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“WIN THE CITY, WIN THE WORLD”:
THE URBAN MISSIOLOGY OF
ROGER S. GREENWAY

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“WIN THE CITY, WIN THE WORLD”:

THE URBAN MISSIOLOGY OF

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Dedicada al amor de mi vida, Laura
y mis dos porteñitos,
Cylia y Lucas

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LIST OF ABBREVIATIONS

CPM	Church Planting Movement
CRC	Christian Reformed Church
<i>EMQ</i>	<i>Evangelical Missions Quarterly</i>
HUP	Homogeneous Unit Principle
IMB	International Mission Board of the Southern Baptist Convention
SBC	Southern Baptist Convention
SBTS	The Southern Baptist Theological Seminary

PREFACE

Every paper, article, book, or dissertation is written in a specific context that has a bearing on what is written. This dissertation was written in the context of Buenos Aires, Argentina, one of the largest urban centers in the world. The dissertation was also written in the context of ministry as the Megacity Strategist for the International Mission Board. I am thankful to the Lord for the city, the IMB, and the Argentine co-workers that He allows me to serve alongside. My ministry with the IMB in Buenos Aires with these co-laborers has been a contemporary testing ground for the urban missiology proposed by Roger Greenway.

After finishing research on another topic, I was randomly passing through the stacks in the library when I found the book *An Urban Strategy for Latin America*. I put off reading the book until I heard a paper presented on Greenway. What I found in subsequent research on Greenway's work was an urban missiologist who had many of the same theological and missiological concerns that I had in my own context. I have also been blessed to meet Roger Greenway and hear his passion first-hand. I am grateful to Roger and Edna for their openness and willingness to help me along my journey. I have often felt as if I were swimming in Greenway's mind as I spent numerous hours reflecting on his work. It has been a pleasure to learn from him.

I am also thankful to the professors and colleagues who have sharpened my missiological thinking throughout this program. David Sills, George Martin, James Chancellor, and Chuck Lawless were priceless guides. It is impossible to name all the

colleagues who joined me on the journey, but Randy Arnett, Mark Morris, Jeff Walters, Phil Barnes, and William Brooks were all great colleagues.

Three people deserve extra recognition. Every page that was read or written during this program and dissertation is a result of the prayer and sacrifices of my wife and our two children. Thank you, Cylia and Lucas, for allowing Daddy to hide out with his books and computer to do what he felt God was calling him to do. Thank you, Laura, for doing the job of two people many times, for listening to me talk about what I was learning, and for always being my first proofreader. God blessed me beyond measure when He placed you in my life.

Finally, I thank my Savior who called me to Himself and sent me out to the harvest. It is my prayer that I will be a faithful laborer for His glory all the days of my life.

Kevin Thomas Baggett

Buenos Aires, Argentina

May 2013

CHAPTER 1

INTRODUCTION

In the 1960s, the missiological implications of escalating rural to urban migration in the world captured the attention of Roger S. Greenway. Greenway served in Mexico City as a professor at the Juan Calvino Presbyterian Seminary.¹ Before serving in Mexico City, he served one missionary term in Sri Lanka. While in Sri Lanka, he experienced the reality of urban life, but the overwhelming spiritual need he found a few years later in the urban context of Mexico City kindled a change in Greenway's thinking. Every weekend he and his students traveled out of the city to minister in small rural communities. He began to contemplate the implications of urbanization as he left millions to instead minister among a few.² He observed abandoned houses in these communities—houses abandoned by families who had migrated to seek a future in the city. Unfortunately, Greenway's denomination, in particular, and the evangelical world, in general, still believed mission effort should be focused on rural rather than urban areas. Greenway fought this “anti-urban” sentiment throughout his missionary career.³

Greenway's astute observations and the work of the Holy Spirit set the stage for a providential challenge from Donald McGavran that would ultimately change Greenway's ministerial direction. The renowned missiologist who is recognized as the founder of the Church Growth Movement visited with Greenway in Mexico City.⁴

¹Roger Greenway, “My Pilgrimage in Mission,” *International Bulletin of Missionary Research* 30 (2006): 144.

²Roger Greenway, “My Pilgrimage in Urban Mission,” *Urban Mission* 16 (1999): 11.

³Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 18.

⁴Thom Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville:

Greenway describes his conversation with McGavran in “My Pilgrimage in Urban Mission”:

McGavran listened to my stories about working among the Mazahuas. He heard my uncertainties concerning the wisdom of emphasizing rural missions at a time of rapid urbanization. Finally, McGavran asked me to drive him out to the fringes of Mexico City to see where the newcomers, the “squatters,” settled upon arrival. In a dirty dusty street swarming with flies and kids, McGavran turned to me and said, “Roger, it’s great what you are doing in the mountains. But in the future, the frontier of missions will lie in the city. I challenge you to direct your efforts here.”⁵

Greenway accepted McGavran’s challenge and dedicated his life to the cause of urban mission. He ministered in urban contexts, wrote innumerable pages about the subject, and trained others to carry on the challenge McGavran posed to him on that day.

The reality of urbanization, observed by Greenway nearly forty years ago, has not diminished. In 2011, 52 percent of the world population lived in an urban area.⁶ Mark Montgomery writes, “By 2030, according to the projections of the United Nations Population Division, more people in the developing world will live in urban than rural areas; by 2050, two-thirds of its population is likely to be urban.”⁷ According to the United Nations Department of Economic and Social Affairs/Population Division, by 2050, the world urban population will likely be the same size as the world’s total population was in 2002. Virtually all of the expected growth in the world population will be concentrated in the urban areas of the less developed regions, whose population is projected to increase from 2.7 billion in 2011 to 5.1 billion in 2050.⁸

The article continues,

Broadman and Holman, 1993), 21.

⁵Greenway, “My Pilgrimage in Urban Mission,” 12. In a later article, Greenway gives a shorter account of the McGavran challenge, but includes “I challenge you to direct your efforts here and make your goal the multiplication of urban churches.” Greenway, “My Pilgrimage in Mission,” 146.

⁶United Nations Department of Economic and Social Affairs Population Division, *World Urbanization Prospects, the 2011 Revision* (New York: United Nations, 2012), 4.

⁷Mark Montgomery, “Urban Poverty and Health in Developing Countries,” *Population Bulletin of the Population Reference Bureau* 64 (June 2009): 2.

⁸United Nations Department of Economic and Social Affairs Population Division, *World Urbanization Prospects, the 2011 Revision*, 3

Today, about 1 person out of 10 living in urban areas resides in a megacity of at least 10 million inhabitants; by 2025, it is expected that about 1 person out of every 7 – 8 living in urban areas will live in a megacity. . . . By 2025, the population living in megacities is expected to reach almost 8 percent of the overall world population. One out of 13 people will then reside in a megacity.⁹

These megacities will be the crucial global influencers in the future. A study called “Global Cities Index and Emerging Cities Outlook” by A. T. Kearney and The Chicago Council of Global Affairs affirms the potential global influence of these cities. The study argues, “The world today is more about cities than countries, and a place like Seoul has more in common with Singapore and Hong Kong than with smaller Korean cities.”¹⁰

Although urban growth has consistently accelerated and the influence of urban centers has continued to increase, the majority of the missiological activity of the evangelical world has not been focused on urban areas. Mission activity has often focused on geographical regions or nations and ethno-linguistic people groups.¹¹ Greenway traces the anti-urban bias all the way back to AD 374, when Jerome wrote a letter to a monk admonishing him for leaving a desert monastery to return to the city.¹² Greenway believes that the anti-urban bias finds its roots in the fact that Western Protestantism has been rural-oriented and has viewed the city as worldly.¹³ In *Apostles to the City*, Greenway writes,

⁹United Nations Department of Economic and Social Affairs Population Division, *World Urbanization Prospects, the 2011 Revision*, 6.

¹⁰Mike Hales and Andres Mendoza Pena, *2012 Global Cities Index and Emerging Cities Outlook* (Chicago: A.T. Kearney and the Chicago Council on Global Affairs, 2012), 5.

¹¹A history of the International Mission Board of the Southern Baptist Convention is representative of the non-urban focus. While the IMB does have some missionaries who “engage cities as cities, most of the work does not focus on the city as a whole but on specific people groups within the city.” J. Scott Holste, “Finishing the Task,” in *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett (Downers Grove, IL: IVP Academic, 2012), 331. Holste goes on to explain how the people group focus leaves the city with no one with a “comprehensive view of the whole city or a strategy for the whole city.”

¹²Roger Greenway, *Guidelines for Urban Church Planting* (Grand Rapids: Baker Book House, 1976), 6.

¹³Roger Greenway, *Calling Our Cities to Christ* (Grand Rapids: Baker Book House, 1973), 20-21.

“The antiurban bias that for years has characterized Western Protestant churches is reflected in missionary planning and activity. The problems of the city are so numerous and difficult to solve, and even to live with, that churches have directed their attention elsewhere.”¹⁴ Greenway also identifies the unattractiveness of urban missions as another reason for the unconscious shift to rural-focused mission activities. He challenges the Western missiologist to assess why urban missions is less popular than rural missions and implores the missionary to engage the lost souls of the city:

Why, therefore, are urban masses bypassed in favor of some far-off villagers? There is something exotic about the steaming jungles, the naked savages, and the distant mountains. Savage Indians are much more photogenic for the home constituency than the cold, gray streets of the city. Prayer letters written from a grass hut, in which the missionary can talk about snakes, the burden of carrying water and the problem of sleeping while natives beat their drums, bring much better response than letters typed in the city against the blare of car horns, the ringing of the telephone, and the hectic, unscheduled interruptions of urban life. . . . Is the soul of a savage worth more in God’s sight than the soul of a university student, a slum-dweller, or a lonely teen-ager looking for a job in an unfriendly city?¹⁵

Greenway highlights the anti-urban bias in *Apostles to the City*:

Hardly anywhere can you find much sympathy for big cities, at least not among ordinary people who have to live in them. “Cities” and “problems” seem to be synonymous. The city’s bewildering diversity, high crime rate, pollution, congestion, poverty, and squalor have created a kind of antiurban prejudice that makes people view cities with undisguised antagonism, and in some cases, self-righteous contempt.¹⁶

While the aforementioned anti-urban bias has not vanished, a renewed interest in urban missiology and urban church planting has appeared in Western missiology.¹⁷

Initiatives and conferences, such as Redeemer City to City, Ethnecity, *Christianity*

¹⁴Greenway, *Apostles to the City*, 18.

¹⁵Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973), 158-9.

¹⁶Greenway, *Apostles to the City*, 15.

¹⁷An example of the lingering anti-urban bias, or the neglect of urban missiology, may be found in a new missions book endorsed by many missiologists that neglects to have a single chapter focused on urban missions. In fact, the book only includes a few pages that deal with urban missiology, 329-34. Mike Barnett and Robin Martin, eds. *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Downers Grove, IL: IVP Academic, 2012).

Today's "This is Our City" project, and Saddleback's Twelve Cities Initiative, demonstrate the new interest in urban missiology.¹⁸ The leaders of these new urban mission strategies and urban initiatives are asking many of the same questions Greenway asked nearly forty years ago: How best do we reach the cities for Christ? Is theology important in urban missions? How does holistic ministry accompany church planting in urban areas? Where does theological training fit into urban mission strategies?

If the leaders of these new urban mission projects and initiatives hope to avoid the mistakes of the past and lay a firm foundation for the future of their urban mission strategies, they should seek to learn from one of the forerunners of urban missions: Roger S. Greenway. Thoughtful consideration and thorough evaluation of the work of one of the world's most prominent urban missiologists should lead urban mission leaders to the answers they are seeking. Greenway's work is a fount of knowledge for developing a contemporary urban missiology. His writings provide a biblical framework for urban missiology, an anthropologically and biblically informed church planting strategy, a missions approach that seeks to balance word and deed ministry, and theological and practical training ideas for urban practitioners. One of Greenway's most repeated statements throughout his writings is "Win the city, win the world!"¹⁹ The renewed emphasis on urban missions affirms Greenway's emphasis on the importance of the city. Just as the writing of Greenway sounded the clarion call for the importance of urban missions years ago, his urban missiology can serve as a training manual for urban missiology for the years to come.

¹⁸More information on these initiatives and conferences can be found at the respective website for each group. <http://redeemercitytocity.com/>; <http://www.ethnecity.com/>; <http://www.christianitytoday.com/thisisourcity/>; http://thepeaceplan.com/saddleback_church_12_cities_initiative; accessed 2 September 2012.

¹⁹Greenway, *Apostles to the City*, 11.

Purpose

The urban missiology of Roger S. Greenway is relevant today as urbanization changes the missiological landscape. Greenway stands as one of the most influential urban missiologists in recent history. He has served in various roles throughout his career including mission director in the Christian Reformed Church, professor of missions at Westminster Theological Seminary and Calvin Seminary, and editor of the journal *Urban Mission*. He has authored or edited twenty-two books and hundreds of journal articles. The majority of these books and articles discuss issues in urban mission; however, he wrote on nearly every aspect of the practice and theology of missions as well. Greenway's missiology combines Reformed theology with the missiological methodology of Donald McGavran.

The purpose of this dissertation is to analyze and evaluate the urban missiology of Roger Greenway. The dissertation will answer four questions. First, how has Greenway's life and theology shaped his urban missiology? Second, what is Greenway's urban church planting strategy? Third, how has Greenway's understanding of holistic ministry enhanced his church planting strategy? Fourth, what role does theological education and urban training centers have in his urban missiology? My thesis is the urban missiology of Roger S. Greenway should inform the ministries of urban missiologists today.

Missionary Call

Roger Greenway and his wife, Edna, grew up as children of preachers in the Christian Reformed Church. They both also had relatives who served as missionaries, but Greenway had no desire to be a missionary. He was unimpressed by many missionaries' speaking ability and the lack of passion that drove them to do mission work.²⁰ Greenway's

²⁰Greenway, "My Pilgrimage in Mission," 144.

plans changed one night in 1954 as he sang the chorus of “Living for Jesus” alongside Edna at their home church. Later remembering the moment of his call to missions, Greenway writes, “As never before, Christ’s sufferings on my behalf became the motivating power in my life.”²¹

While Greenway studied at Calvin Seminary, God began to shape Greenway’s calling. In addition, Greenway interned on a Navajo reservation in New Mexico, and while there, Kenneth Adams introduced him to the importance of Christian literature in missions. Greenway also began to read the writings of historical missiologists such as J. H. Bavinck and Samuel M. P. Zwemer. According to Greenway, Bavinck “shaped my missiological thinking more than anyone else.”²² From the influence of Bavinck, Greenway grasped the significance and benefit of combining missionary passion with sound theological understanding. From the influence of Zwemer, Greenway learned the importance of the character of the missionary and contextualization in particular cultural settings.

Missionary Experience

The Christian Reformed Church assigned Greenway as a missionary pastor to Colombo, Sri Lanka after completing his degree at Calvin Seminary. This position in Colombo was his first urban ministry experience. God taught him much about urban missions during this time.²³ Upon moving to Mexico City in 1963, Greenway taught church history and missions at the Juan Calvino Presbyterian Seminary.²⁴ He noticed that

²¹Ibid.

²²Roger Greenway, preface to *Heart for the Gospel, Heart for the World*, by Paul Jan Visser (Eugene, OR: Wipf & Stock Publishers: 2003). Other theologians and missiologists whom Greenway mentions as influential in his theology and missiology are Donald McGavran, William Carey, Raymond Lull, Harvie Conn, and Calvin Guy.

²³Greenway speaks of the practical lessons learned from living in a city and the challenges he encountered, especially spiritual warfare and contextualization in several of his articles, including “My Pilgrimage in Urban Mission.”

²⁴Greenway, “My Pilgrimage in Urban Mission,” 6-11.

although the seminary was located in an urban context, the students and ministries in which the seminary participated were all rural.²⁵ Years later, Greenway reflected on his seminary days in Mexico City:

Strategically, the seminary was placed in the center of one of the world's biggest population explosions, with enormous potential for church planting. But church and seminary leaders did not see the opportunity. They clung to the idea that real mission work took place in distant villages, on mountains, and across rivers. . . . real missionaries went to villages even though en route they passed buses jammed with rural folk moving to the city.²⁶

McGavran's challenge to Greenway, while the men stood on the outskirts of Mexico City, proved to be a turning point in Greenway's life. From that point forward, Greenway dedicated his life to urban mission. The Christian Reformed Church's mission society, appointed him the Latin America Secretary after his ministry in Mexico City. Then in 1978, he began a pastorate of four years in inner city Grand Rapids. A few years later, Greenway joined his friend and former Calvin College classmate, Harvie Conn, at Westminster Seminary where they founded the journal *Urban Mission*. Moreover, the two men developed the nation's first urban missions doctoral program.²⁷

In 1986, Greenway accepted the position of executive director of the Board of World Ministries. The Board tasked him to merge the denomination's two mission societies: Christian Reformed World Missions and Christian Reformed World Relief Committee.²⁸ The former agency focused on proclamation of the gospel while the latter focused on community development and social concerns.²⁹ During his time as missions executive, Greenway felt God impress on his heart the importance of training and enabling

²⁵Ibid., 11.

²⁶Ibid.

²⁷Ibid., 14-15.

²⁸Ibid., 17.

²⁹Roger Greenway, "From Seminary Prof to Mission Executive," *Missionary Monthly* 91 (December 1986): 5-6.

missionaries from the majority world to take up the missionary task. Finally, Greenway accepted a post as Professor of Missions at Calvin Theological Seminary in 1990. At the time of this writing, he remains as a part-time professor of missions at Calvin.

