absence from significant extended family interactions						

SOCIAL, CULTURAL AND LANGUAGE

What was the size of your home town (prior to missionary service)?

- Under 10,000
- 10,000 - 30,000
- 30,000 - 50,000
- 50,000 - 100,000
- 100,000 - 1 million
- Over 1 million

Rate the following urban realities based upon your experience of urban cultural adaptation.

	no cultural adaptation necessary	some cultural adaptation necessary	significant cultural adaptation required	cultural adaptation not yet acquired
Noise				
Traffic and/or public transportation				
Security				
Human density				
Political bureaucracy				
Children's schooling				
Health care				
Recreation options				
Pollution				
Social inequalities / poverty				

How did living in an urban environment affect your language development?

- Improved, due to numerous opportunities
- Impeded due to the difficulties of developing social contacts
- Location had no effect on language development

As a result of the relationships you developed in the urban area, how comfortable and/or competent do you feel sharing at the following levels?

	competent and confident	competent, but not yet comfortable	neither competent nor comfortable yet
Sharing personal testimony			
Sharing a simple Gospel message, tract, or memorized script			
Sharing the Gospel message at the heart level in conversation			

Formal presentation: preaching, teaching, leading Bible studies ,etc.

Page 5 - Heading

CHURCH PLANTING

Page 5 - Question 48 - Choice - Multiple Answers (Bullets)

[Mandatory]

Rate your experience of serving on an urban team affiliated with the International Mission Board.

- Poor
- Fair
- Good
- Excellent

Page 5 - Question 49 - Open Ended - Comments Box

Based upon your response above, please share how your experience could have been improved.

Page 5 - Question 50 - Choice - Multiple Answers (Bullets)

[Mandatory]

Rate your experience of serving together with Brazilian Baptist partners and other Great Commission Christians in the urban context.

- Poor
- Fair
- Good
- Excellent

Page 5 - Question 51 - Open Ended - Comments Box

Based upon your response above, please share how your experience could have been improved.

Page 5 - Question 52 - Rating Scale – Matrix

[Mandatory]

How did the following factors facilitate your relationships with Brazilian Baptist pastors and Great Commission Christians in the urban context?

	Greatly facilitated	Facilitated	Impeded	N/A
Physical proximity to Brazilian Baptist institutions				
Personal access to and/or influence upon Brazilian leadership				
Shared doctrinal beliefs				

Page 5 - Question 53 - Choice - Multiple Answers (Bullets)

[Mandatory]

Choose the primary factors that were involved in the development of a ministry vision for your city. (Choose no more than 3 of the options)

- Opportunities / Receptivity
- Physical need
- Time and space limitations
- Financial limitations
- Church planting partners
- Volunteers
- Specific target group
- Other, please specify

Page 5 - Question 54 - Open Ended - One Line

[Mandatory]

Please briefly share one key factor that led to the successful implementation of your vision OR one negative factor which best describes the greatest impediment to successful vision implementation.

Page 5 - Question 55 - Choice - Multiple Answers (Bullets)

[Mandatory]

What previous training (prior to arrival on the field) and/or experiences helped equip you for the task of urban church planting? Mark all that apply.

- Seminary courses
- Urban church planting practicum
- Short term urban missions experiences
- Urban church planting in American cities
- Urban church planting in other cities outside the USA
- Personal study
- ILC (MLC) Field Personnel Orientation training
- Transferrable skills (ex. work among poor, disaster relief, etc.)
- Nothing prepared me for urban church planting experiences
- Other, please specify

Page 6 - Heading

CONTEXTUALIZATION AND SYNCRETISM

Rank your pre-field arrival understanding of contextualization, specifically as it applies to urban missions.

Extensive knowledge of the subject Some knowledge of the subject Little knowledge of the subject No knowledge of the subject



Briefly explain how you practiced contextualization in your urban mission reality.

In your opinion, rate how effectively you understood the world view of your target group after your first term of service.

High understanding Good understanding Limited understanding Just beginning to scratch the surface



What factors proved to be effective in developing a comprehensive understanding of the world view of your target group? Mark all that apply.