Theological Position

Greenway's theology and urban missiology are inseparable. He consistently emphasizes the theological basis for urban missiology. For example, his articles and books on strategy often begin with a biblical precedence for urban missions. In Greenway's *An Urban Strategy for Latin America*, Calvin Guy wrote in the Foreword, "Roger Greenway combines the best of a Calvinist theological inheritance with the 'church growth-verdict theology' of the McGavran-Fuller emphasis."³⁰ Greenway tenaciously holds to his theological positions. He often refers to himself as a Calvinist or Reformed, and he believes that Reformed or Calvinistic theology has inherent application to the reality of urban missions.

In an early book, Greenway writes,

Calvinism has something special to offer in this area, for ever since Calvin himself became involved in the total reform of the city of Geneva, Calvinists have realized that the whole structure of society needs to come under the authority of God's word. Calvinists have every right to be deeply disturbed by contemporary radical churchmen who emphasize social action without the Gospel of Christ crucified and resurrected. Calvin would have denounced such leaders in far stronger language than we are in the habit of using. But Calvinists should be equally disturbed by the kind of Bible-belt fundamentalism which is gung-ho on getting people converted and into the baptistry but which has no social vision or kingdom consciousness . . . The biblical Gospel is far larger than either the liberal social activists or the traditional fundamentalists imagine. It is a Gospel which includes winning disciples to Christ, establishing churches, and building a Christian community with all its many facets and areas of concern. . . . Calvinism has more answers for modern urbanites, be they blacks or whites, than any other Protestant ideology.³¹

³⁰Greenway, *An Urban Strategy for Latin America*, 9.

³¹Greenway, *Calling Our Cities to Christ*, 111-12.

Urban Strategy

Even though Greenway developed his personal urban missiology, the urban evangelism and church planting strategy Greenway advocates demonstrates the practical applications of the missiological teachings of his mentor, Donald McGavran. The steps in Greenway's urban church planting missiology may not directly coincide with McGavran's teachings, but a person who has read much of McGavran will be able to identify the similarities in each missiologist's church planting strategies.

At least five aspects are obvious in Greenway's urban church planting strategy. First, Greenway emphasizes the character qualities and preparation of the urban missionary. Second, he advocates the segmentation of the city using the anthropological observations McGavran stressed. For example, the most and least receptive people group segments should be identified. The most receptive segments should be engaged with church planting strategies. The least receptive segments should continue to be observed in order to be aware of the time when God begins to open their hearts. Third, evangelism and church planting follow home and family relationship lines. Fourth, new churches should be taught to be self-sustaining and to practice holistic ministry from the inception of the church. Fifth, the church should be a lighthouse for the gospel within the city.³²

An important facet of Greenway's church planting strategy is holistic or word/deed ministry. Greenway's writings blend his undeviating emphasis on the priority of the verbal proclamation of the gospel with holistic ministry.³³ Greenway explains his equal-handed missiology: "The mission of the church is to live peace and proclaim it, doing both within the context of a world that is out of step with God and out of step with

³²Roger Greenway, "City Rescue Missions: Old Lighthouses Still Needed," *Urban Mission* 15 (June 1998): 48-54.

³³Examples of Greenway's emphasis on this priority can be found throughout his writings. Books with special emphasis in this area are as follows: *An Urban Strategy for Latin America*, *Calling Our Cities to Christ*, *Apostles to the City: Biblical Strategies for Urban Missions*, and *Together Again: Kinship of Word and Deed*.

itself.”³⁴ Greenway also describes holistic ministry as seeking “shalom” for the city. “Shalom” emphasizes proclamation of the gospel, but is never limited to gospel proclamation.³⁵

Theological and missiological training for urban missiologists and practitioners is also a distinctive aspect of Greenway’s urban missiology. Greenway’s experience in two seminaries reveals the difficulty of blending classical theological education with the challenging reality of the practice of urban ministry. In his later writings, Greenway concludes that seminary education and urban ministry are often not compatible.³⁶ This will be explored in-depth later in the dissertation. Greenway explains the type of leadership development needed in urban ministry in “Getting David Out of Saul’s Armor”:

What I have in mind for leadership development in the city requires the kind of structure that is freed from the encumbrances of traditions of marginal relevance to urban people, and that is driven by the single vision of delivering contextually appropriate training that is biblically and theologically sound and enhances the ministry of men and women who show spiritual maturity and are respected workers in their churches.³⁷

He also places an emphasis on making his teachings and writings attainable to less-educated and second-language urban practitioners.³⁸

Definitions

Key terms must be defined before the reader continues into this dissertation:

³⁴Greenway, *Apostles to the City*, 35.

³⁵*Ibid.*, 34-42.

³⁶For example, see Roger Greenway, “Getting David Out of Saul’s Armor,” in *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*, ed. Manuel Ortiz and Susan S. Baker (Phillipsburg, NJ: P and R Publishing, 2002), 225-39; Roger Greenway, “Commentary on Background: A Shifting of Paradigms Center for Urban Ministerial Education,” in *Transforming the City: Reframing Education for Urban Ministry*, ed. Eldin Villafaña, Bruce W. Jackson, Robert A. Evans, and Alice Frazer Evans (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 123-28.

³⁷Greenway, “Getting David Out of Saul’s Armor,” 230-31.

³⁸An example of this attempt is Greenway’s most recent book *FISH! The Call of the Master Fisher* (Rockford, MI: Theophilus Publishing, 2010). Greenway also expressed this intention to me during an interview about this particular book.

mission, missions, missiology, word/deed ministry, urban, city, majority world, Calvinist, and Reformed. The terms may be understood differently depending on one's theological and methodological perspectives or one's missiological training and background. I will define the terms used in this dissertation.

Differentiating the terms *mission, missions, and missiology* is important. I will use *mission* as Christopher Wright defines it: "our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation."³⁹ *Mission* is closely tied to *Missio Dei*.⁴⁰ *Missions* will be understood as Justice Anderson defines the term in *Missiology*: "the conscious efforts on the part of the church, in its corporate capacity, or through voluntary agencies, to proclaim the gospel (with all this implies) among peoples and in regions where it is still unknown or only inadequately known."⁴¹ Thus, in this dissertation, *mission* will refer to participation in God's plan for the redemption of creation; *missions* will refer to the activities of the church to complete God's mission; and *missiology* will refer to the study of mission and missions.

Word/Deed ministry is synonymous with holistic ministry for Greenway. Greenway's missiology calls for verbal proclamation and social action. Both *word* and *deed* are necessary in order to complete God's mission. Greenway expands this thought in *An Urban Strategy for Latin America*:

Evangelical churches and seminaries need to widen their perspective and begin teaching Christians what it means to live under the lordship of Jesus Christ in all areas of Latin American society. While not diminishing for a moment their emphasis on the primacy of conversion and the need to spread the gospel to sinners everywhere, they should also teach the full implications of the gospel for Christians

³⁹Christopher J. H. Wright, *The Mission of God* (Downers Grove, IL: IVP Academic, 2006), 22-23. Wright's definition encompasses all the activities that I consider to be *missions*.

⁴⁰*Missio Dei* is defined in this dissertation as the overarching mission of God in the world.

⁴¹Justice Anderson, "An Overview of Missiology," in *Missiology*, ed. John Mark Terry, Ebbie Smith and Justice Anderson (Nashville: Broadman and Holman Publishers, 1998), 2.

where they live, work, and spend their time.⁴²

In this dissertation, *word/deed* ministry refers to missions activities that seek to join verbal proclamation of the gospel with social or holistic missions activities.

The terms *urban* and *city* are difficult to define. For example, the United Nations allows each country to define *urban* with its own parameters.⁴³ The Population Reference Bureau says: “Countries define urban in many different ways, from population centers of 100 or more dwellings to only the population living in national and provincial capitals.”⁴⁴ Timothy M. Monsma, writing with Greenway in *Cities: Missions’ New Frontier*, defines a *city* not so much by the population size but as a “center of service and dominance.”⁴⁵ Monsma explains that *cities* serve the surrounding population with government, education, health care, information, entertainment, trade, industry, and military protection.⁴⁶ Monsma emphasizes the dominance or influence of the *city* when he defines *city*. The *city* or urban area is a place that defuses information and resources to a greater population. For the sake of this dissertation, I will use *urban* as an adjective for all things that relate to a metropolitan area or *city*. I will use *city* and urban area synonymously.

Majority world describes the part of the world where the majority of the world’s population is found.⁴⁷ Various interchangeable terms exist for the *majority world*. In this dissertation, the *majority world* will refer to “Africa, Asia, and the nations south of the Rio

⁴²Greenway, *An Urban Strategy for Latin America*, 118.

⁴³United Nations Statistics Division, “Population Density and Urbanization”; accessed 27 August 2012; available from <http://unstats.un.org/unsd/demographic/sconcerns/densurb/densurbmethods.htm>; Internet.

⁴⁴Population Reference Bureau, 2012 Population Data Sheet (Washington, DC: Population Reference Bureau, 2012), 19.

⁴⁵Roger Greenway and Timothy M Monsma, *Cities: Missions’ New Frontier* (Grand Rapids: Baker Books, 2000), 14.

⁴⁶*Ibid.*, 15-16.

⁴⁷Wright, *Mission of God*, 38.

Grande in the Americas.”⁴⁸

Greenway employs the words *Calvinism* and *Reformed theology* frequently and interchangeably in his writings. I will follow Greenway’s usage of the terms. Notably, he does not limit the meaning of *Calvinism* to only the five points typically used to define Calvinistic theology. Micheal Horton elaborates on this common misperception about Reformed Theology:

People readily associate “Reformed” (i.e. Calvinistic) theology with the so-called Five Points of Calvinism, with its famous TULIP acronym (total depravity unconditional election, limited atonement, irresistible grace, perseverance of the saints). Encountering the God of sovereign grace is one of the most life-changing experiences in the Christian life, but it is only the beginning of what Reformed theology is all about. While some friends and critics of Reformed theology have reduced Calvinism to “five points,” or further still, to predestination, the actual confessions, catechisms, and standard doctrinal works of the Reformed tradition all testify to a far richer, deeper, and all-embracing faith in the God of the covenant.⁴⁹

In *Evangelical Dictionary of World Missions*, Greenway defines *Calvinism* as a “doctrinal system . . . [that] stresses certain truths that have a clear bearing on mission, three of which stand out.”⁵⁰ These three truths are: “the glory of God is the primary goal of all thought and action,” the kingdom of God is an “all-embracing doctrine,” and God is completely sovereign.⁵¹ Thus, for the sake of this dissertation, *Calvinism* and *Reformed theology* refer to a more robust theology than simply the “five points of *Calvinism*.” The context of the dissertation should clarify the meaning of the word used by Greenway in that particular area of urban missiology.

⁴⁸David Sills, *Reaching and Teaching* (Chicago: Moody Publishers, 2010), 27.

⁴⁹Michael Horton, *Introducing Covenant Theology* (Grand Rapids: Baker Books, 2006), Kindle e-book, loc 34.

⁵⁰Roger Greenway, “Calvinism,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 155-56.

⁵¹*Ibid.*, 155. For further clarification on this term, see Greenway’s full definition found in *Evangelical Dictionary of World Missions*.

Background

My interest in urban missiology began after an extended time serving as a volunteer missionary in Wales with the International Mission Board of the Southern Baptist Convention. While in Wales, I met one of the IMB Strategy Coordinators for London. The missionary was passionate and cast a vision for impacting a global city such as London for God's glory. Prior to my contact with this missionary in London, my missionary experience had always been in rural areas. My family is also from a small, rural community. I discovered during my time in London, and a subsequent mission trip to New York City, a personal affinity to urban life. The diversity of the city, pace of life, and potential for global missional impact attracted me.

I returned from Wales and began the Master of Divinity program at The Southern Baptist Theological Seminary in Louisville, Kentucky. A newly arrived professor, David Sills, inspired me with his passion for disciplemaking, missiological research, sound theology, and Latin America. He became my primary professor as I left SBTS to finish the Master of Divinity on the mission field in the 2 + 3 program.⁵² His influence greatly affected the way I view missiology today.

I completed the Master of Divinity degree while serving with the International Mission Board in Buenos Aires, Argentina. My ministry focused on outreach and church planting among Arab and Muslim peoples in the city. After my first missionary term in Buenos Aires, I returned to SBTS to begin the Doctor of Missiology program. During my time on stateside assignment, I accepted the responsibility of Megacity Strategist for Buenos Aires. I continue to serve in this capacity today.

Through the influence of professors such as David Sills, George Martin, Chuck Lawless, and James Chancellor, I wrestled with two possible dissertation topics. I

⁵²The International Mission Board, in conjunction with several Southern Baptist seminaries, offers the 2+3 program, which allows a student who feels called to career missions to fulfill his last 23 hours of course work while on the mission field.

struggled to decide whether to focus my research and study on urban missiology or the practical application of contextualized ecclesiology in missions.

While attending the Evangelical Missiological Society's southeastern regional conference in 2011, I heard a paper presented by Jeff Walters.⁵³ Walters discussed several of the missiologists influenced by the ministry of Donald McGavran. Roger S. Greenway was one of the missiologists named in Walter's paper. Walters described Greenway as a forerunner in urban missiology and a proponent of strong theology. Immediately following the presentation, I began to research Greenway's writings. His book, *An Urban Strategy for Latin America*, provoked me to consider writing my dissertation on Greenway's urban missiology.

One of my last seminars in the Doctor of Missiology program was Theology of Missions, and I decided to write my seminar paper on the theology of Roger Greenway. A trip to Calvin Seminary in Grand Rapids was necessary to obtain some of Greenway's writings, primarily in journals produced by the Christian Reformed Church and difficult to obtain anywhere other than the Calvin Seminary library. I planned to take advantage of the trip and attempt to meet Roger and Edna Greenway for lunch on my three-day visit. Much to my surprise, Edna Greenway responded to my email request for a lunch date and invited me to stay in their home during my time of research in Grand Rapids. Upon my arrival in Grand Rapids, Edna provided me with a large box of her husband's journal articles and helped me to begin developing a bibliography of Greenway's writings.⁵⁴ After meeting them and interviewing Roger Greenway, I was convinced that Greenway's urban missiology should be my topic.

With the growing emphasis on urban church planting and an increasingly

⁵³Jeffrey Walters was a colleague in my doctoral seminars and is presently the Director of the Dehoney Urban Center at The Southern Baptist Theological Seminary.

⁵⁴Many of these resources cannot be identified or can only be partially identified. When these resources are cited, "Photocopy" will appear at the end of the citation.

important dialogue about Reformed theology taking place within the Southern Baptist Convention in the last few years, the work of Roger Greenway can be beneficial to missionaries and those concerned with missionary work for multiple reasons. I believe Greenway's urban missiology is valuable to inform current missions efforts, and his urban church planting methodology is adaptable and beneficial to most urban contexts.

Greenway's life, ministry and theology also serve as a case study in the ongoing conversation about Calvinism and missions.⁵⁵ Greenway is unashamedly Calvinist. His deeply felt convictions concerning the sovereignty of God do not seem to diminish his passion for reaching the lost. In fact, he believes that Reformed theology may have an advantage in the urban context because it is more holistic than theology that is less Reformed. While I do not hold to all the beliefs of Greenway, I do believe that his urban missiology deserves the attention of evangelical and Southern Baptist missiologists in light of the issues that currently occupy much of the field's attention.

Limitations and Delimitations

One factor limits this study of Roger Greenway's urban missiology. No complete bibliography of all Greenway's writings exists. There have been various attempts to develop a complete bibliography, but these attempts are incomplete. Paul Fields from Calvin Seminary compiled a large bibliography in *For God So Loved the World*, a book written in Greenway's honor.⁵⁶ Edna Greenway also has various bibliographies for specific time periods, but she does not possess a complete bibliography.

⁵⁵Southern Baptists in particular are dialoguing about Calvinism and missions. A book was published about the ongoing dialogue. E. Ray Clendenen and Brad J. Waggoner, eds. *Calvinism: A Southern Baptist Dialogue* (Nashville: Broadman and Holman Academic, 2008). At the most recent Southern Baptist Convention, a team was formed to discuss the issue of Calvinism among Southern Baptist churches. Art Toalston, "Calvinism Team Listens, Learns at First Meeting" [on-line]; accessed 10 September 2012; available from <http://www.bpnews.net/bpnews.asp?id=38629>; Internet.

⁵⁶Paul W. Fields, "Bibliography of Roger S. Greenway," in *For God So Loved the World: Missiological Reflections in Honor of Roger S. Greenway*, ed. Arie C. Leder (Ontario: Essence Publishing, 2006), 309-26.

To my knowledge, the bibliography for this paper will be the first exhaustive bibliography of Roger Greenway's works.

This study of Greenway's urban missiology will also have delimitations. The study will not attempt to provide a thorough investigation of Greenway's life and theology. Moreover, his impact and contributions on the CRC will not be evaluated. In addition, Greenway spoke often of the importance of preaching and majority world missions endeavors. While these areas are important and interesting, for the purpose of this dissertation, these areas and others will only be included only when they have a direct correlation with Greenway's urban missiology. In spite of these limitations and delimitations, more than enough material exists to provide a complete understanding of Greenway's urban missiology.

Methodology

Roger Greenway has authored, co-authored, or edited over 350 journal articles, more than fifteen book chapters, and twenty-one books. The study of Greenway's urban missiology begins with an examination of his published works. I compiled almost all of Greenway's books and articles in my personal library. The other books and articles were obtained through the James P. Boyce Library at the Southern Baptist Theological Seminary or at other libraries. I have visited the Hekman Library at Calvin College and Seminary in Grand Rapids, Michigan. Paul Fields, Theological Librarian, assisted me throughout the process of gathering the numerous journals Greenway wrote. There are not any dissertations with a focus on the urban missiology of Roger Greenway. Some secondary sources have quoted or credited Greenway in their writings.

During my trip to Grand Rapids, Edna Greenway provided me with various incomplete bibliographies compiled throughout the years as well as copies of several undocumented or difficult-to-find articles. Roger Greenway offered me all of his teaching notes from seminary classes and urban training events. I was also able to spend several

hours interviewing the Greenways during my time in Grand Rapids. Their ongoing involvement throughout the research gathering and communication about his urban missiology was a priceless resource.

Conclusion

The urban missiology of Roger S. Greenway deserves the attention of today's missiological world. One of the most intriguing aspects of studying Greenway's urban missiology is that forty or fifty years ago he spoke about many of the issues currently facing missiology. Greenway answered the same questions about the importance of urban missions versus rural missions and missiology practiced from a Reformed theological position that many missionaries are being asked to answer today. His church planting strategy will be analyzed to assess its usefulness in today's mega-cities. Special attention will also be given to two important ingredients in Greenway's urban missiology: holistic ministry and urban training centers. Greenway gleaned important lessons in these two areas, which are at the forefront of many recent urban missiological conversations. The experience and work of Greenway is invaluable as urban missiologists wrestle with these same issues.

CHAPTER 2

THE LIFE AND THEOLOGY OF ROGER S. GREENWAY

The seed for Roger Greenway's urban missiology germinated in the soil of deep theological convictions shaped by his family and church. His father was a pastor in the Christian Reformed Church, and Greenway grew up in a parsonage where he saw ministry and Reformed theology put into practice. Therefore, from an early age, Reformed theology was a part of his life and worldview. Greenway continued to develop his theology formally as a primary part of his academic studies. Before leaving to begin his missionary career, Greenway completed his undergraduate and master degree at Calvin College and Theological Seminary. The influence of Greenway's mentor, Donald McGavran, and his passion for urban missions led Greenway to Southwestern Baptist Theological Seminary for his doctoral work.

Greenway's experience with Reformed theology in practice and academic study is the root of his understanding of urban missiology. He writes in *Cities: Missions' New Frontier*, "We cannot expect lives to be changed, city neighborhoods improved, and vital churches established if our labors spring from feeble, even distorted, theological roots."¹ *Calling Our Cities to Christ* emphasizes the point further:

The degree of the city's repentance and transformation will depend largely on the breadth of the Gospel which the church proclaims. A narrow, truncated message will produce the same kind of Christianity. . . . When the whole Gospel is preached to the whole city, a new dimension is added to religion and society as a whole feels the impact of the church's presence.²

¹Roger Greenway and Timothy M. Monsma, *Cities: Missions' New Frontier* (Grand Rapids: Baker Books, 2000), 24.

²Roger Greenway, *Calling Our Cities to Christ* (Grand Rapids: Baker Book House, 1973), 7-8.

Personal Characteristics of Roger Greenway

Greenway declares the goal of Christian ministry to be “the glorification of God through the salvation of sinners, the building of the church, and the extension of the kingdom of God.”³ His personal vision statement is “that nobody on earth will be allowed to die without hearing the gospel and feeling the mercy of God in a personal way.”⁴ These two statements display two important characteristics of Greenway’s theology. First, God’s glory is the ultimate goal. Second, believers should passionately and aggressively take the gospel message to all people. Roger Greenway’s theology, specifically these two characteristics, is manifested in all parts of Greenway’s life.

Importance of Family

Greenway believed in the importance of family. He and his wife, Edna, began their missionary career as parents of one child. The Greenway family grew when two more children were born to them in Sri Lanka. Later, in Mexico City, a fourth child was born, and they adopted their fifth. Despite the challenges of raising and educating children on the mission field, the Greenways never sent their children to boarding school because, Greenway says, “Mission for us has been a team project from the outset.”⁵ Each member of the family was a part of the ministry. Edna is a critical part of the family’s ministry. She raised five children on the mission field. Later in life, Edna earned a Ph.D. and taught with Greenway in the urban institute in Philadelphia and Calvin College.⁶

³Greenway and Monsma, *Cities*, 175.

⁴ Roger Greenway, *Go and Make Disciples! An Introduction to Christian Missions* (Phillipsburg, NJ: P and R Publishing, 1999), 9.

⁵Roger Greenway, “My Pilgrimage in Mission,” *International Bulletin of Missionary Research* 30 (2006), 147.

⁶ Edna’s role in Greenway’s ministry is important. Her influence on his thinking is evidenced in *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*, where both she and Greenway wrote chapters concerning theological and practical training for the urban missionary in the urban context.

The Greenways not only ministered in urban contexts, but they also lived in urban contexts.⁷ The family's urban experience provides them with insight into the reality of urban ministry. To separate the ministry of Roger Greenway from the ministry of his family would be a disservice to the impact Edna and his children have had on his urban missiology.

Joy in Christ

Greenway purposefully exudes joy. He concludes his article, "My Pilgrimage in Mission," with the following statement: "It has been quite a journey and, thank God, a joyous one."⁸ Arie Leder wrote in *For God So Loved the World* that Greenway is known for his smile. Leder remembered interrupting him in his study one day. Focused and intently working, Greenway intentionally smiled before turning to greet his visitor. In addition to the joy of the Lord in his life, Greenway also enjoys having fun. For example, he occasionally brewed his notoriously strong coffee in the faculty room to surprise unsuspecting colleagues.⁹

Fisher of Men

Greenway's passion for fishing also describes his personality. His most recent book, *Fish!: The Call of the Master Fisher*, illustrates how his favorite hobby is so closely intertwined with his calling from God; in this work, Greenway uses fishing illustrations to teach twenty lessons on evangelism. These illustrations are actually a compilation of articles used in a Christian Reformed Church journal called *Outlook*. Greenway's living room also contains a wide variety of fishing tackle that demonstrate

⁷Ibid, 146-7.

⁸Ibid, 147.

⁹Arie C. Leder, "Roger Selles Greenway: Fisherman Extraordinaire," in *For God So Loved the World*, ed. Arie C. Leder (Ontario: Essence Publishing, 2006), 12-13.

both Greenway's passion for evangelism and for fishing.¹⁰

Love for the City

Greenway possesses a genuine love for the cities of the world and his determination to see those cities won to the Lord is unquestionable. An article by Greenway, "The 'Big Mango' and Christian Mission," clearly demonstrates Greenway's passion, especially for the cities of Latin America.¹¹ Greenway wrote, "One thing is certain: in order to minister to people effectively, you have to love them . . . No love, no ministry."¹² These words and others in Greenway's books and articles drip with passion for the subject he loves: urban missiology. He serves as more than an expert in urban missiology; he constantly advocates urban missions and tries to push his passion to the forefront of the missiological conversation.

Experience in the City

Not only does Greenway write and teach about the city, but he also lived and ministered in the city. The Greenways have lived in Sri Lanka, Mexico City, Philadelphia and Grand Rapids. He understands the challenges and obstacles that the "urban man" faces in order to accept the gospel.¹³ Greenway also identifies with the difficulties urban ministers and missionaries face, such as high crime rates, personal and family safety, insufficient finances, the poor educational systems for his children and declining church congregations.¹⁴ He understands the city. Further yet, he loves the city.

¹⁰Roger Greenway, *Fish!* (Grand Rapids: Theophilus Publishing, 2010).

¹¹Roger Greenway, "The 'Big Mango' and Christian Mission," *Urban Mission* 6 (1988): 3-6.

¹²Roger Greenway, "Urban Ministry—No Bed of Nails," *Urban Mission* 3 (1986): 4.

¹³Roger Greenway, "Mission to an Urban World," in *Lengthened Cords*, ed. Roger Greenway (Grand Rapids: Baker Book House, 1975), 379-82.

¹⁴Greenway, "Urban Ministry—No Bed of Nails," 3-5.

A Biblical Theology for the City

While Greenway has vast personal experience from living in the city and remarkable anthropological knowledge about cities, his basic understanding of missions, and particularly urban missions, is based in the biblical text. In this section, I will summarize where Greenway finds examples of urban mission in the Old and New Testaments. I will also explain Greenway's general biblical understanding of the city.¹⁵

Urban Mission in the Old Testament

One of Greenway's heroes, J. L. Bavinck inspired him by showing him God's heart for the nations throughout the Old Testament. Through his writing, Bavinck taught Greenway of God's desire to be glorified and praised by all people throughout the biblical narrative.¹⁶ Greenway understands Israel to be a "missionary nation" called to demonstrate the true God to all nations.¹⁷ Through Israel's narrative, Greenway sees four specific areas in which the Old Testament impacts the theology of missions. First, the God of the Bible is distinct from other gods. Second, the God of the Old Testament is Creator of the Universe. Third, all mankind is stained by the sin of Adam. Fourth, God calls fallen mankind to salvation.¹⁸

Examples of urban missiology can be found throughout the Old Testament. Today's cities can find hope in God's concern for Old Testament cities.¹⁹ In two of his earliest books, *Calling Our Cities to Christ* and *Apostles to the City*, Greenway identified the book of Jonah as the first biblical example of urban missiology. In the book of Jonah, the prophet demonstrated an anti-urban bias toward Nineveh whose foundational sin was

¹⁵This overview of Greenway's biblical theology for the city will not be exhaustive. I am highlighting his thinking in order to help the reader better understand Greenway.

¹⁶Greenway, *Go and Make Disciples!* 29-30.

¹⁷Ibid., 34-35.

¹⁸Ibid., 31-34

¹⁹Greenway, *Calling Our Cities to Christ*, 3-4.

“wickedness.”²⁰ God’s plan was simple—call one man to preach repentance to one city. The one city would repent and turn from its wickedness.

According to Greenway, the book of Jeremiah is another example for urban missiology in the Old Testament. The principal theme of Jeremiah’s ministry was “regardless of the circumstances, the Lord’s song must be sung!”²¹ Using this theme, Greenway identifies five key points for contemporary urban missions. The list includes practical advice. Greenway gleans that urban missiologists should “live in the city by choice.”²² He also sees the need for urban ministries to develop “support programs that are designed to help inner city people.”²³ Next, the urban missionary should also learn about all the ministries in the city and be involved in cross-denominational work. Further, Greenway sees in Jeremiah a missionary who purposefully seeks out minority acquaintances and ministry partners. Urban Christians should encourage non-segregated housing and be models by living in the city and encouraging others hoping to minister in the city to “mix” with the neighborhood. Then, churches found in the inner city should be encouraged to be aware of specific problems happening in the neighborhood in order to minister to the community. These churches should develop programs to educate and help the inner city community. Finally, and most importantly, the city church should be a church known for its constant prayer for the city.²⁴

A third Old Testament book, Nehemiah, focuses on urban renewal. Urban renewal meant more than just physically rebuilding the city:

The ruined city was not only rebuilt, but also reconstituted. “The joy of Jerusalem was heard afar off,” reported Nehemiah, and that joy, he well knew, was God’s gift

²⁰Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 15, 18-19.

²¹*Ibid.*, 30.

²²*Ibid.*, 41.

²³*Ibid.*, 41.

²⁴*Ibid.*, 41-42.

to a renewed and obedient people who had heard God’s Word and had submitted their lives in conformity to it. (Neh 12:43-47)

Greenway identifies three primary lessons that can be gleaned from Nehemiah’s ministry. First, “the Word of God is never outdated.”²⁵ Next, the Bible can and should be translated and transmitted to every language and culture.²⁶ Finally, the Bible “speaks to the issues of the heart and society.”²⁷ Greenway’s understanding of the book of Nehemiah explains his balance of proclamation and social ministries.

Urban Mission in the New Testament

Greenway also sees God’s heart for the nations in the New Testament.

Evidence is found from the particular intended audiences for each Gospel to the final words of Christ. Greenway sees Jesus as a missionary.²⁸ While analyzing Acts and the Epistles, Greenway affirms, “the triune God is the author, source of power and director of missions.”²⁹

Greenway bases his biblical theology of the city on a careful examination of New Testament urban missiologists, Barnabas and Paul. According to Greenway, both men began their ministries in Antioch, one of the most important cities of its time. Barnabas’ gifts of encouragement and discipleship fit perfectly with the needs of the Antioch church.³⁰ He also quickly realized that he needed help, and invited Paul to assist. Thus, Paul launched his urban church planting ministry in Antioch. Greenway writes, “A great deal of what we have come to recognize as the Pauline strategy of church planting, (and the theology which accompanies it), can be traced to his early experiences with the

²⁵Ibid., 46.

²⁶Ibid., 47.

²⁷Ibid., 50.

²⁸Ibid., 37-43.

²⁹Ibid., 45.

³⁰Ibid., 60-63.

vibrant young church at Antioch.”³¹

Greenway believes the primary message of Paul’s urban ministry was 2 Corinthians 5:17--“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”³² Greenway writes,

Paul’s response to urban despair was the message of reconciliation with God through Jesus Christ. . . . All this, said Paul, is from God, who through Christ reconciled us to himself and has passed on to us the ministry of reconciliation. The ministry of reconciliation, God in the flesh reconciling the world to himself, was the content of Paul’s mission and his message to the urban centers of the Roman world.³³

Greenway notes this type of reconciliation includes both spiritual renewal and social ministry. All the while, gospel proclamation remains the priority of reconciliation. He writes,

Citizenship in the kingdom of heaven is the number one priority in Christian proclamation. Christians have a responsibility in all areas of life, and the implications of reconciliation are far greater than the church generally has realized. . . . But after acknowledging all this and confessing our past failures to apply the gospel consistently to the wrongs in society, the truth must be reiterated that the reconciliation with God is the heart of the gospel and the fountain from which emerges the direction and motivation for God-honoring social changes. If the truth is lost, then the church really cannot say anything new or important to the world.³⁴

Greenway claims there are three elements of Paul’s urban methodology. First, a priority should be placed on the conversion of sinners.³⁵ In other words, Greenway believes that the priority of Paul’s ministry was proclamation of the gospel. Second, Paul emphasized the importance of planting churches.³⁶ Greenway writes, “Paul was never satisfied with simply bringing individuals to Christ. He organized churches wherever he

³¹Ibid., 63.

³²All Bible passages in this dissertation are drawn from the English Standard Version.

³³Greenway, *Apostles to the City*, 71.

³⁴Ibid., 72-73.

³⁵Ibid., 81.

³⁶Ibid., 82-84.

could, and the incorporation of believers into permanent Christian communities was basic to his entire approach to the city.”³⁷ Third, Greenway believes Paul moved from a focus on church planting to reconciling the city and the world to Christ.³⁸ He explains this element further, “Paul’s strategy for mission moved from converts to churches, from churches to the city as a whole, and from there to the entire known world. He intended that the leaven of the gospel be felt everywhere.”³⁹ Greenway’s own urban strategy follows a similar path.

A Biblical Understanding of the City

Another important element of Greenway’s urban missiology lies in his understanding of the original potential of cities. In *Cities: Missions’ New Frontier*, Greenway explains his biblical framework for the “cities that might have been,” the “city that will be,” and the “cities that are.”⁴⁰ The “cities that might have been” represent the way cities might have looked in an “unfallen state.”⁴¹ He says, “Human gifts would have come to their highest expression in cities, in communal and institutional life, as sinless people worked together, shared their talents and labor, and produced great things with the resources of God’s good and rich creation.”⁴² The “city that will be” is the city described in Revelation 21. He elaborates, “[The Holy City] is beautiful beyond description, unblemished by sin, like a virgin bride coming to her husband.”⁴³ Today’s cities are neither what they might have been nor what they will be. Greenway notes that while

³⁷Ibid., 82.

³⁸Ibid., 84-87.

³⁹Ibid., 84.

⁴⁰Greenway and Monsma, *Cities*, 26 -32.

⁴¹Ibid., 26.

⁴²Ibid.

⁴³Ibid, 27.

cities today are clearly corrupted by man's fallen nature, they are also "evidences of God's preserving and preventative grace."⁴⁴ Greenway explains,

Life goes on in them [cities] every day. Sin is evident in every area of urban life, but still things are not as bad as they might be. . . . Life in these cities is adapted to the fallen condition of the inhabitants. There are police officers, courts, and prisons. There are laws to protect and punish. . . . Urban life, in fact, can continue and keep from degenerating to utter chaos only because of the corporate defense mechanisms city dwellers develop to cope with their common fallen condition.⁴⁵

Several lessons can be gleaned from this biblical framework for understanding cities. Today's cities are the battleground for spiritual warfare. With this in mind, "followers of Jesus, have important roles to play in the common-grace cities of this world."⁴⁶ Rather than flee from cities and the problems related to them, "Christians should affirm them [cities] and accept their share of responsibility for the cities' care."⁴⁷ Ultimately, Christians should approach church planting and mission in cities "realistically and evangelistically."⁴⁸

Roger Greenway consistently bases his understanding and practice of missions on Scripture. His understanding of urban missiology is no different. He understands the city as he believes Scripture teaches him to understand the city. During his years as an urban missionary, he worked to reach the city in similar fashion. He studied the Bible and allowed God's Word to guide his urban strategy development.

Theological Emphases of Roger Greenway

Greenway has written on nearly every conceivable aspect of mission theology at some point during his career.⁴⁹ Several theological emphases appear more often than

⁴⁴Ibid., 28.

⁴⁵Ibid., 28.

⁴⁶Ibid., 30.

⁴⁷Ibid., 31.

⁴⁸Ibid.

⁴⁹Greenway wrote hundreds of articles and book reviews for various publications of the

others. Knowledge of Greenway's stance on topics of the theology of mission will aid the reader in understanding Greenway's urban missiology.