- Personal interviews
- Field based observation
- Daily interaction with target group
- Reading academic literature
- Study of popular culture (magazines, movies, music, etc.)
- Specific training opportunities provided on the field (ex. SC Training)
- Other, please specify

Rank your pre-field arrival understanding of syncretism, specifically as it applies to urban missions.

Extensive knowledge of the subject Some knowledge of the subject Little knowledge of the subject No knowledge of the subject



What factors proved to be effective in developing a comprehensive understanding of syncretism as it affects your target group?

- Personal interviews
- Field based observations
- Daily interaction with target
- Reading academic literature
- Study of popular culture (magazines, movies, music, etc.)
- Specific training opportunities provided on the field (ex. SC Training)
- Other, please specify

Page 6 - Heading

MULTIPLICATION OF LEADERSHIP

Page 6 - Question 62 - Rating Scale – Matrix

[Mandatory]

Based upon your experience, rate the following factors that facilitated the training of Brazilian national partners for urban church planting.

	Greatly facilitated	Facilitated	Impeded	N/A
Orality				
Printed literature				
Agreement in urban church planting methodology				
Qualified potential leaders				
Social ministries				
Training facilities				
Finances				
Adequate trainers trained to train others				
Willing Baptist partners				

Page 6 - Question 63 - Choice - One Answer (Drop Down)

[Mandatory]

How many leaders have you (or your team) trained who are now training other urban church planters? Choose the estimate that best describes your reality.

- Less than 10
- 10 - 25
- 25 - 50
- 50 - 100
- more than 100

Briefly describe the factors that led to a second generation urban church plant in your ministry.

Thank You Page

Thank you for taking the time to complete this survey. Your responses will be kept confidential and are for the sole purpose of developing a better understanding of how Southern Baptists can engage the world's great cities with the Gospel.

APPENDIX 4

URBAN MISSIONARY PROFILE FOR BRAZIL

Table A1. Urban missionary profile for Brazil

Training Areas	Missionary Attitudes (BE)	E P C	Missionary Aptitudes (KNOW)	E P C	Missionary Actions (DO)	E P C
Church Relations	Perseveres in the task of church planting—does not give up	E P C	Understands dynamics of urban church planting	E P C	Integrated in a local urban church (of the segments or people group he/she is called to engage)	E P C
	Appreciates the importance of working with others--local church partners, convention partners, and likeminded Great Commission Christian partners	E P C	Understands church growth principles and how churches grow	E P C	Models principles of church planting	E P C
			Recognizes what Biblical Christian community dynamics should look like	E P C	Cooperates with national believers and conventions as co-laborers	E P C
					Prioritizes ministry time with church planting partners	E P C
Urban Anthropology	Self-aware of own ethnocentricity	E P C	Understands urban social reality of target group (correctly interprets social cues)	E P C	Effectively analyzes urban social reality for church planting purposes	E P C
			Understands the significance of how money defines social structures in the urban context	E P C		

Table A1.—Continued. Urban missionary profile for Brazil

Training Areas (continued)	Missionary Attitudes (BE)		Missionary Aptitudes (KNOW)		Missionary Actions (DO)	
			Understands politics, power structures, history and demographics in the urban context	E P C		
Interpersonal Relationships	Demonstrates a consistent Christian testimony in the urban context	E P C	Differentiates between primary and secondary relationships (acquaintances / friendships) in the urban context	E P C	Responds biblically to urban stressors	E P C
	Feels at ease with a wide variety of people	E P C			Maintains good working relationships with other missionary colleagues	E P C
	Willingness to be a team player	E P C			Demonstrates relational interdependency with nationals in the urban context	E P C
Intercultural Communication	Connects emotionally with host urban culture	E P C	Identifies coping skills for managing culture shock accentuated by urban realities	E P C	Builds cross cultural bridges for evangelization within the urban reality	E P C
	Esteems the positive aspects of the urban culture	E P C			Strives to be incarnational in the urban setting	E P C
					Faithfully communicates biblical truth in a contextualized manner	E P C
Linguistic Knowledge	Laughs at own language bloopers	E P C	Demonstrates understanding of colloquial language usage	E P C	Disciplined commitment to language learning	E P C
			Understands the subtleties of communication feedback (verbal and non-verbal)	E P C	Regularly reads literature from host culture about host culture	E P C
Biblical / Theological Understanding			Articulates a comprehensive understanding of biblical and systematic theology	E P C	Encourages practical application of biblical and theological principles	E P C

Table A1.—Continued. Urban missionary profile for Brazil

Training Areas (continued)	Missionary Attitudes (BE)		Missionary Aptitudes (KNOW)		Missionary Actions (DO)	
			Understands Scriptural teaching of urban missions and the Kingdom of God	E P C	Develops a biblical response to primary false gospels that exist in the urban context	E P C
					Develops a biblical theology of evil and suffering pertinent to the urban context	E P C
Leadership Skills	Is a servant leader	E P C	Understands team dynamics	E P C	Delegates ministry tasks within the team appropriately	E P C
	Willingly accepts appropriate accountability	E P C	Understands how to develop urban networking skills	E P C	Develops and implements objectives, goals, and action plans	E P C
			Understands the different levels of leadership in the local church and denomination	E P C	Effectively mentors other missionaries and nationals	E P C
Evangelism and Discipleship	Daily lives under Christ's Lordship	E P C	Understands the biblical message of evangelism and knows how to communicate it effectively in the target language	E P C	Practices personal evangelism and immediate follow-up of new converts	E P C
	Concerned about genuine conversion	E P C	Recognizes that conversion is normally a process not an event	E P C	Practices on-going discipleship	E P C
Emotional Health	Has an appropriate self-image	E P C	Knows how to manage failure appropriately (both personally and with those with whom they work)	E P C	Maintains emotional equilibrium in an urban environment	E P C
	Motivated by Christian love for others, not fear of them	E P C			Connects with local believers for emotional support and personal friendship	E P C

Table A1.—Continued. Urban missionary profile for Brazil

Training Areas (continued)	Missionary Attitudes (BE)	Missionary Aptitudes (KNOW)	Missionary Actions (DO)
			Develops and maintains three key relationships (besides family): a mentor, a friend, and a disciple E P C
			Pursues a personal hobby (other than ministry) E P C
			Enjoys recreation (with family) in local city: cultural events, museums, art, historical landmarks, parks, etc E P C
Spiritual Life	Demonstrates moral integrity E P C		Regularly practices disciplines of Bible study, prayer and fasting E P C
	Demonstrates a positive attitude towards their sending agency, other missionaries, and national partners E P C		
Christian Ethics	Accepts that non-Christians will act like non-Christians E P C	Understands biblical principles of Christian conduct E P C	Models Christian conduct in everyday life E P C
		Contextualizes biblical ethics for the urban reality E P C	Analyzes host urban culture through the lens of biblical ethics E P C
Practical Skills	Exhibits a teachable spirit when learning new tasks E P C	Knows how to use urban transportation E P C	Effectively navigates urban transit (he can get around in the city) E P C
		Knows how to drive in urban traffic E P C	A “self starter” who seeks out ministry opportunities E P C
		Knows how to use a map or a GPS in order to find locations E P C	Aware of urban safety issues and applies basic urban safety practices (street E P C

Table A1.—Continued. Urban missionary profile for Brazil

Training Areas (continued)	Missionary Attitudes (BE)	Missionary Aptitudes (KNOW)	Missionary Actions (DO)
			smarts
		Understands emergency procedures	E P C Completes urban survival skills orientation (ex: health care, housing, banking, documentation, etc.) with field supervisor
Yr 1 total ___/69 min	# E's x 1 point ___	# P's x 2 points ___	# C's x 3 points ___
Yr 2 total ___/137 min	# E's x 1 point ___	# P's x 2 points ___	# C's x 3 points ___
Yr 3 total ___/182 min	# E's x 1 points ___	# P's x 2 points ___	# C's x 3 points ___
Max points = 228			

EXPLANATION OF ASSESSMENT

Exposure = 1 A particular skill area is introduced

All E's count 1 point (Total of 76 points if candidate scores all 1's)

Progress = 2 Progress is evidenced in a particular skill area

All P's count 2 points (Total of 152 points if candidate scores all 2's)

Competence = 3 A level of competence is shown on a consistent basis

All C's count 3 points in a particular skill area (Total of 228 points if candidate scores all 3's)

GOALS – Yearly assessments should show the progress of the mentoring process. In other words, it serves as benchmark for both missionary mentor and missionary apprentice.