Important Theological Beliefs for Mission

All missiologists have particular theological beliefs that inform and shape their understanding of mission. Greenway's theological points of interest help explain the missiological practices he endorsed during his ministry.

Missio Dei in Scripture. In 1992, Greenway wrote, "From Genesis onward God portrays Himself as the Sender whose agents are instructed to call earth's peoples back to God."⁵⁰ Reflecting on the book *Let the Nations Be Glad*, Greenway writes, "John Piper makes what I consider to be the strongest possible plea for a God-centered vision for world missions."⁵¹ Piper and Greenway contend the primary focus of missions is the worship of God.⁵² Greenway views Israel as God's chosen people through whom God would demonstrate himself to the nations. Through Israel, God reveals his justice, grace, and will for his creation. Eventually, through Israel, the Messiah came and offered redemption to all nations. Greenway sees Christ as the "Arch Missionary" and God's people, the church in the new covenant, as a "sent community."⁵³ The church, dependent on the Holy Spirit, is given an "indelible missionary stamp."⁵⁴

Christian Reformed Church. Most of these articles were two or three pages long. For decades, he wrote an article in some publication at least every two months. The subjects of these articles varied from the missiological ramifications of contraception in the Catholic Church to the ethical ramifications of entering a closed country under false pretenses in order to be a missionary.

⁵⁰Roger Greenway, "The Missionary Church," *The Outlook* 42 (1992): 17.

⁵¹Roger Greenway, "Worship and World Missions," *Missionary Monthly* 102 (1998): 10. The entire article is found on pp. 10-12.

⁵²John Piper, *Let the Nations be Glad! The Supremacy of God in Missions* (Grand Rapids: Baker Books, 1993).

⁵³Greenway, "The Missionary Church," 17.

⁵⁴*Ibid.*

Motives for missions. In his book, *Go and Make Disciples!* Greenway identifies what he believes are biblically appropriate motives for missions. The primary motive, as mentioned above, is “the desire that God be worshipped and his glory known among all the peoples of the earth.”⁵⁵ Out of the primary motive a believer then engages in actions “to obey God out of love and gratitude by carrying out Christ’s commission to ‘go and make disciples of all nations.’”⁵⁶ Another motive then emerges as God creates “a burning desire to use every legitimate means to save the lost and win unbelievers to faith in Christ,” within the hearts of his people.⁵⁷ As the church is involved with missions, a final motive develops as the body of Christ is concerned “that churches grow and multiply, and that the kingdom of Christ be extended by words and deeds that proclaim the compassion and righteousness of Christ to a world of suffering and injustice.”⁵⁸ Greenway considers these four motives as the theological stimulus for missions.

Reformed perspective in urban mission. Roger Greenway often refers to himself as “Reformed” and “Calvinistic.”⁵⁹ On the one hand, he feels tension from some people within the Reformed community who say the Reformed missionary is “soft-peddling” Reformed doctrines by involving themselves in missions.⁶⁰ They do not believe it is man’s responsibility to proclaim the gospel in an effort to convert; God will choose whom he pleases. On the other hand, Greenway realizes tension exists from those

⁵⁵Greenway, *Go and Make Disciples!*, 21.

⁵⁶Ibid.

⁵⁷Ibid, 22.

⁵⁸Ibid., 23.

⁵⁹In conversations with Greenway during my visit to the library at Calvin Seminary, Greenway used the terms *Calvinist* and *reformed*. Greenway is part of a *reformed* denomination and teaches at *Calvin* seminary. In my own denomination, these words carry a stigma, but in the denominational context of Greenway, no stigma exists in relation to this type of vocabulary.

⁶⁰Roger Greenway, “Can a Missionary be Reformed?” *The Banner* 104 (1969): 4.

outside the Reformed community who do not feel a Reformed missionary can be passionate for evangelism and church planting because of common misconceptions concerning the doctrine of election.⁶¹ Greenway responds to those who doubt if a missionary can be Reformed and passionate for missions and evangelism:

It is my contention that no one, either missionary or non-missionary, should be led into thinking that an effective ambassador of the Gospel cannot be faithful to the Reformed Faith. On the contrary, a study of history will show that those who have been the most zealous for their fellow man's salvation have been men who in their theology gave full recognition to God's absolute sovereignty and to man's absolute dependence upon Him for every aspect of his faith, salvation, and life, which is what we mean by Calvinism and the Reformed Faith.⁶²

Greenway views Calvinism as a holistic understanding of Scripture that offers a more inclusive ministry model for urban contexts than do other interpretations of Scripture:

Ever since Calvin himself became involved in the total reform of the city of Geneva, Calvinists have realized that the whole structure of society needs to come under the authority of God's word. Calvinists have every right to be deeply disturbed by contemporary radical churchmen who emphasize social action without the Gospel of Christ crucified and resurrected. Calvin would have denounced such leaders in far stronger language than we are in the habit of using. But Calvinists should be equally disturbed by the kind of Bible-belt fundamentalism which is gung-ho on getting people converted and into the baptistery but which has no social vision or kingdom consciousness.

It is high time that Calvinists begin to distinguish themselves more clearly from either side and begin to build an urban strategy on the more solid foundations of a Calvinist world and life view. The biblical Gospel is far larger than either the liberal social activists or the traditional fundamentalists imagine. It is a Gospel which includes winning disciples to Christ, establishing churches, and building a Christian community with all its many facets and areas of concern. The whole city, from top to bottom must be called to repentance toward God and faith in the Lord Jesus Christ. This is the full Gospel which requires the total renewal of man and his society, and it is the only Gospel which offers any genuine hope for today's urban world. Calvinism has more answers for modern urbanites, be they blacks or whites, than any other Protestant ideology. That is why it is a fatal mistake for Reformed and Presbyterian churches to turn away from the city and leave the urban masses to the Pentecostals, the store front churches, and the maze of sectarian groups. But

⁶¹A recent book devotes a chapter to debunking the understanding of some non-Calvinists that Calvinism is "antimissionary." Kenneth J. Stewart, *Ten Myths About Calvinism: Recovering the Breadth of the Reformed Tradition* (Downers Grove, IL: IVP Academic, 2011), Kindle e-book, loc.1063-1307.

⁶²Greenway, "Can a Missionary be Reformed?," 5.

even a church which doggedly hangs on to its central city location can fail in its task if it fails to proclaim the whole Gospel to the whole city. Calvinism has the antidote to truncated urban ministries. The pity is that more Calvinists do not realize it.⁶³

Greenway believes Reformed theology offers hope to the city through the proclamation of God's word and the city's repentance.⁶⁴

Sufficiency of Scripture. Greenway's Reformed theology finds its roots in his understanding and love of Scripture. The writings of Greenway demonstrate his strong belief in the inerrancy and sufficiency of Scripture.⁶⁵ Greenway insists that the "Bible is nothing less than the Word of God."⁶⁶ Greenway holds to the sufficiency of Scripture as expressed in Article 7 of the Belgic Confession: "this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it."⁶⁷ The sufficiency of Scripture applies to the offices of the church, spiritual warfare, church planting, evangelism and every other aspect of Greenway's theology and methodology of missions. Greenway thus warns missionaries not to ignore the importance of Scripture: "If he [the missionary] loses the Biblical message, the missionary has nothing true or lasting to offer urban people, and his invitation to become Christian means nothing."⁶⁸

Salvation through election. When Greenway discusses the doctrine of election and God's sovereignty, he often refers to Jesus' teachings and practice.

⁶³Greenway, *Calling Our Cities to Christ*, 111-12.

⁶⁴Ibid., 4-8.

⁶⁵As far back as 1966, Greenway was concerned with the spread of Karl Barth's teachings, which he felt put the inerrancy of the Bible in question. Roger Greenway, "The Word of God and Missions," *The Banner* 101 (1966): 4-5.

⁶⁶Ibid.

⁶⁷An online version of the Belgic Confession can be found on the Center for Reformed Theology and Apologetics website: www.reformed.org.

⁶⁸Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973), 42.

Greenway says,

Jesus believed in election and divine sovereignty in men's salvation. He spoke of those whom the Father had given Him. He referred to the coming Day of Judgment as that when "he shall send forth angels, and shall gather together his elect from the four winds." But at the same time, He was "moved with compassion" for the multitudes, and He wept over rebellious Jerusalem. With the greatest urgency and sincerity He called men to come unto Him and be saved.⁶⁹

According to Greenway, Jesus held to God's sovereign election in the redemption of men. However, Jesus' security in God's sovereignty did not prevent him from sincerely calling all people to be saved.

Greenway also points to Paul's missionary example and the apostle's understanding of election. Paul was a missionary and theologian focused on God's election, as evidenced in Romans 9. There Paul began with a strong expression of his compassion for the lost (9:1-5) while also expressing his confidence in God's sovereign election throughout the chapter. Greenway says, "It was, after all, the missionary Paul, whom God used to pen that great chapter on election, Romans 9, and that chapter begins with one of the most touching statements of Paul's zeal for the salvation of sinners."⁷⁰ Greenway said of Paul, "He was willing to 'spend and be spent' for men's souls, but at the same time he proclaimed man's total depravity, unconditional election, and God's sovereign grace."⁷¹

Furthermore, Greenway appeals to history when arguing the importance of missions for those who believe in election. He says, "History proves that among the major Protestant movements since the Reformation, the Calvinists have been in the forefront as far as missions is concerned."⁷² He gives examples of historical Calvinists

⁶⁹Greenway, "Can a Missionary be Reformed?" 2.

⁷⁰Ibid., 3.

⁷¹Ibid.

⁷²Ibid.

missionary efforts by the Dutch Calvinists of the seventeenth century, William Cary, “Livingstone and Moffat in Africa, Martyn in India, Morrison in China, Paton in the South Seas, and Judson in Burma.”⁷³ Greenway also points to more contemporary Calvinist missionaries such as John Eliot and Jonathan Edwards.⁷⁴ He stresses that Reformed theology and missionary zeal are not opposed to one another. Greenway says,

The idea that zeal for missions and zeal for the Reformed faith are incompatible should be totally rejected. Rather, the two should stand together, and historically they often have done so, for in the Calvinistic system the necessity and urgency of missions are most clearly seen. In our enthusiasm for the extension of the Gospel, we should be historically accurate in our appraisal of the relation between the Reformed Faith and missions.”⁷⁵

Exclusivity of Christ. Jesus Christ is the exclusive means of salvation according to Greenway.⁷⁶ However, religious pluralism threatens this claim, which Greenway addresses consistently in his writing. In the 1990s, he identified religious pluralism as an obstacle not only on the foreign mission field, but also a clear and present danger in the United States.⁷⁷ He believes the church has not been exempt from religious pluralism, and the difficulties in recruiting, retaining, and financially sustaining long-term missionaries are evidence of the growth of religious pluralism in the church. He reiterates that if people believed in the exclusivity of Christ, these issues would not exist. Greenway realizes a faltering belief in the exclusivity of Jesus Christ for salvation will effectively destroy the mission of the church.⁷⁸

⁷³Ibid.

⁷⁴Ibid.

⁷⁵Ibid., 4.

⁷⁶Roger Greenway, “In Defense of Intolerance,” *The Outlook* 44 (October 1994): 17-18. Greenway defines exclusivity as follows, “Jesus is the only Savior, the one Mediator between sinners and God, and all people must believe in Him to be saved” (18).

⁷⁷Roger Greenway, “Followers of Other Faiths,” *The Outlook* 40 (1990): 27-28.

⁷⁸Roger Greenway, “A Critical Clash in Missions,” *Missionary Monthly* 102 (1998): 15-16, and “The Clash within Christian Circles,” *Missionary Monthly* 102 (1998): 15-16.

Discipleship of new believers. Greenway describes his understanding of the salvation process in “The Priority of Proclamation:”

God wills not only the salvation of his elect, but also their spiritual growth, sanctification, and ultimate glorification. He has predestined them ‘to be conformed unto the image of His Son,’ that they should be ‘like Him,’ ‘holy and without blemish, in the midst of a crooked and perverse generation.’⁷⁹

Greenway believes that after someone trusts in Christ as Lord of his life, he should be “taught all that Christ commanded.”⁸⁰ If a missionary hopes to see a new believer grow and persevere in his or her faith, Greenway implores the missionary to dedicate time to discipling the new believer:

The degree of the convert’s transformation depends largely on the breadth of the gospel he hears. A narrow, truncated message produces the same kind of Christian. But when gospel proclamation is Biblically comprehensive, when Christ’s promises and commands are taught in such a way that the new convert accepts his responsibility in all of life’s multiple relationships, things begin to happen in society.⁸¹

Ecclesiology for church planting. Greenway argues throughout his writings that church planting is a primary task of the missionary. He understands Paul to be the first urban missions strategist. Paul planted churches in influential cities, which provided great opportunity for the gospel to spread from the city.⁸² The voice of Roland Allen can be heard in Greenway’s *An Urban Strategy for Latin America* as he shares that “the Christian communities he [Paul] was establishing would be used by God to accomplish the divine purpose.”⁸³ These Christian communities will be formed along family or

⁷⁹Ibid.

⁸⁰A reference to Matt 28:20.

⁸¹Greenway, *An Urban Strategy for Latin America*, 123.

⁸²Ibid., 78.

⁸³Ibid., 91. Greenway credits Roland Allen with a footnote concerning this point in *An Urban Strategy for Latin America*.

relationship lines, be self-supporting, and multiply along family or relationship lines.⁸⁴

The target for church planting, then, is the *oikos*.⁸⁵

With such an emphasis on church planting, Greenway's definition of a church is important. He describes the church as

. . . the community of called out ones. Men and women, called out of the world and called into the fellowship of the redeemed, constitute a new race, a chosen generation, a royal priesthood. The primary task of these 'called out ones' is to call others to separate themselves from their allegiance to the world and come to Christ, confessing their sins and acknowledging Christ as their Saviour and Lord.⁸⁶

If the church is the primary earthly means of God to evangelize the world, the scriptural purity of the church must not be compromised.⁸⁷

Greenway teaches multiple forms of church structures during his training sessions and in his classes. But, he primarily advocates the use of house churches in the urban context. Greenway believes the majority of churches in the New Testament were house churches.⁸⁸ In the urban context, Greenway believes the house church model has many advantages. For example, the house church approach encourages church planting and evangelism along pre-existing family lines. McGavran was an advocate of this type of evangelism strategy.⁸⁹ In addition, the house church model releases the new church plant from the financial burden of maintaining a building. Furthermore, house churches encourage lay evangelism.⁹⁰ So much spiritual need exists among large urban populations that Greenway is led to believe planting churches is not enough. The need demands a

⁸⁴Ibid, 90-96.

⁸⁵Ibid., 97.

⁸⁶Roger Greenway, "The Priority of Proclamation," *Torch and Trumpet* 17 (1967): 4-5.

⁸⁷Roger Greenway, "Urbanization and Missions," in *Crucial Issues in Missions Today*, ed. Donald McGavran (Chicago: Moody Press, 1972), 236.

⁸⁸Greenway, *An Urban Strategy for Latin America*, 95.

⁸⁹Ibid., 97.

⁹⁰Ibid., 99-109.

congregation that will multiply and plant new churches that will multiply again.⁹¹

Greenway prefers the house church model of church planting, but he is more concerned with the establishment of new churches than the church model itself.⁹² He encourages others to implement various models of effective urban churches he has witnessed throughout the world as they feel led by God. Multi-congregational churches consist of various ethnic congregations that work together in evangelism, have occasional joint fellowship and worship, and share the financial burden together. Another model is an established mother church that plants churches, which, in turn, plant other churches. Greenway also saw success from what he calls “jump start” church planting. In the “jump start” model a ministry center is established with resources that will eventually start multiple congregations. Cell church and re-planting ethnic churches within dying churches in transitioning neighborhoods are also models taught by Greenway.⁹³

Priesthood of the believer. As a former global missions administrator, Greenway understands the reality of the multitudes in the world who might never hear the gospel message before they die. He realizes if churches continue to depend on highly educated and ordained ministers to do all the work of missions, accomplishing the task is impossible. So, he strives to liberate the laity to preach and teach the Bible even if they have not been ordained. Greenway bases his argument in Scripture. He understands preaching and teaching in the New Testament are not limited to those who have been ordained.⁹⁴ Greenway even opens the door for women and un-ordained laymen to marry, baptize, and conduct the Lord’s Supper; however, he does resist opening all the offices of

⁹¹Ibid., 160.

⁹²Roger Greenway, “Growing City Churches: Effective Models from Around the World” (unpublished teaching notes).

⁹³Ibid.

⁹⁴Roger Greenway, “Gospel Proclamation By The Un-ordained,” *The Outlook* 40 (1990), 21-22.

the church to women.⁹⁵

Missiological Application of Theological Beliefs

Greenway's theology of mission leads him to take a stance on several specific missiological issues. The issues Greenway emphasizes are especially important in the current context of today's missiological world.

Relationship between HUP and Covenant theology. Greenway holds strongly to Donald McGavran's controversial homogeneous unit principle (HUP). The principle says, "People like to become Christians without crossing racial, linguistic or class barriers."⁹⁶ McGavran's definition of "people" varies from the most common missiological understanding of "people group" today. Generally, people groups are defined as "an ethnolinguistic group with a common self-identity that is shared by the various members."⁹⁷ McGavran defined a "people" as follows:

A people is a society whose members marry exclusively within it. Whether such a caste or tribe is racially distinct from others is immaterial. As long as its sons take wives only from the people itself, so long will it think of itself as a really separate race and will have an intense "people consciousness." Its intimate life will be restricted to itself. . . . If becoming a Christian offends this clan loyalty, if it means "leaving my people and joining some other people" then the growth of the church will be very slow. Whether persons of other tribes or casts become Christians or Communists makes little difference to persons of intense people consciousness.⁹⁸

⁹⁵Roger Greenway, "Thoughts from a Tropical Island: The Priesthood of All Believers Applied to Missions," *The Outlook* 40 (1990): 14-15. Greenway does not allow women to hold the office of elder in the church.