- Year 1 69 points (30 percent of total possible)
- Year 2 137 points (60 percent of total possible)
- Year 3 182 points (80 percent of total possible)

APPENDIX 5

APPRENTICE PROGRAM PURPOSE AND DESIGN

The purpose of the Brazil Cluster Apprentice Program is to intentionally and systematically:

- Coach, train, and develop in the lives of new (or transferring) personnel
- the missionary characteristics and competencies
- that will encourage, enable, and equip the apprentice missionary
- to successfully engage a people group or population segment
- using biblical and field-based strategies
- resulting in new believers, developing leaders and multiplying churches.

The approach used challenges the apprentice missionary in the three basic adult learning domains of how they think:

"Knowing" (head)

"Being" (heart)

"Doing" (hands)

The "knowing" component deals with the cognitive domain of learning. The "being" component deals with the affective domain of the learning process. And the "doing" component draws from both the cognitive and affective domains and adds the psychomotor domain to the learning process.

The Apprentice Phase is the first three years of service on the field. During this time there will be a primary emphasis for each year.

Year 1 - Language learning and cultural adaptation

Year 2 - Cross cultural church planting and cultural adaptation

Year 3 - Research and strategy development which leads toward the development of reproducible churches.

In most cases the first year will consist of Portuguese language training in the Centro de Integração Cultural (CIC). While in language training the Director of the CIC and his wife will serve as coaches for the apprentices.

Those missionary apprentices coming in response to a people group or population segment specific personnel request will spend a portion of the third year researching their target group.

Those missionary apprentices responding to a generic personnel request will be assigned to an apprentice situation which best matches their calling, gifting and interest. During the third year apprentices responding to a generic personnel request will be given the opportunity to consider several assignment opportunities. After matching with an assignment the apprentice will dedicate part of the third year to researching and transition to their target group.

APPENDIX 6

MISSIONARY APPRENTICE ANNUAL EVALUATION

Table A2. Annual evaluation--church relations

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #1: To understand and appreciate the significant associations that exist (or should exist) among the individual, the local church, networks of churches and church planting in the urban context.			
Goals:	Year 1	Year 2	Year 3
Church Relations-Goal 1 (BE) To demonstrate appreciation of the importance of national church planting partners by regular weekly participation in a local congregation, monthly participation in convention activities, and quarterly participation in Great Commission Christian networking activities beginning with the first year of the apprentice term.	No / Yes 0 1		
Church Relations-Goal 2 (KNOW) To demonstrate understanding of urban church planting principles through selected readings of key urban missions church planting texts, processing the information with mentor/coach monthly and applying learned principles on a weekly basis throughout the second and third years of the apprentice term.		1 2	3 4
Church Relations-Goal 3 (DO) To demonstrate understanding of urban church planting principles by planting at least one urban church before the end of the third year of the apprentice term.			1 2 3 4
Total evaluation for Objective # 1			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

____/____/____

____/____/____

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Additional comments:

Table A3. Annual evaluation—urban anthropology

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #2: To understand the dynamics of human interaction in the urban context.			
Goals:	Year 1	Year 2	Year 3
Urban Anthropology-Goal 1 (BE) To recognize the influence the “home culture” has on perception of the new “host culture” through self reflection and written accounts, quarterly during the first year of the apprentice term.	No / Yes 0 1		
Urban Anthropology-Goal 2 (KNOW) To demonstrate understanding of urban anthropological dynamics which results in a written urban world view document for the city in which the apprentice missionary is engaged. This is to be completed before the end of the second year of the apprentice term.		1 2 3 4	
Urban Anthropology-Goal 3 (DO) To develop a specific church planting strategy, in cooperation with local Baptist partners, for a minimum of three distinct urban population segments and/or people groups found within the city in which the apprentice missionary is engaged. This is to be completed prior to the end of the third year of the apprentice term.			1 2 3 4
Total evaluation for Objective # 2			

Date of annual review	Signature of mentor coach	Signature of apprentice missionary
____/____/____	_____	_____
____/____/____	_____	_____
____/____/____	_____	_____

Additional comments:

Table A4. Annual evaluation—interpersonal relationships

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #3: To exhibit healthy, holistic human relationships in the urban context.			
Goals:	Year 1	Year 2	Year 3
Interpersonal Relationships-Goal 1 (BE) To develop interdependence (identity) with the team of potential ministry partners (missionary or national) in the urban context by means of regular participation in team meetings and/or training events as scheduled by the team throughout the three year apprentice term.	No / Yes 0 1		
Interpersonal Relationships-Goal 2 (KNOW) To demonstrate understanding of primary/secondary relationships though selected readings and discussions with mentor/coach and designated national partners quarterly throughout the second year of the apprentice term.		1 2 3 4	
Interpersonal Relationships-Goal 3 (DO) To strive to respond biblically to urban relational stressors (as identified by the apprentice) though personal accountability with mentor/coach, family members and/or national friends throughout the apprentice term.		1 2	3 4
Total evaluation for Objective # 3			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

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Additional comments:

Table A5. Annual evaluation—intercultural communication

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #4: To appreciate the dynamics and subtleties of intercultural communication/adaptation in the urban context.			
Goals:	Year 1	Year 2	Year 3
Intercultural Communication-Goal 1 (BE) To demonstrate appreciation for the positive aspects of urban culture through monthly participation in cultural/social events held throughout the metropolitan area during the second year of the apprentice term.		No / Yes 0 1	
Intercultural Communication-Goal 2 (KNOW) To identify personal coping skills for managing culture stress accentuated by urban realities through personal self assessment and discussions with mentor/coach throughout the duration of the apprentice term.		1 2	3 4
Inter cultural Communication-Goal 3 (DO) To develop a written assessment of existing bridges and barriers which impede or facilitate intercultural communication for a minimum of three distinct urban population segments and/or people groups found within the city where the apprentice missionary is engaged, before the end of the second year of the apprentice term. (Refer to urban anthropology goals.)		1 2 3 4	
Total evaluation for Objective # 4			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

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____/____/____

____/____/____

Additional comments:

Table A6. Annual evaluation—linguistic knowledge

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #5: To demonstrate a high level of linguistic competency in order to effectively minister in the urban context			
Goals:	Year 1	Year 2	Year 3
Linguistic Knowledge-Goal 1 (KNOW) To effectively communicate conversationally with nationals using idiomatic and colloquial expressions throughout the apprentice term. Periodic evaluations will be through informal mentor observation as well as formal language competency exams.	1 2	3	4
Linguistic Knowledge-Goal 2 (DO) To broaden vocabulary and understanding of host culture through weekly reading literature from the host culture about the host culture during the second and third years of the apprentice term.		1 2	3 4
Total evaluation for Objective # 5			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

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Additional comments:

Table A7. Annual evaluation—theological understanding

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #6: To develop a personal biblical theology of missions in the urban context.			
Goals:	Year 1	Year 2	Year 3
Biblical Theological Understanding-Goal 1 (KNOW) To articulate, in a written format, a personal comprehensive understanding of biblical and systematic theology in the urban context by the end of the first year of the apprentice term.	<u>1 2 3 4</u>		
Biblical Theological Understanding-Goal 2 (DO) To develop a series of sermons/teaching talks explaining the biblical theology of evil and suffering in the urban context by the end of the second year of the apprentice term.		<u>1 2 3 4</u>	
Total evaluation for Objective # 6			

Date of annual review	Signature of mentor coach	Signature of apprentice missionary
____/____/____	_____	_____
____/____/____	_____	_____
____/____/____	_____	_____

Additional comments:

Table A8. Annual evaluation—leadership skills

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #7: To develop skills which will enable one to lead and empower others to lead in the urban context.			
Goals:	Year 1	Year 2	Year 3
Leadership Skills-Goal 1 (BE) To demonstrate a willingness to accept appropriate accountability from mentor/coach via monthly meetings throughout the apprentice term.	<u>No / Yes</u> 0 1		
Leadership Skills-Goal 2 (KNOW) To demonstrate understanding of team dynamics and responsibilities within a variety of team scenarios via participation in multiple teaming experiences with missionaries and nationals throughout the second and third years of the apprentice term.		<u>1 2</u>	<u>3 4</u>
Leadership Skills-Goal 3 (DO) To lead in a variety of team scenarios based upon a written strategy document (complete with objectives, goals and action plans) and to train others to repeat the same process by the end of the third year of the apprentice term.			<u>1 2 3 4</u>
Total evaluation for Objective # 7			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