⁹⁶Donald McGavran, *Understanding Church Growth* 3rd. ed. (Grand Rapids, William B. Eerdmans Publishing Company, 1990), 198.

⁹⁷This is the definition used by the International Mission Board of the Southern Baptist Convention written by Orville Boyd Jenkins. www.public.imb.org/globalresearch/Pages/PeopleGroup.aspx, accessed 5 January 2013.

⁹⁸Donald A. McGavran, "The People Movement Point of View," in *Church Growth and Group Conversion*, 3rd ed., ed. J. W. Pickett (Pasadena, CA: William Carey Library, 1973), 5. Inter-marriage is the key used by McGavran for defining a "people." Jeff Walters' dissertation also points out that the "people" definition can be taken too far by some missiologists, who might define "people" by other criteria such as occupation. Jeffrey K. Walters, "Effective Evangelism in the City: Donald McGavran's Missiology and Urban Contexts" (Ph.D. diss., The Southern Baptist Theological Seminary, 2010).

Greenway believes that Reformed covenant theology stresses the same principles as the homogeneous unit principle.⁹⁹ In *Theological Perspectives on Church Growth*, Greenway says,

The Reformed doctrine of the covenant surfaces immediately when we examine Dr. McGavran's emphasis upon the family, the household and the way in which the Holy Spirit works among people who are organically related to one another. When Church Growth theorists say that historically the Christian faith has spread via "chains of families," it comes as no surprise to Reformed people who have believed all along that God works covenantally through believers and their families.¹⁰⁰

Greenway believes that the homogeneous unit principle works in the city just as in rural areas.¹⁰¹

McGavran's homogeneous unit principle has been accused by some missiologists of promoting racism or segregating the church.¹⁰² When asked how he responds to such accusations, Greenway answered that these missiologists did not understand who McGavran was or what he taught.¹⁰³ Recent criticism of the HUP has

⁹⁹Horton, *Covenant Theology*, loc. 24. Horton describes Covenant theology this way: "God's very existence is covenantal: Father, Son, and Holy Spirit live in unceasing devotion to each other, reaching outward beyond the God head to create a community of creatures serving as a giant analogy of the Godhead's relationship. Created in the image of the Triune God, we are by nature outgoing, interdependent relationship establishers, finding ourselves in the other and not just in ourselves. Unlike the persons of the Trinity, we at one time did not exist. But when God did decide to create, his decree was not that of a lonely monarch, but of a delighted Father, Son, and Holy Spirit establishing a creaturely, finite analogy of their eternal giving and receiving relationship."

¹⁰⁰Roger Greenway, "Winnable People," in *Theological Perspectives on Church Growth*, ed. Harvie Conn (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1976), 46.

¹⁰¹McGavran also emphasized the usefulness of the homogeneous unit principle in the urban context Walters' "Effective Evangelism in the City," does an excellent job of explaining McGavran's application of the HUP in the urban context. On 154, Walters gives an example of a missiologist applying the HUP in a way further than McGavran approved of. Further explanation of Greenway's application of the HUP in urban missions is found in chap. 3 of this dissertation.

¹⁰²A primary critic of McGavran's application of the HUP was Francis Dubose, A Southern Baptist professor at Golden Gate Theological Seminary. Francis M. Dubose, *How Churches Grow in an Urban World: History, Theology, and Strategy of Growth in All Kinds of City Churches* (Nashville: Broadman, 1978).

¹⁰³Greenway, interview with the author. Walters, "Effective Evangelism in the City," 156-60; provides further evidence of McGavran's intentions and application of the HUP in reference to these accusations.

come from proponents of multi-ethnic churches, such as Mark DeYmaz.¹⁰⁴ Critics such as DeYmaz sometimes confuse the terms multi-ethnic and multi-cultural. Neither Greenway nor McGavran limit culture to ethnolinguistic groups. In spite of criticism, Greenway holds that whether one likes the homogeneous unit principle or not, the principle will hold true until Christ's return and is valuable for urban missiologists interested in reaching all the "peoples" of the city.¹⁰⁵

Emphasis on Word and Deed ministry. As mentioned earlier, Greenway emphasizes holistic missions that balance proclamation of the gospel with concern for social issues. He refers to holistic ministry as "Word and Deed" ministry.¹⁰⁶ While Greenway accentuates evangelism, he recognizes the great importance of meeting physical needs. He writes,

Holistic urban missions refuses to divide human needs into neat segments (such as spiritual, material, psychological), but proclaims the indivisibility of the human person in the redemptive purpose of God. Consequently, holistic mission strategy unites word with deed, worship with service, and fellowship with mission.¹⁰⁷

Unlike many missiologists who emphasize either evangelism and church planting or social ministries and community development, Greenway seeks to balance both emphases.¹⁰⁸ Because of Greenway's special attention to balancing evangelistic and social ministries, The Christian Reformed Church asked Greenway to merge the convention's two distinct missions organizations, Christian Reformed World Relief

¹⁰⁴Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass, 2007), and Mark DeYmaz, *Should Pastors Accept or Reject the Homogeneous Unit Principle? Straight Talk About What It Is, What It's Not and How It Applies to the Local Church* (Little Rock, AR: Mosaix Global Network, 2011).

¹⁰⁵Roger Greenway, Interview by author, Grand Rapids, October 16, 2011.

¹⁰⁶Roger Greenway, *Together Again: Kinship of Word and Deed* (Monrovia, CA: MARC, 1998).

¹⁰⁷Greenway, *Apostles to the City*, 12.

¹⁰⁸Greenway, *Together Again*.

Committee and Christian Reformed World Missions. Greenway's balanced, holistic theology of missions made him the ideal person for the task.

In his first book, *An Urban Strategy for Latin America*, Greenway lays out what holistic ministry means to him:

Conversion, the establishment of the church, and the broader manifestation of divine grace in all its implications are not distinct and separate purposes: they are all united in one single purpose, follow up on one another, and together spell out the task of Christian missions.¹⁰⁹

Greenway generally refers to “deed” ministry as diaconal ministry. While word ministries deal with eternal problems, diaconal ministries deal with immediate physical needs. To meet these physical needs, he turns to lay leadership. Moreover, he does not believe the role of the deacon is limited only to serve the local church, but reaches also to the local community.¹¹⁰ A church's ability to reach its urban community corresponds to the percentage of the church members involved in the diaconal ministry of the church.

Greenway believes missions that include both word and deed ministries serve as a “showcase of the Kingdom.”¹¹¹ He notes, “Without diaconal ministries, the poor may regard us and our mission as ungodly, as being indifferent to or even supportive of poverty, suffering and injustice.”¹¹² Diaconal ministry, the pursuit of freedom and justice, the teaching of God's Word, and models of Christian living are all factors that help empower people to transform lives both in the present and for eternity.¹¹³ Greenway writes, “Biblical scholars and hardy street workers must be talking to one another. So often we seem to work on the opposite ends of the block.”¹¹⁴ Greenway strives

¹⁰⁹Greenway, *An Urban Strategy for Latin America*, 74.

¹¹⁰Greenway, *Calling Our Cities to Christ*, 124-25.

¹¹¹Roger Greenway, “Showcases of the Kingdom among the Poor,” *The Outlook* 40 (1990): 23.

¹¹²Ibid., 24. A helpful diagram can be found in Appendix 1 showing Greenway's philosophy of how to empower people to transform their lives both spiritually and physically.

¹¹³Ibid.

¹¹⁴Roger Greenway, “The Urban Poor and the Ministries of the Church,” *Missionary Monthly*

throughout his writings and work to encourage those with strong biblical theology and those with a passion for the downtrodden to join together in holistic ministry.

Priority of proclamation. While Greenway is passionate about holistic ministry, he always stresses the priority of gospel proclamation; for example, he writes, “Social problems, urgent as they are, must not divert attention from the root-problem of sin and the city man’s need for reconciliation with God.”¹¹⁵ In a 1967 article, he boldly declares, “Political, social, and economic action is part of our duty as Christians, and Christian principles should govern our thinking and acting in all these spheres. But this must not be confused with evangelism!”¹¹⁶ Greenway defines evangelism as calling men “from the dominion of Satan to God.”¹¹⁷

Throughout his writings Greenway stresses the importance of the pastor modeling evangelism to his congregation.¹¹⁸ Greenway admonishes church leaders to make evangelism a priority, give laity time to evangelize, avoid “churchy” language, and make themselves available to people.¹¹⁹

Awareness of spiritual warfare. Spiritual warfare is real and should not be ignored, according to Greenway.¹²⁰ When he arrived in Sri Lanka, Greenway discovered that his seminary education had not prepared him for the reality of the spiritual warfare

95 (1988): 3.

¹¹⁵Roger Greenway, “Mission to an Urban World,” in *Cords to be Lengthened*, ed. Roger Greenway, (Grand Rapids: Baker Book House, 1975), 383.

¹¹⁶Roger Greenway, “The Priority of Proclamation,” *Torch and Trumpet* 17 (1967): 4-5.

¹¹⁷Ibid. 4.

¹¹⁸Roger Greenway, “The Pastor’s Part in Evangelism” *The Banner* 116 (1981): 10.

¹¹⁹Roger Greenway, “Why Aren’t We More Fruitful in Evangelism?” *Kerux* 33 (1998): 1-2.

¹²⁰William D. Buursma, “Q&A,” *The Banner* 128 (1993): 20.

he faced on the mission field.¹²¹ Greenway recounts how in his first days on the mission field he encountered “demon possession, the role of shamans, belief in ancestral spirits, and the practice of exorcism.”¹²² He also has noticed the close correlation between poverty and spiritism.¹²³

Greenway encourages the use of Paul’s simple spiritual warfare strategy: preach the gospel, plant churches, and pray for the “Spirit’s transforming work in the lives and hearts of believers.”¹²⁴ Greenway criticizes unbiblical teachings about spiritual warfare such as Wagner’s “territorial spirits” and Kraft’s call to interview demons.¹²⁵ Rather, everything must be founded upon the Bible, with a special emphasis on what is taught in the New Testament. Beyond a reliance on Scripture, Greenway also advises a missionary to “build his prayer life” as a defense and offense for spiritual warfare.¹²⁶ As a result of his study on the subject and experiences on the mission field, he believes the most important aspect of spiritual warfare for missionaries to gain is “an awareness of the gospel’s supernatural enemies.”¹²⁷

Importance of majority world missions. A common theme found in Greenway’s most recently published works is his passion about developing and providing opportunities for ministers from the majority world. Examples of Greenway’s passion for equipping these ministers are abundant. From book reviews mentioning the usefulness of

¹²¹Greenway, “My Pilgrimage in Mission,” 147.

¹²²Ibid.

¹²³Roger Greenway, “Taking Satan Seriously,” *The Outlook* 43 (March 1993): 18.

¹²⁴Ibid, 6.

¹²⁵Ibid.

¹²⁶Ibid. In an email to the author, Greenway noted that Andrew Murray’s writing had a deep impact on his life and theological outlook. Andrew Murray, *Key to the Missionary Problem* (Fort Washington, PA: CLC Publications, 1981).

¹²⁷Roger Greenway, “Missions is Spiritual Warfare!!” *Calvin Seminary Forum* (1994): 4.

a book for majority world missionaries and ministers to references of majority world missionaries in prefaces of other books, Greenway continues to stress the importance of equipping the majority world to participate in missions.¹²⁸

Furthermore, Greenway assists majority world leaders in academic writing. Greenway expressed in a note to me, “One of my hopes and desires is to assist Southern World leaders to get their works published.”¹²⁹ For example, he worked alongside Thinandavha Derrick Mashau, the first and only native African on the staff at North-West University in South Africa, to write *An Eye That Sees: Vision for Urban Missions*.¹³⁰ Greenway’s theology of missions does not see the Western missionary as the primary protagonist in the years to come, but as an enabler and equipper of missionaries from countries who were once primarily recipients of Western missionaries.¹³¹ Proudly observing the increasing number of majority world missiologists, Greenway says, “Black, brown, yellow and red feet are joining the white to proclaim salvation through Christ to the world.”¹³²

Greenway not only talks about empowering and equipping missiologists from the majority world, he also has chosen to change his own writing to promote his goal. For instance, he wrote *Go and Make Disciples* in basic, uncomplicated English so those with limited English ability are more likely to understand the book’s content. Also, the use of

¹²⁸An example can be found in Greenway’s preface to Paul Visser’s *Heart for the Gospel, Heart for the World* (Eugene, OR: Wipf and Stock Publishers, 2003).

¹²⁹Roger Greenway and Thinandavha Derrick Mashau, *An Eye that Sees: Vision for Urban Missions* (Potchefstroom, South Africa: Thitsi Afro Gospel Productions, 2007). The note to me was written on the title page of the book. This book was published only in South Africa and was given to me as a gift from Greenway.

¹³⁰Ibid.

¹³¹Roger Greenway, “A Shift in the Global Center of Christianity,” *Action* (November/December 1989): 4-7.

¹³²Roger Greenway, “The Rise of Non-Western Missions,” *The Outlook* 40 (1990): 22.

basic English also has made the book easier to translate into other languages.¹³³

Potential within pentecostalism. Greenway compares the Pentecostal movement so popular in the majority world to the Anabaptist movement in the Netherlands before Calvinism filled the “spiritual vacuum” left behind.

The fastest growing Protestant movement in the world today is Pentecostalism. In many ways it resembles the Anabaptist movement, which swept through the Netherlands in the 16th century just before Calvinism was established in that country. Pentecostalism is essentially a weak movement and is bound to fade out, leaving millions of disillusioned Christians looking for something more solid, more Biblical, to satisfy their minds and hearts. What happened in the Netherlands, when Calvinism filled the vacuum left by the Anabaptist movement, may be repeated in Latin America and throughout the world, when Pentecostalism, which now is winning the masses, begins to recede.¹³⁴

Greenway believes Reformed doctrine provides the satisfaction these people will be searching for.¹³⁵

Expectation of suffering. A clear conclusion from Greenway’s writing is that any theology that does not warn of suffering for one’s faith is not a complete theology. Christians have suffered throughout the course of history. Therefore, Greenway calls for Christians to unite globally to pray for and advocate for those who suffer for their faith. He reminds Christians that while persecution may come in many forms, all followers of Christ should expect persecution.¹³⁶ Greenway says, “The very fact that there are today more Christians in exile than ever before in history ought to shake us all out of our indifference and awaken in the church an active and aggressive concern for those who

¹³³Greenway, *Go and Make Disciples!* The Greenways explained the purpose behind the simple language used in the book. They have also started their own publishing house in order to produce more books in this style. The proceeds from books sold outside of the United States will be kept in local ministries within the country where the books are sold. Roger Greenway, interview with author, October 2011, Grand Rapids.

¹³⁴Roger Greenway, “Is ‘Generally Evangelical’ Good Enough?” *The Banner* 104 (1969): 15.

¹³⁵*Ibid.*, 12-15.

¹³⁶Roger Greenway, “Christians Under Oppression,” *Banner* 113 (March 1978): 4-5.

suffer unjustly.”¹³⁷

Theological education for the city. Greenway’s emphasis on theology leads him to be an advocate for theological education. He prefers apprentice style training, which lessens the financial burden of the student. Greenway also recognizes the need for theological education by extension. To take a church planter out of his place of service in order for him to have formal theological training is not advantageous.¹³⁸

Theological education is especially important for the urban church planter who faces a plethora of issues due to his urban context. Globalization brings the urban church planter in contact with many world religions and philosophies. The church planter may encounter people with the highest levels of education and will deal with some of the most difficult social, economic and political issues in the world. In a formal theological setting, therefore, Greenway believes the only way to prepare a missionary for urban missions is integration of urban issues in all aspects of the curriculum.¹³⁹

Conclusion

Intense faith is what Greenway believes to be the lacking ingredient for most churches and missions with Reformed theology:

Nothing is more important than this: churches of fervent faith are churches which make cities tremble and nations know that Christ is Lord. Ambivalent religion has no power. The city-conquering churches of the first three centuries were churches which believed the fundamentals of Christianity and were willing to die for this belief. Their intense faith appealed to the urban proletariat, and it will do so again today.¹⁴⁰

¹³⁷Ibid., 5.

¹³⁸Greenway, *An Urban Strategy for Latin America*, 189.

¹³⁹Roger Greenway, “World Urbanization and Missiological Education,” in *Missiological Education for the 21st Century: The Book, the Circle, and the Sandals*, ed. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Maryknoll, NY: Orbis Books, 1997), 144-50. This topic is explored in greater detail in chap. 5.

¹⁴⁰Roger Greenway, *Guidelines for Urban Church Planting* (Grand Rapids: Baker Book House, 1976), 17.

Roger Greenway took care to develop sound, biblical theology, which, in turn, has greatly impacted his missiology. The motivation of Greenway's theology is to glorify God among the nations. The goal of God's glorification, then, is revealed in every aspect of Greenway's methodology of missions. His reliance on the infallibility and sufficiency of Scripture leads Greenway to base his urban missiological strategies on lessons gleaned from God's Word. The exclusivity of Christ as the means for salvation gives Greenway a passion for the multitudes in the city that do not have a relationship with Jesus. Calvinism and Reformed theology provide Greenway with an all-inclusive understanding of Scripture that affects every area of the Christian life and witness.

Paul's prioritization of church planting provides the inspiration for Greenway's own ministry and writing. His conviction of the priesthood of the believer leads Greenway to advocate the use of lay leadership in missions and church planting endeavors. Greenway's passion for equipping and enabling majority world missionaries to go to the ends of the earth also comes from his understanding of what the Bible says about the priesthood of the believer. The depth of Greenway's theology is apparent in his treatment of other issues such as spiritual warfare, the success of the Pentecostal movement, and suffering for the sake of the gospel. Finally, the importance Greenway places on urban church leadership training and theological education in an urban context is due to his commitment to fulfilling the Great Commission task of teaching all the Scripture says.

Current urban missiologists should consider the importance of their theology in relation to their church-planting strategies. The urban missiologist's theology must take into account the special issues he faces in the urban context. Yet, as Greenway displays in his life and writings, "pure doctrine and life are not enough in themselves. They must be accompanied by spiritual vitality and a turning outward to a lost world with missionary

passion.”¹⁴¹

In “God’s Mission and Ours,” Greenway writes that the most profound statement of the Great Commission is “As the Father sent me, so send I you.”¹⁴² He draws three conclusions, “God wills mission activity, God’s pattern is our instruction, and God uses human tools.”¹⁴³ He asserts that God’s will is for the gospel to be proclaimed until Jesus returns. According to Greenway, God’s pattern of missions is a combination of presence and proclamation. Followers of Christ are called to do more than exhort; they are also called to action. The goal of Christian ministry in the city is that God receive glory through the salvation of sinners, the building of the church, and the extension of His kingdom.¹⁴⁴ The missionary accomplishes this through the power of God working through sound biblical theology and passionate action toward the lost.

¹⁴¹Roger Greenway, “Pure Doctrine and a Missionary Purpose,” *Inter-Mission* (Fall 1988): photocopy.

¹⁴²Roger Greenway, “God’s Mission and Ours,” *The Banner* 105 (1970): 15.

¹⁴³Ibid.

¹⁴⁴Roger Greenway, “Christian Responses to the Urban Poor,” *Missionary Monthly* 96 (1989): 13.

CHAPTER 3
THE URBAN CHURCH PLANTING STRATEGY
OF ROGER S. GREENWAY

If Roger Greenway's theology is the foundation upon which his urban missiology is built, then his church planting strategy is the framework that supports all other aspects of his urban missiology. Greenway maintains that the missionary mandate encompasses proclamation, church planting, and the extension of God's kingdom.¹ Church planting is what initial missionary activity aims for and what subsequent missionary activity springs from. He summarizes the urban missionary mandate in *Cities: Missions' New Frontier*:

The fulfillment of the missionary mandate requires the proclamation of the gospel of Jesus Christ, the planting and growth of the church, the extension of Christ's lordship over all areas of community life, and the reclaiming of the whole cosmos from the control of Satan and his servants. In pursuit of this goal, Christ's servants proclaim the gospel of the kingdom of God and bear witness in word and deed to his saving love and compassion. By all that they do, they seek to call forth a saved people, the church, and gather believers into congregations for worship, fellowship, and service. Missionary responsibility does not end when a church is initially planted. It moves on to equip the developing church through instruction, leadership training, and establishment of outreach programs so that the gospel may continue to spread to entire cities and nations. In carrying out this mandate, Christ's servants instruct by word and example concerning the kind of fraternal supportive relationships that should exist between churches and other Christian groups. They thereby testify to their fundamental unity in Christ and their concern for the welfare and growth of Christ's whole body.²

Throughout his writings on urban missionary strategy, Greenway stresses the importance of the character and preparation of the urban missionary. If the urban missionary is incapable or unprepared, the church planting strategy will fail. If the urban

¹Roger Greenway and Timothy M. Monsma, *Cities: Missions' New Frontier* (Grand Rapids: Baker Books, 2000), 74.

²Ibid.

missionary is ready, but has a flawed methodology, the church planting strategy will fail also. In this way, Greenway resolutely affirms that the quality and training for the urban missionary and the use of an appropriate urban church planting strategy will determine the effectiveness of an urban mission strategy. This chapter explores and gives guidance concerning these key components.

The Qualities and Preparation of the Urban Missionary

The urban missionary's character qualities and preparation are key to Greenway's urban church planting strategy. The unique challenges of the urban context call for a specific kind of missionary with specific qualities and preparation. Greenway remembers the conversation with Donald McGavran on the outskirts of Mexico City in 1966 when McGavran described the type of person needed for effective urban missions: "We need folks that are willing to pay the price of becoming urban people, who understand the city and are committed to reaching the urban people and develop a new kind of Christianity."³

One of the primary obstacles for recruiting missionaries with these qualities and preparation is the Western church's concept of missions. Unfortunately, the common stereotype of missionary work held by both Western churches and prospective missionary candidates interferes with the calling and preparation of urban missionaries. For example, Greenway laments the common missionary stereotype:

Another obstacle to urban evangelism concerns the image church people generally have of missionaries. They think of them as very special individuals who travel long distances to reach exotic people living in thatched-roofed villages, suffering from malaria, and paddling canoes. As often as not, they don't wear many clothes, and the women carry baskets on their heads. The courageous souls who work among such people are the real missionaries, the ones worth supporting because obviously they are fulfilling the Great Commission.⁴

³Roger Greenway, "Preparing to be an Urban Missionary," *The 1988 Great Commission Handbook* (1988): 100.

⁴Greenway and Monsma, *Cities*, 96.

This stereotype also creates an identity crisis for the urban missionary:

Urban missionaries know that the folks back home are used to hearing about battling the insects and boiling away the amoeba. So they are reluctant to report the true picture of their problems in the city, problems ranging from car theft to the rising cost of housing. To make it worse, they arrive in the city ill-equipped for the task of evangelizing and planting churches, and few people, if any, are available to show them what to do. Health care and education, which traditionally provide bush missionaries with work and identity, are provided in the city by public institutions. So what is the urban missionary to do? What is he equipped to do? Some begin wondering why they came and when they can go home.⁵

The church must be educated about the need for missions in the urban context. Urban missions must be presented to potential missionary candidates as an important and valid missionary endeavor.

Once these biases are overcome, churches and mission agencies must attempt to cultivate qualities in missionary candidates and offer appropriate preparation for urban missions. In relation to the person, the urban missionary must love the city, be capable of handling city life, be able to build relationships, and lead a simple life. The missionary should also be prepared in certain areas. The urban missionary must be prepared spiritually, have practical experience in an urban context, be a team player, be trained to conduct urban research, and be capable of answering spiritual questions from diverse worldviews and religions.

Qualities of an Urban Missionary

Greenway offers several lists identifying important qualities for a successful urban missionary. One quality present in nearly every list is love for the city. When Greenway uses “city” in this context, he is speaking of an all-encompassing term that includes the people, the culture, the lifestyle, and everything else involved in living within the city. He defines the city this way because he sees the danger of not including the inhabitants of the city in the definition of the city. Greenway warns that love for the

⁵Roger Greenway, “Don’t Be an Urban Missionary Unless,” *EMQ* 19, no. 2 (April 1983): 94.

city or the idea of urban missions is not enough. He insists, “One thing is certain: in order to minister to people effectively, you have to love them.”⁶ The urban worker must love the people of the city as well.⁷ Love for the city and for city people will help the missionary effectively serve in the city. Greenway says, “Such love will help overcome unwarranted fear of the city and will release the gifts and energies needed to serve fruitfully.”⁸

A second significant quality for an urban missionary to possess is a simple lifestyle or a lifestyle appropriate to one’s cultural context.⁹ Greenway recalls the most embarrassing moment of his missionary career in an article entitled “Eighteen Barrels and Two Big Crates.” He had recently arrived on the field and had adjusted well into the culture during the first four months in the Greenways’ new country. His family built bridges by living as the local people lived. Then, their freight arrived. The Greenways strived to demonstrate to the people that they were the same. Then, the people saw the Greenways were not like them at all. He describes the effect his lifestyle choices had on his ministry, “A thousand sermons could not undo the damage done that day. It would have been better for our ministry if the ship had dropped our barrels and crates in the Indian Ocean.”¹⁰ Greenway underscores the consequences of an inappropriate lifestyle for missionaries:

The Western missionaries’ higher living standards insulate them from many of the harsh realities experienced by people to whom they minister. While in this way life may be more bearable for the missionaries, it severely limits their ability to

⁶Roger Greenway, “Urban Ministry—No Bed of Nails,” *Urban Mission* 3 (1986): 4.

⁷Roger Greenway, *Go and Make Disciples! An Introduction to Christian Missions* (Phillipsburg, NJ: P and R Publishing, 1999), 167.

⁸Greenway and Monsma, *Cities*, 245.

⁹Roger Greenway, “The Lifestyle of Urban Disciple-Makers,” in *Discipling the City*, 2nd ed. (Grand Rapids: Baker Publishing Group, 1992), 209-22.

¹⁰Roger Greenway, “Eighteen Barrels and Two Big Crates,” *EMQ* 28, no. 2 (April 1992): 126.

understand and communicate with people who do not enjoy the same privileges.¹¹

A third quality is a family call to urban missions. It is not enough for a husband to feel called to urban missions. His entire family must feel that God has led them to the city for ministry. Greenway's own family gives testimony to this belief. He says, "Having a family with you in missions can advance the gospel, or it can hold the gospel back."¹² The fear of raising children in the city dissuades some families from urban missions. Certainty of God's call by the entire family will allow the family to support one another.¹³

The fourth important urban missionary quality is resiliency. Personal challenges arise that the missionary must be able to overcome. For example, the rapid pace of life, personal identity crisis, over-stimulation, physical insecurity, environmental problems, daily exposure to human needs, and temptation of all sorts are challenges for those ministering in the city. Greenway often counter-balances these challenges by describing the advantages of living in the city and the potential for urban mission success. He offers evidence such as availability of schools, modern conveniences, rich cultural activities, transportation options, the number of people to minister to, and the strategic importance of cities.¹⁴

Preparation of an Urban Missionary

The various obstacles in the urban context require specialized preparation. Greenway identifies four specific ways to prepare. First, the missionary should devote

¹¹Ibid., 129.

¹²Greenway, *Go and Make Disciples!*, 170. Greenway is not referring just to the family's presence on the mission field. He is speaking of having the family "with you" by shared calling and vision.

¹³Kathy Keller wrote an article concerning the fear of raising one's children in the city. Kathy Keller, "Why the City is a Wonderful Place to Raise Children." *The Gospel Coalition* (February 15, 2012), www.thegospelcoalition.org/blogs/tgc/2012/02/15/why-the-city-is-a-wonderful-place-to-raise-children/ (accessed 7 January 2013).

¹⁴Greenway, "Preparing to be an Urban Missionary," 100-02.

time and energy to spiritual development. Greenway notes that spiritual development is not limited to one's personal spirituality, but also one's involvement in the church. Involvement in an urban church is particularly helpful.¹⁵ Greenway exhorts missionaries to develop the spiritual discipline necessary for the challenges awaiting them in the city:

The best advice I can give to anyone preparing to become a missionary is to enter missions on your knees. Missionaries experience loneliness, temptation, satanic attacks, and periods of depression and disappointment. Master the spiritual tools of Bible reading, prayer, worship, and communion with God before anything else.¹⁶

Second, a missionary should seek to obtain urban experience. Greenway identifies a lack of urban experience as a common problem among urban missionaries who experience failure and resign from the field. Most Western missionaries come from rural backgrounds and have little experience working or living in an urban context.¹⁷

Hence, they experience double culture shock when they arrive in a large city overseas. The social and racial heterogeneity of metropolis leaves them limp. Religious patterns and assumptions they bring with them from rural and suburban church life in North America are soon dashed to the pavement. All the romantic images of missionary life disappear and they begin to wonder who they are and what they can do.¹⁸

Because of this reality, Greenway suggests missionaries "think in terms of getting some in-depth experience in those areas before you get on Pan Am and fly overseas."¹⁹ This experience could be gained with an internship in a North American city where missionaries from a rural background would be able to discover and encounter "urban culture shock" before they face it in a new cultural context overseas.²⁰

¹⁵Ibid., 103.

¹⁶Greenway, *Go and Make Disciples!*, 167.

¹⁷J. Scott Holste, "Finishing the Task," in *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett (Downers Grove, IL: IVP Academic, 2012), 331-32.

¹⁸Greenway, "Don't be an Urban Missionary Unless," 88.

¹⁹Greenway, "Preparing to be an Urban Missionary," 100. Pan Am was one of the principle international air carriers until 1991. Pan Am is short for Pan American World Airways.

²⁰Ibid., 100-03, 111. Greenway also believed that urban institutes could provide candidates with this experience while they were in seminary.

Third, the urban missionary must be prepared to answer the questions of people on the street. Theological training is important, but the person must be able to answer questions in a way that is understandable to people with non-Christian backgrounds. The urban missionary may encounter a Communist, a Muslim, a businessman and a homeless person all in the same block.²¹ The urban missionary should receive training in world religions, new religious movements, and global ideologies. In order to be conversant with the variety of people he will encounter, he must also be able to contextualize the gospel for all the worldviews he faces.

Fourth, Greenway stresses the importance of urban missionaries learning how to build relationships. Greenway proposes the most effective way to reach urban people is through personal relationships. He encourages urban missionaries to find different ways to make contacts that fit their own personality, gifts, and interests.²² The importance of personal relationships cannot be stressed enough:

Unfortunately, some Christians like books and privacy more than they love people. They want to serve the Lord, but they do not want to get close to people. Mission work, however, requires becoming involved with all kinds of people and loving them for the sake of Christ.²³

Elements of an Urban Strategy

“The goal of metropolitan mission work,” writes Greenway, “should be to plant a Christian church in every new neighborhood.”²⁴ Greenway believes several key elements should be present in every urban church planting strategy. These elements are prayer, bold presence, teaming, research, and analysis.

²¹Ibid., 103.

²²Ibid., 111.

²³Greenway, *Go and Make Disciples!*, 167.

²⁴Roger Greenway, “Urban Evangelism,” in *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*, ed. J. D. Douglas, (Minneapolis: World Wide Publications), 916.

Prayer

According to Greenway, an urban church planting strategy begins with a prayer strategy. He elaborates,

Nothing good will happen without it [prayer]. Prayer must be mobilized throughout the Christian community Let thousands of pulpits sound this petition and it will echo in prayers in the homes. Then watch what happens.²⁵

Urban missions is difficult and the challenges to developing a successful church planting strategy may seem impossible to overcome, but the task is not impossible. Greenway agrees with Andrew Murray in *Key to the Missionary Problem*.²⁶ Greenway reflects on the conclusion of Murray:

Murray identified the problem as a lack of passion toward Christ and toward lost people and the absence of prayer for the power of the Holy Spirit. Murray said that passionate love toward Christ produces a holy passion in believers like the passion Christ had that people be saved.²⁷

Greenway continues, “When prayer for the power of God to do the work of God becomes the petition of every Christian, all the problems in missions will be solved.”²⁸

Prayer is the urban missionary’s strongest weapon in spiritual warfare.²⁹ Greenway believes the importance of prayer should not be ignored in urban church planting:

Prayer for the city is a holy war against all the hostile forces that militate against the peace and well-being of the city. By their prayer, God’s people distinguish themselves from those who delight in evil. Like priests, they intercede that the city be spared, that its good be promoted, that its sins be forgiven, and that all citizens come to know the fullness of shalom.³⁰

The climax of Paul’s teaching on spiritual warfare in Ephesians 6:10-20, according to Greenway, is verse 18: “praying at all times in the Spirit, with all prayer and supplication.

²⁵Greenway and Monsma, *Cities: Missions’ New Frontier*, 101.

²⁶Andrew Murray, *Key to the Missionary Problem* (Sheffield, UK: Christian Literature Crusade, 1981).

²⁷Greenway, *Go and Make Disciples!*, 87.

²⁸Ibid.

²⁹Ibid., 89.

³⁰Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 40.

To that end keep alert with all perseverance, making supplication for all the saints.”³¹

How did Greenway utilize prayer in his urban church planting strategy? When Greenway worked in Mexico City, he searched for discernment on how to begin planting churches with seminary students. He describes how God directed the church planting team: “On Sunday afternoons students and I would place a map of Mexico City on our living-room table, kneel around it, and pray that God would lead us to the people whom God had prepared to hear the message of the Bible.”³² From those Sunday afternoon prayer times Greenway’s urban church planting strategy was born.

In conclusion, Greenway remembered the teaching of John Miller, former missionary and professor at Westminster Theological Seminary. Greenway shared what he learned about prayer from Miller:

Miller said we must be willing to look like fools both in prayer and in evangelism. Many Christians do not witness because they are afraid of looking like fools if people reject what they say. Likewise, they do not pray for specific people because they think they will feel foolish when nothing appears to happen. We need a fresh anointing of spiritual boldness to be specific in both praying and evangelizing. Only then will we learn what a sovereign and loving God may do.³³

Bold Presence

The next element in developing an urban church planting strategy may seem obvious to most missiologists, but the element deserves to be mentioned. In order to reach the city, the missionary must be present in the city. Greenway asserts that living in the city demands a choice. If the cities are to be reached, followers of Christ must choose to be present in the city. These people will face all the obstacles of urban life just as the

³¹Greenway, *Go and Make Disciples!*, 87-88.

³² Roger Greenway, “Success in the City: Paul’s Urban Mission Strategy.” in *Mission in Acts: Ancient Narratives in Contemporary Context*, ed. Robert L. Gallagher and Paul Hertig (Maryknoll, NY: Orbis Books, 2006), 184.