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Additional comments:

Table A9. Annual evaluation—evangelism and discipleship

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #8: To be actively engaged in evangelism and discipleship practices which are culturally relevant in the urban context.			
Goals:	Year 1	Year 2	Year 3
Evangelism and Discipleship-Goal 1 (BE) To engage in daily life-style evangelism as God provides opportunities and monthly journal at least one experience throughout the apprentice term.	No / Yes 0 1		
Evangelism and Discipleship-Goal 2 (KNOW) To study, in the heart language, and discuss with mentor/coach best practices of urban evangelism and discipleship throughout the second year of the apprentice term.		1 2 3 4	
Evangelism and Discipleship-Goal 3 (DO) To communicate effectively in the host language the biblical message of evangelism/discipleship via personal witnessing encounters with mentor/coach monthly throughout second and third years of the apprentice term.		1 2	3 4
Total evaluation for Objective # 8			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

___/___/___

___/___/___

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Additional comments:

Table A10. Annual evaluation—emotional health

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #9: To develop healthy practices in order to maintain emotional well being in the urban context.			
Goals:	Year 1	Year 2	Year 3
Emotional Health-Goal 1 (BE) To demonstrate, via relationships with others an appropriate self image, characterized by love for others, not fear of them throughout the apprentice term.	No / Yes 0 1		
Emotional Health-Goal 2 (KNOW) To prepare to successfully manage fear, frustration and failure appropriately by compiling a personal resource library that deals with these topics, throughout the apprentice term.		1 2	3 4
Emotional Health-Goal 3 (DO) To actively pursue godly community by weekly connecting with local believers for emotional support and personal friendship throughout the apprentice term.		1 2	3 4
Total evaluation for Objective # 9			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

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Additional comments:

Table A11 Annual evaluation—spiritual life

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #10: To nurture and maintain personal spiritual growth in the urban context.			
Goals:	Year 1	Year 2	Year 3
Spiritual Life-Goal 1 (BE) To model moral integrity through personal holiness and positive interactions with sending agency, fellow missionaries and national colleagues. To be continually observed and annually evaluated by mentor/coach.	No / Yes 0 1		
Spiritual Life-Goal 2 (DO) To daily practice spiritual disciplines of prayer and Bible study and share insights gained with mentor/coach monthly, throughout the apprentice term	1 2	3	4
Total evaluation for Objective # 10			

Date of annual review	Signature of mentor coach	Signature of apprentice missionary
____/____/____	_____	_____
____/____/____	_____	_____
____/____/____	_____	_____

Additional comments:

Table A12 Annual evaluation—practical skills

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced / apprentice has had some practice in the skill 2 = apprentice has had limited success at skill / apprentice not functioning independently yet 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently 4 = master of skill / apprentice functioning independently and ready to train/teach others			
Objective #11: To survive and thrive in the urban context.			
Goals:	Year 1	Year 2	Year 3
Practical Skills-Goal 1 (KNOW) To acquire practical skills related to urban issues such as navigation, transit and bureaucracy primarily in the first two years of the apprentice term.	1 2	3 4	
Practical Skills-Goal 2 (DO) To complete two levels of urban survival skills orientation, during the first two years of the apprentice term.	1 2	3 4	
Total evaluation for Objective # 11			

Date of annual review

Signature of mentor coach

Signature of apprentice missionary

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____/____/____

Additional comments:

Notes and Observations:

There are eight “BE” goals—these reflect the apprentice’s personality and/or aptitude for doing the missionary task in the urban context. These are each to be evaluated during the first year, on a pass/fail or yes/no basis. Either the missionary apprentice does or does not noticeably demonstrate these capabilities. One point is assessed for a positive response. Zero is assessed for a negative response. Although assessed formally in the first year, it is assumed (implied or otherwise) that the missionary apprentice will continue to demonstrate this quality throughout missionary service. If this quality has been evaluated at zero after the first year, it is to be more specifically cultivated during the remainder of the term. Any one of the “BE” goals which remain at zero at the end of the apprentice term should be carefully reconsidered by both apprentice and mentor coach, as these could be the red flags of warning that perhaps that particular missionary candidate is not best suited for ministry in the urban context in Brazil.