³³Greenway, *Go and Make Disciples!*, 92.

people they hope to reach with the gospel.³⁴

But, while being simply present is important, it is not sufficient. If the urban Christian hopes for his presence in the city to be meaningful, he must be boldly present.³⁵

The presence of the Christian in a particular area and the Christian's sacrificial service to meet some special need are not sufficient in themselves. . . . There must be the oral and intelligible communication of salvation's message or there is no evangelism. Presence must never be made a substitute for proclamation. Both are necessary.³⁶

The presence of the urban missionary in the city should lead to the verbal proclamation of the gospel in the city.

The best church planting strategies are of little use if there are not missionaries in the city or if unprepared missionaries are trying to implement the plan. Greenway agrees with Jesus in Luke 10:2, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."

The question is not whether we prefer to live in cities. The question is whether we will go where workers are needed and where God wants us to go, just as it was for Jonah the prophet. Cities offer unique opportunities to reach great numbers of people with the gospel of Jesus Christ and extend his kingdom on earth.³⁷

Teaming

The urban church planting strategy is often more beneficial when developed and carried out by a team. Greenway finds biblical and practical precedence for the team approach in relation to urban church planting teams. Urban missionary teams "expose the developing churches to a wide variety of spiritual gifts and ministries as these are represented among the missionaries" and usually lead to faster initial evangelistic

³⁴Greenway, *Apostles to the City*, 31-33.

³⁵The difference between presence and "bold presence" is that the Christian is present *and verbally proclaims the gospel*.

³⁶Roger Greenway, *Calling Our Cities to Christ* (Grand Rapids: Baker Book House, 1973), 105.

³⁷Greenway, *Go and Make Disciples!*, 119.

growth.³⁸ Greenway noted how a team member trained in relief and development work would have strengthened his ministry in Mexico.³⁹ Unfortunately, conflict can often occur on urban missionary teams when teams are not organized well or if goals and trust are not stated and developed correctly.⁴⁰ Special training on effective teaming and cultivating healthy team dynamics should be provided for urban mission teams. Missionary agencies should give special attention to team formation.

Research

In *Calling Our Cities to Christ*, Greenway writes, “One of the chief reasons why American Protestantism has been so unsuccessful in the city is that it does not know the city.”⁴¹ He reiterates the importance of anthropological research in a book review in *Urban Mission*:

Church leaders, missionaries and prospective workers need to develop “urban eyes” and the practical skills to do the research, plan the strategies, and carry out effectively God’s work in cities. The task of tooling-up for the new day in world evangelization may seem costly at first, and even painful to some. But it is the number one challenge of our time. Millions of unreached people are waiting in cities for our response.⁴²

In a consultation with IMB urban missionaries gathered in Mexico City, Greenway identified twenty types of investigation that should be done before deciding on a church planting strategy.⁴³ The investigation types were divided into two categories:

³⁸Roger Greenway, “Editor’s Viewpoint: The ‘Team’ Approach to Urban Church Planting,” *Urban Mission* (March 1987): 3.

³⁹Roger Greenway, *Together Again: Kinship of Word and Deed* (Monrovia, CA: MARC, 1998), 33.

⁴⁰*Ibid.*, 4.

⁴¹*Ibid.*, 119.

⁴²Roger Greenway, “Reaching the Unreached in the Cities,” *The Mandate* 1, no. 5 (October 1985): 4.

⁴³Roger Greenway, “Twenty Things to Do Before Deciding on a Strategy” (unpublished teaching notes). A copy of this list can be found in Appendix 2.

investigating the city and investigating the churches. Greenway urged the missionaries to learn everything possible about the city in which they planned to implement a church planting strategy before developing it. The missionary should know the history of the city, be familiar with the geographic areas of the city, learn the cultural distinctives of each neighborhood, identify places that might oppose the spread of the gospel, discover the “felt” needs of the city, observe how people move throughout the city, identify how information is spread, and investigate immigration patterns into and out of the city.⁴⁴

Greenway also encouraged the IMB urban missionaries to investigate the churches in the city in which they planned to minister. The churches should be located and categorized by denomination and age, analyzing whether they were traditional or contemporary in style. The missionary should also seek the answers to several other questions. Which churches are growing? How have recent church starts fared? What strategies have been used to start churches? Where are most Christians located? Who are the influential Christians in the city? What para-church ministries are operating in the city? What resources are available? The church planting plan should utilize the answers to these questions.⁴⁵

Greenway does not limit his understanding of the city solely to ethno-linguistic people group or geographical divisions. He writes, “We need to realize that cities are not single, homogeneous units but are conglomerates of thousands of different groups, many of which require a specially designed missionary strategy.”⁴⁶ In *An Urban Strategy for Latin America*, he writes about the importance of looking deeper than nationalities:

. . . beneath the uniformity of urban populations there is found a broad spectrum of

⁴⁴Roger Greenway, “Urban Evangelism Conference in Brazil for the International Mission Board.” A similar conference as the one held in Mexico City was held years earlier in Brazil, and Greenway used a smaller list of questions that only included questions about the city.

⁴⁵Greenway, “Twenty Things to Do Before Deciding on a Strategy.”

⁴⁶Greenway, “Reaching the Unreached in the Cities,” 3.

diversity and individuality. The general population may be compared to a mosaic, in which each piece is a distinct social entity. Each unit of society has its own life style, its own standards and allegiances, its own self-image and character. Not to recognize these multiple, homogeneous units within urban society is to misunderstand the city altogether. For though the cities are great “melting pots,” they are also, as close examination will reveal, composed of hundreds of separate social units, some as large as whole colonias and neighborhoods, others as small as a single vecindad or a small group of shanties huddled next door to a towering apartment complex. But each is an identifiable social unit, with its own place of residence, standards of conduct, and individual loyalties.⁴⁷

In his critique of David Barrett’s *World-Class Cities and World*

Evangelization, Greenway cautions against general classifications such as ethnolinguistic people group divisions or geographical areas of the city. He criticizes the “notes of [evangelistic] triumphalism” heard in Barrett’s classification of cities as being “evangelized:”

I am uneasy about Barrett’s way of categorizing cities like London and Mexico City as “evangelized.” Given his definitions . . . it may seem like a legitimate conclusion. But when you walk the streets of such cities, talk to people, and examine the religious and demographic realities first hand, you realize the dangers which lurk in general classifications. Mission supporters could easily jump to the conclusion that certain cities no longer need missionaries because the measuring scale puts them into the “evangelized” category. Yet millions and millions of people in those cities have only the foggiest notion of the gospel.⁴⁸

Greenway recognizes the danger of general “evangelized” classifications, including ethnolinguistic people group classifications. Classifying a city or group as “evangelized” could lead mission agencies to classify cities as “reached” while millions of people are without access to the gospel. Classifying a city as “evangelized” also leads to a lack of missionary fervor to take the gospel to that city.⁴⁹

⁴⁷Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973), 201-202.

⁴⁸Roger Greenway, “Book Review: *World Class Cities and World Evangelization*,” *EMQ* 22, no. 4 (October 1986): 448.

⁴⁹Today, many missiologists use the term “reached” instead of “evangelized.” The most common classification for the evangelism rate is ethno-linguistic people groups. Holste identifies the difficulty of reconciling people group focused mission strategies with urban mission strategies as one of the primary obstacles for urban missions today. Holste, “Finishing the Task,” 331. David Sills provides a useful historical explanation of how ethnolinguistic people group classifications have been used by Western mission agencies and how the missiologists who developed these classifications mean for them to be used. M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody

Research is never conducted solely for gaining information or gathering knowledge, according to Greenway. He stresses that research must always have practical application. While discussing the importance of demographic research in Mexico City and Latin America, Greenway emphasized this point:

The question of the hour for Christian missions is not how fast are Latin American cities growing, but rather, how the teeming urban masses can be brought the Good News about Jesus Christ and living churches planted among them. Data concerning populations growth, infant mortality, and the slum conditions help to clarify some of the issues involved in urban missions, but the real need is for someone to show how the gospel can be applied to urban needs, how the church can grow in the urban environment and then to lead forth in doing it.⁵⁰

Analysis

Finally, analysis of every church planting strategy is necessary to judge its effectiveness. Greenway offers ten questions for evaluating an urban church planting strategy:

1. What evidence is there that the strategy produces committed disciples of Christ and not merely short-term ‘converts?’
2. How do the emerging churches reflect the local culture and show that they are not largely ‘transplants?’
3. How does the strategy address a range of human needs (spiritual, social and psychological) in its teaching and overall ministry?
4. What is included in the strategy that is designed to develop local believers into strong church leaders?
5. How will the new churches and their ministries be sustained financially after the church planters are gone?
6. What is the target population in terms of the peoples’ prior knowledge of the Christian teaching and their resistance or receptivity to the gospel?
7. What potential is there for the gospel to spread beyond the immediate target locations to whole cities, regions and even the world? (Romans 1:8; 1 Thessalonians 1:8)
8. How does the church planting effort relate to existing evangelical churches in the

Publishers, 2010), 106-11.

⁵⁰Greenway, *An Urban Strategy for Latin America*, 41-42.

area?

9. How will Satan and his strongholds of social evil and false worship be assaulted by the strategy, and how will they possibly retaliate?
10. How does this plan preserve and enhance the natural environment, making it a better place for everyone?⁵¹

By answering these questions, the urban missiologist is better prepared to analyze and critique the successfulness of the church planting strategy.

An example of the importance of analysis for Greenway is evidenced as far back as his first steps in urban missiology in the 1970s. At a church planting institute he directed in Mexico City, Greenway required students to keep weekly records of how new church plants progressed. He explains how ministry analysis challenged his students:

One of the methods employed at the institute to instill in the students an understanding of the meaning of church growth was the use of graphs and charts. Every house-church had its own graph, which was updated each month, and these graphs were hung in the student lounge where everyone could examine them. In addition, a large wall chart showed both the exact weekly attendance and the amount of the offering of each congregation. It became a matter of deep pride and concern for the students that their entries for the week or month show upward progress.⁵²

Greenway believes analysis allows the missionary to improve his church planting strategy, in order to win more people for God's glory.

Steps for Church Planting

Along with the elements mentioned above, Greenway also provides the urban missionary with seven sequential steps for church planting in the city.⁵³ These seven steps reveal important aspects of Greenway's process of urban church planting.

⁵¹Roger Greenway, "Evaluating Church Planting Strategies," teaching notes.

⁵²Greenway, *An Urban Strategy for Latin America*, 214-15.

⁵³Greenway, "The Seven Basic Steps of Church Planting," teaching notes.

Contacts

“Without meaningful personal contacts serving as bridges into communities, church planting will not get off the ground,” exhorts Greenway.⁵⁴ He lists the first step of urban church planting as making new contacts. The task of making contacts may be daunting for a new urban missionary. Though the task is not easy, the more contacts he makes the more successful his church planting efforts eventually will be.

Making new contacts with unbelievers is an on-going process.⁵⁵ Greenway often emphasizes door-to-door visitation as the primary way of making contacts.⁵⁶ But, he also provides several other means of making initial contacts: multi-media, casual conversations, mail-outs, workshops/seminars, daycare services, children’s programs, classes, counseling, family services, community service, hospital visits, and others.⁵⁷

Greenway believes the urban missionary’s efforts and resources are best spent where people are more receptive. The influence of McGavran is evident in this aspect of Greenway’s church planting strategy.⁵⁸ Greenway points out that the people most receptive are often new to the city. The new arrival is usually more open to the gospel because the pressures that kept him from the gospel in his prior context are now removed.⁵⁹ He writes, “The entire climate of the city is one of change, new discoveries, and individual freedom.”⁶⁰ Greenway believes the urban missionary’s efforts and resources are best spent where people are more receptive.

⁵⁴Greenway, “Success in the City,” 185.

⁵⁵Greenway, “The Seven Basic Steps to Church Planting,” teaching notes.

⁵⁶Roger Greenway, “Souls and Shoe Leather,” *The Banner* 116 (March 9, 1981): 18.

⁵⁷Greenway, “The Seven Basic Steps to Church Planting,” teaching notes.

⁵⁸McGavran’s theory of receptivity is explained in his chapter entitled “The Receptivity of Men and Societies.” Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 216-32.

⁵⁹Greenway, *An Urban Strategy for Latin America*, 47.

⁶⁰Ibid.

This stance is contrary to that of many missiologists who believe the focus should always be on the “unreached.”⁶¹ The tension between trying to reach the least reached and focusing on the most receptive is not easily resolved: “Sometimes the more receptive are not the most unreached. In such cases, tough strategy decisions must be made. I personally lean toward going where the Lord is obviously breaking up hard soil, at least with the major amount of efforts.”⁶² At no point, though, does Greenway call missionaries to abandon less receptive areas. In an interview with the author, Greenway compared the job of the urban missiologist with a person continually sticking a thermometer in a ham.⁶³ The urban missiologist is continually in search of where God is at work and where new doors are opening.⁶⁴

Greenway believes that the majority of the urban church planters focus and resources should be devoted to the most receptive people, while always gauging the various people group segments of the city to see if God may be opening a new door into a new people group segment somewhere else.⁶⁵ He emboldens the missionary to be faithful and patient to spread the seed of the gospel message.⁶⁶

Greenway also believes urban church planters should apply the homogeneous unit principle while making initial contacts.⁶⁷ He finds the precedent for the use of the

⁶¹Luis Bush’s article “What is Joshua Project 2000?” is an example of an “unreached” missions’ focus. The site was accessed 4 February 2011 at www.missionfrontiers.org/issue/article/what-is-joshua-project-2000. This explanation was also used in Sills’ *Reaching and Teaching* to explain the difference between harvest and search theology (113).

⁶²Greenway, “Reaching the Unreached in the Cities,” 4. “Breaking up hard soil” means that God is already at work and the people are beginning to show signs of being receptive to the Gospel.

⁶³Roger Greenway, interview by author, Grand Rapids, MI, 2011.

⁶⁴Ibid.

⁶⁵Greenway expressed this sentiment in an interview with the author. He described a city as a ham and said the missionary should constantly be sticking a thermometer into the different areas of the ham to see what the temperature was.

⁶⁶Greenway, *Go and Make Disciples!*, 59.

⁶⁷Donald McGavran, *Understanding Church Growth*, 3rd. ed. (Grand Rapids, William B.

homogeneous unit principle not only in ethnographic research, but also in Paul's church planting strategy. An initial contact serves as a "bridge" to an *oikos* or household.⁶⁸

Greenway explains the importance of family ties in the church planting process:

There was a period during which urbanologists maintained that family ties tend to disintegrate in the city and that the home plays a lesser role in shaping the lives and attitudes of city people. . . . That theory and the mission strategy stemming from it, have now largely been set aside. There is an ample body of research that suggests that the family continues to play very important roles in meeting the needs of companionship, affection, and basic security. The urban person's most fundamental identity is still connected with the family.⁶⁹

These *oikos* groups are often formed into a class or cell in which the gospel will be presented.⁷⁰

Classes

In Greenway's steps to planting a church, he defines "classes" as "cells or any group with a religious purpose."⁷¹ Greenway's plan depends on the initial contact inviting his *oikos* to his home or another meeting place.⁷² A Bible study is presented at the meeting. The initial contact is encouraged to have some type of food or snack to serve the group.⁷³ The meeting begins with an explanation of why the people have been invited, followed by prayer, and a short passage from one of the Gospels. The leader explains the passage and encourages participation from the group. Then, prayer requests are taken

Eerdmans Publishing Company, 1990), 198. Greenway's understanding of the McGavran's HUP and its missiological implications in the urban context are explained in chap. 2.

⁶⁸Ibid., 65. The idea of bridges for the Gospel can also be attributed to McGavran. For more information about the homogeneous unit principle and using "bridges" as a means of evangelism, see Donald McGavran's book, *The Bridges of God* (Eugene, OR: Wipf and Stock Publishers, 1955).

⁶⁹Greenway and Monsma, *Cities*, 42.

⁷⁰Ibid., 63. Classes are defined and discussed in the next sub-heading.

⁷¹Greenway, "The Basic Steps of Church Planting," teaching notes.

⁷²Roger Greenway, "A Church-Planting Method that Works in Urban Areas," *EMQ* 6, no. 3 (Spring 1970): 153.

⁷³Greenway, "The Basic Steps of Church Planting," teaching notes.

before a closing prayer and the leader asks the group if, when, and where it would like to meet again.⁷⁴ The group continues to ask people to join until the group grows to fifteen people, at which time it divides into two separate groups.⁷⁵

The secret to starting “classes” is empowering and releasing lay people. “Set the common people, the ‘laity’ free to minister,” writes Greenway, “by empowering them through basic training in the Scriptures and in practical ministries through which they can exercise their gifts.”⁷⁶

Conversions

Winning converts is a priority in urban missions. Greenway believes the way in which the gospel is shared makes a difference. In a chapter entitled “Success in the City,” Greenway considers the way in which the apostles shared the gospel message in Acts:

They treated their non-Christian listeners with respect. They did not belittle them. They showed patience and compassion for those who were searching for a more satisfying faith. At the same time they made it clear that salvation was in none other than the Lord Jesus Christ, the apostles became all things to all people and pleaded with their hearers to receive the message of the gospel seriously.⁷⁷

Of course in order to “receive the message of the gospel seriously,” the non-Christian must understand the message. The missionary should take into consideration the person’s present knowledge of the gospel and religious background. The gospel must be contextualized or presented “in such a way that people will be converted to Jesus Christ.”⁷⁸ The urban missionary should not be hesitant to call or persuade people to

⁷⁴Roger Greenway, *Seis Pasos: Como Evangelizar y Multiplicar Iglesias* (Grand Rapids: Subcomisión Literatura Cristiana de Iglesia Cristiana Reformada, 1977), 11-12.