There are a total of 11 “KNOW” goals and 12 “DO” goals, each of these being worth a total of 4 points each. The four point scale can be seen as a continuum of progress.

- 1 = skill has been introduced / apprentice has had some practice in the skill
- 2 = apprentice has had limited success at skill / apprentice not functioning independently yet
- 3 = apprentice has had moderate success at skill / apprentice functioning somewhat independently
- 4 = master of skill / apprentice functioning independently and ready to train/teach others.

The time frame during which the desired competency level of 4 is to be reached varies. In some cases it is to be achieved over the course of the three year apprentice term, with

benchmark levels specified at certain times. In other cases, the level of achievement to be reached is assessed at the end of one particular year. In all cases, if there is not significant progress made by the time of the evaluation, more emphasis should be given, by both mentor coach and apprentice to see that there are ample opportunities to continue to grow and improve in this area of weakness. In the event that a missionary apprentice is already functioning at a more advanced level of competency earlier than the projected evaluation deadline, that particular goal can be noted as having been achieved earlier. As many new missionary candidates already arrive on the field with some well defined strengths, this is likely to be observed in some categories. The mentor coach can then challenge the apprentice missionary to continue to improve on that particular area, perhaps lead out in training of others, or move on to other areas which as not as strong.

In all, there are a total of 100 points possible to be achieved by the end of the three year apprentice term, breaking down in the following manner:

BE = 8 (x 1 point each= 8)

KNOW = 11 (x 4 points each = 44)

DO = 12 (x 4 points each = 48)

While this author recommends an overall “competency” score of a minimum of 80, this can be left to the discretion of the mentor coach and any other supervisor involved in the final decision making process. There have been, and will continue to be, exceptions to every rule. What is most important is that significant progress is being made, and that there are not specific areas which continue to remain weak, without emphasis being directed towards their growth and improvement. While flexibility is an option, the standard is one which understood by all parties before and during the entire process.

APPENDIX 7

INDIVIDUAL MONTHLY REPORT FORM

From: Apprentice _____ To: Mentor Coach _____

The specific goals I focused on this month _____, 20__ were:

The specific action plans I implemented this month were:

I learned the following as a result of this month's activities:

I need your assistance and/or orientation in the following areas as I look to next months' activities:

I have the following prayer requests / praises to share:

I would like to schedule a meeting with you on ____/____/____

I would like to talk with you by phone on ____/____/____ at the following time
_____.

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ABSTRACT

A MENTORING PROGRAM FOR URBAN MISSIONARY APPRENCIES OF THE INTERNATIONAL MISSION BOARD SERVING IN BRAZIL

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This dissertation examines the proposed development of an urban missions training program for International Mission Board missionaries serving in Brazil. Chapter 1 examines the definitions used in the dissertation with a focus on the importance of mentoring programs within present broader missiological trends concerning leadership development. Attention is given to the historical context of the dissertation and the methodology to be used.

Chapter 2 examines the biblical foundations for urban missions. This chapter places an urban missions training program within Scripture's broader teaching of God's purposes and plans for the city. Special attention is given to biblical terms used to describe the city, God's theological purpose for the city, common grace and the city, and God's eschatological purpose for the city.

Chapter 3 provides the results of an urban missions survey developed especially for urban missionaries serving in Brazil. This survey attempts to determine those factors that make for longevity in the Brazilian urban context and patterns of urban life that lead to high-levels of stress. The mentoring program is developed bearing these results in mind.

Chapter 4 provides a profile of an urban missionary. This profile is the ideal missionary which the training program hopes to produce.

Chapter 5 presents the actual training structure being proposed. Special focus is given to the program's mission, objectives, and goals. Together these factors make up the program's essence. Attention is also given to the program's length and place of implementation.

Chapter 6 describes the persons who serve as the primary implementers of the urban missions training program, the coaches. In addition, a section is devoted to the training of these coaches. Special focus is given to the roles and responsibilities of the mentor coaches.

Chapter 7 concludes describing the assessment tools by which a candidate can be given both annual assessments and an end of term assessment based upon objective criteria by which recommendation for career service can be made.

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