⁷⁵Greenway, “The Basic Steps to Church Planting,” teaching notes.

⁷⁶Roger Greenway, “What Can We Learn from ‘Grass Roots’ Churches?” *Kerux* (January 31, 1997): 3.

⁷⁷Greenway, “Success in the City,” 190.

⁷⁸*Ibid.*

follow Christ. He is to be an “intentional harvester.”⁷⁹

Congregation

While conversions are important, they are not the ultimate goal of missions. Rather, the desired result is the formation of new congregations:

The founding of a church, in Paul’s view was an act of incorporating men into a community of Christ, a fellowship where converts would grow into the kind of people God could use to fulfill his original purpose in creation and His ultimate design for mankind. . . . In his own experience, conversion was followed immediately by baptism and incorporation into the fellowship of Christ’s people; and in the missionary career to which he was called Paul never separated soul winning from church planting.⁸⁰

After the urban missionary forms a Bible study and wins converts, the next step in Greenway’s steps of church planting is to form a congregation. He defines a congregation as “a semi-organized body of believers, a church-in-the-making.”⁸¹ The church planter should be careful not to jump from “class” or cell to church formation. The congregation stage allows the body of believers to work on ten key functions of the church in formation. The ten functions are “fellowship, teaching, worship and prayer, helping the poor and distressed, witnessing to unbelievers, training of leaders, offerings, support of church workers, connectedness with other Christian groups, and baptism and the Lord’s Supper.”⁸²

The congregations are often small conglomerations formed by homogenous units or *oikos* groups divided by ethnicity, social class, or some other characteristic. Greenway encourages the multiplication of these homogenous congregations though some missiologists are reluctant to do the same.⁸³ Greenway suggests homogeneous

⁷⁹Greenway, “The Basic Steps to Church Planting,” teaching notes.

⁸⁰Greenway, *An Urban Strategy for Latin America*, 91.

⁸¹Greenway, “The Basic Steps of Church Planting,” teaching notes.

⁸²Ibid.

⁸³Francis Dubose and Mark DeYmaz are examples of missiologists who discourage the formation of homogeneous churches. Their views are explained in chap. 2.

congregations often become heterogeneous with time:

As tribe and caste distinctions break down in the course of time, the shift can be made from ethnic congregations to “all peoples” churches. But until that time comes, it is best to recognize and accept the cultural heterogeneity of the city and proceed to multiply as many tribe, caste, and language churches as possible until all parts of the urban community have been leavened by the gospel.⁸⁴

During this step, Greenway also emphasizes an integral part of his urban church planting strategy: the development of potential leaders.⁸⁵ He challenges the urban missionary or church planter to have a deliberate plan of shifting leadership to a national leader.⁸⁶ The urban missionary ought to be looking for those within the congregation who “have vision, evidence the quality of being tenacious, have spiritual and moral integrity, and show excellence in their efforts.”⁸⁷ The transition of leadership from the church planter to the new leader is a gradual process in which the missionary gives more and more responsibility to the new leader.⁸⁸ The urban missionary must be careful not to “over-stay” at the new church.⁸⁹

Church

As noted throughout the analysis of Greenway’s urban missiology, the framework upon which all other successful urban ministries are built is church planting. During his time on the field, Greenway’s goal for his church planting strategy was “to

⁸⁴Greenway, *Guidelines for Urban Church Planting*, 16-17.

⁸⁵In Greenway’s “The Basic Steps to Church Planting,” he lists two theses concerning the developing new leaders: (1) One of the most important responsibilities of a church planter is to develop competent and committed local leaders. (2) To be successful a church planting strategy must give attention to the continual multiplication of local leaders.

⁸⁶Greenway, “The Basic Steps to Church Planting,” teaching notes.

⁸⁷Ibid.

⁸⁸A diagram from Greenway, “Developing Local Leaders: The Key Factor in Planting Strong Urban Churches” demonstrating more clearly how the missionary passes the leadership responsibility to the new leader can be found in Appendix 3.

⁸⁹Greenway, “The Basic Steps of Church Planting,” teaching notes.

plant a Christian church in every new neighborhood.”⁹⁰ Greenway encourages urban missionaries to find consensus with other missionary colleagues and national partners “as to what is meant by an organized church and what needs to be in place for the new church to be officially recognized.”⁹¹

One of the strengths to Greenway’s church planting strategy is that the strategy is not bound to a single model of church. His teaching notes from a class entitled “Growing City Churches: Effective Models from Around the World” at Calvin Seminary give examples of twenty different effective models of church growth in the city.⁹² Options for new church starts include a diverse variety of possibilities such as constructing a building and enlisting a missionary as pastor, using multi-media and crusades, cell churches, replanting dying churches, and using training schools as church planting centers. The end goal no matter the model is planting new churches.

While Greenway is open to the use of a variety of church planting models, he believes the house church model is optimal for the urban context. He writes in a book review for *Evangelical Missions Quarterly*, “Small groups are the most effective way to evangelize and plant churches in cities throughout the world.”⁹³ Greenway taught that small groups function as the entrance to numerous church plant models. However, he

⁹⁰Greenway, “Urban Evangelism,” 916.

⁹¹Greenway, “The Basic Steps of Church Planting.” Greenway lists seven issues that deserve special clarification: size of adult membership, number of elders and deacons, pastor, financial support of pastor, financial support of denominational entities, building, and schedule of worship services. For Greenway’s personal definition of a church see chap. 2.

⁹²Greenway, “Growing City Churches: Effective Models from Around the World,” teaching notes. Appendix 4. The names of the different models are: Building Centered, Multi-Congregational Church, Fellowship or Ministry Center, Mother Daughter Model, Planned Parenthood Model, School Model, Jump Start, Crusade, Telemarketing, Blitz, Teams, Mass Media, Columbo, Sri Lanka Model, A Low Cost Model for Older Churches, Barrio to Barrio, Training Centers for Integral Church Development, Chinese House Churches, Cell-Based Churches, Training Trainers, Church Planters Training Institutes, and Resurrection.

⁹³Roger Greenway, “Review of *Home Groups for Urban Cultures: Biblical Small Group Ministry on Five Continents* by Mikel Neumann,” *EMQ* 36, no. 3 (2000): 374.

encourages forming these small groups into house churches. House churches allow these communities of faith in an urban context to overcome the burden of acquiring and sustaining a meeting place. Greenway explains the need for house churches further:

. . . Christians everywhere feel the need to assemble. They believe that the Bible requires formal, public worship wherever this is possible. This presents a problem: in most cases formal assembly requires a building, and buildings cost money. . . . This makes the use of private homes, storefronts, or yards virtually a necessity in the city. The house church appears to be the most feasible solution to the building problem in the initial stages of church planting and later in extension.⁹⁴

This quote clarifies what Greenway means by house churches. He uses the term *house churches* in the same way missiologist J. D. Payne uses the term: the meaning of “house churches” is “not derived from their meeting place. They were the local expression of the body of Christ whether they met in a house, a park, or a conference hall.”⁹⁵

Greenway also concedes that while house churches are the best way to start churches, they may not remain house churches long-term:

In many cases the church-in-the house represents an interim arrangement which lasts until the group increases in number and in resources and can erect a building set apart for worship. But whether temporary or long range, the house church is a vital part of nearly every successful urban strategy.⁹⁶

It may be more accurate to say Greenway sees a house church as the most appropriate model to open a new church.

Greenway finds urban training centers to be a useful part of an urban church planting strategy. Urban training centers take different forms. Sometimes, the center is an autonomous church planting institute. Other times, the institute is part of an institutionalized seminary. No matter the physical location of the urban training center, Greenway advocates utilizing center to train church planters in the steps of urban church

⁹⁴Greenway, *Guidelines for Urban Church Planting*, 13-14.

⁹⁵J. D. Payne, *Missional House Churches: Reaching Our Communities with the Gospel* (Colorado Springs: Paternoster, 2007), 10.

⁹⁶*Ibid.*, 14.

planting, particularly in how to decide which model of church should be used in their context.⁹⁷

Communication

After establishing a new church, the members often lose their evangelistic fervor. Greenway stresses the importance of continued communication of the gospel through proclamation and outreach. He writes that church members should not be impeded from evangelism outside the church by activities inside the church. Instead, they should be free to continue reaching out to their *oikos* groups. Continuing to establish new cells, house groups or evangelistic groups is vital for the continued growth of the church.⁹⁸

To be effective, urban churches must always communicate to the city that surrounds them an intense belief in Christ:

Nothing is more important than this: churches of fervent faith are churches which make cities tremble and nations know that Christ is Lord. Ambivalent religion has no power. The city-conquering churches of the first three centuries were churches which believed the fundamentals of Christianity and were willing to die for this belief. Their intense faith appealed to the urban proletariat, and it will do so again. There is more to urban Christianity than merely a psychological “haven for the masses,” and we must show this fact to the world.⁹⁹

Continued communication of the gospel should lead to multiplication.

Greenway often refers to a quote from Donald McGavran, “The problem is not to reach the cities, but to multiply churches there.”¹⁰⁰ The two secrets to multiplication according to Greenway are including national leadership in on-going church planting initiatives and developing context specific strategies for each situation:

⁹⁷A more robust investigation into Greenway’s use and understanding of the urban training centers can be found in chap. 5 of this dissertation.

⁹⁸Greenway, “The Seven Basic Steps of Church Planting,” teaching notes.

⁹⁹Greenway, *Guidelines for Urban Church Planting*, 17.

¹⁰⁰Donald McGavran, “Urban Church Planting,” *Church Growth Bulletin* (January 1970): 37. Quoted by Greenway in *An Urban Strategy for Latin America* on p. 160.

The right strategy for Mexico City, Caracas, Bogotá, Sao Paolo, and Buenos Aires should fit the “realities of the situation” in which millions of urbanites know little or nothing about Biblical Christianity, are groping for a religious experience which is meaningful and true, and who today in the circumstances of urbanization are open to evangelism as never before. To apply to these areas an urban strategy which may or may not be effective in Europe and North America, but which at least appears relevant to conditions existing there, may be the height of folly for foreign missions.¹⁰¹

Community Service

The final step in “The Seven Basic Steps of Church Planting” is community service. Chapter 5 of this dissertation is dedicated to this step. Greenway believes the church is a “lighthouse and showcase of Christ’s kingdom of truth, mercy, and righteousness.”¹⁰² The church can fulfill this goal by working to engage the physical and social needs of the church’s community.¹⁰³

Conclusion

Although Greenway’s overall urban church planting strategy is consistent, the strategy is also adaptable to specific contexts. Greenway rightly emphasizes the character and development of the urban church planter while stressing the importance of prayer and bold presence. These aspects of church planting are sometimes assumed, but not always discussed in-depth in church planting publications.

Greenway does not advocate “cookie cutter” church planting strategies. On the contrary, he encourages careful ethnographic research of the city and the churches and ministries working within the city. Once the research is completed, the missionary is better equipped to analyze and formulate an urban church planting strategy.

Greenway’s article, “The Seven Basic Steps to Church Planting,” provides the urban missionary with a guide to move the church planting process from making initial

¹⁰¹Greenway, *An Urban Strategy for Latin America*, 163.

¹⁰²Greenway, “The Seven Basic Steps of Church Planting,” teaching notes.

¹⁰³An in-depth study of community service can be found in chap. 4 of this dissertation.

contacts to the formation and multiplication of churches. Finally, Greenway calls for all urban church planting strategies to be assessed on a periodical basis.

Urban church planters can easily take the principles from Greenway's urban church planting strategy to their various contexts. Urban missiologists in Tokyo, Berlin, Mexico City, Dakar, Istanbul, Cairo, and Atlanta can adapt Greenway's principles and implement them into various cultural and religious contexts. Urban missiologists are also encouraged to be creative as they do their own research and develop their own strategies. Greenway's urban church planting strategy can guide the urban missiologist's strategy development, without forcing the missiologist to overcome Greenway's personal experience in the cities of Latin America and the United States.

CHAPTER 4

THE ROLE OF HOLISTIC MINISTRY IN THE URBAN MISSIOLOGY OF ROGER S. GREENWAY

For many evangelicals, tension rises when the discussion of holistic ministries in missions is the topic of conversation. Because holistic ministries involve actions and ideas such as caring for the poor, solving health issues, promoting social activism, or improving education, they are often characterized as being opposed to or detracting from the proclamation of the gospel and church planting.¹ In contrast, other evangelicals consider missionaries focused solely on evangelism and church planting, without holistic ministries, as uncaring.² Greenway identifies the existence of this tension from as early as the beginning of the twentieth century.³ He writes, “All progressive social concern was nearly eliminated among evangelicals by the end of the 1900-1930 period.”⁴

In some theological arenas, social concern became synonymous with the Social Gospel, which “emphasized Christian obligation to respond to physical need and oppression, the priority of social action and the task of establishing the kingdom of God

¹Greenway follows in the footsteps of his mentor, Donald McGavran, concerning the role of holistic ministry in urban missiology. Jeffrey K Walters, “Effective Evangelism in the City: Donald McGavran’s Missiology and Urban Contexts” (Ph.D. diss., The Southern Baptist Theological Seminary, 2010 176-219, provides an indepth analysis of McGavran’s understanding of holistic ministry in urban missiology.

²The dichotomy between evangelistic and social help focused ministries can be found in chapter one of *Preach and Heal*. Charles Fielding, *Preach and Heal: A Biblical Model for Missions* (Richmond, VA: International Mission Board, 2008), 5-13.

³Roger Greenway, *Together Again: Kinship of Word and Deed* (Monrovia, CA: MARC, 1998), 15.

⁴Ibid.

on earth now through human efforts.”⁵ The Social Gospel became associated with liberal evangelicals. In an attempt to distance themselves from what they viewed as liberalism, conservative evangelicals began to “rigidly dichotomize evangelism and social concern.”⁶

Greenway describes the devastating effects of this dichotomy:

Worst of all, there occurred a tearing asunder of something the kingdom of God intended to be united visibly and actually. The holism of the kingdom vision became garbled. Kingdom ministries that were supposed to be integrated so as to address spiritual and social needs in a unified way were turned into a circus of competing priorities and organizations.⁷

The effects were damning in the urban context:

Along with their rejection of the Social Gospel, American Protestants by and large turned their backs on the burning social problems of the cities. They closed their eyes to nearly everything the proponents of the Social Gospel had been saying about poverty, suffering, dreadful housing conditions, and exploitation of workers. Instead of taking up the urban challenges and dealing with them biblically and courageously, American Protestants opted for a theological platform that set aside the big social issues. Urban evangelism was reduced to rescue missions, benevolence, and the periodic citywide crusade.⁸

Throughout his career, Greenway never dismissed social concern as theological liberalism. As far back as 1973, Greenway wrote how Calvinism offered a theology robust enough to avoid the trappings of “liberal social activists” and “Bible-belt fundamentalism which is gung-ho on getting people converted and into the baptistery but which has no social vision or kingdom consciousness.”⁹ Appropriately, he was appointed by the Christian Reformed church to merge two divergent mission groups, one focused on social issues and the other on evangelism. Addressing the tension between the two groups he writes,

⁵Ibid.

⁶Ibid.

⁷Ibid., 16.

⁸Roger Greenway and Timothy M. Monsma, *Cities: Missions' New Frontier* (Grand Rapids: Baker Books, 2000), 95.

⁹Roger Greenway, *Calling Our Cities to Christ* (Grand Rapids: Baker Book House, 1973), 111. Greenway's understanding of the benefits of Calvinist theology in the urban context has been discussed previously in chap. 2 of this dissertation.

I feel that given the history of tensions and debates among us evangelicals, we need periodic reminders that holism is biblical. In fact, the Scriptures offer us no other option. From the beginning, the Bible has taught that covenant people, citizens of God's kingdom, are concerned about truth, love and righteousness, because God is concerned about them. We are kingdom people who know the Lord and show it in ways that the Bible clearly lays out.¹⁰

He goes on to say,

If we wipe out poverty but neglect to tell the poor the Good News about Jesus Christ, we will have failed in our mission. And if we preach the gospel but ignore the plight of the poor, we are false prophets. Scripture supports both statements, and together they commit us to a unified ministry of word and deed in Christ's name. If ever they are separated, the overall witness of the gospel suffers.¹¹

Definition of Holistic Ministry

Greenway defines holistic ministry as the fusing of word and deed ministries.

He believes that making disciples and proclaiming Christ throughout the world includes:

(1) calling people of all races, tribes, and nations to repent and follow Christ (2) caring for the poor, sick, and victims of oppression (3) planting and developing churches that preach the Word faithfully and proclaims the gospel to unsaved people nearby and far away (4) applying the lordship of Christ and authority of his Word to the lives of believers (5) promoting truth, righteousness, and reconciliation and opposing lies, evil and conflict (6) caring for the whole creation – the water, soil, air, and trees – which God made for his glory and for the well-being of the human race and which sinful people have treated badly.¹²

As is evidenced by his definition, word and deed ministries are completely intertwined in Greenway's understanding of holistic ministry.

Many missiologists encourage church planters to find a balance between word and deed ministries.¹³ However, when one analyzes the urban missiology of Greenway, Greenway does not try to balance word and deed ministries. Word and deed ministries

¹⁰Greenway, *Together Again*, 7.

¹¹*Ibid.*, 30.

¹²Roger Greenway, *Go and Make Disciples! An Introduction to Christian Missions* (Phillipsburg, NJ: P and R Publishing, 1999), 126-27.

¹³An example of seeking a balance between word and deed ministry is found in Duane Litfin's book, *Word Versus Deed: Resetting the Scales to a Biblical Balance*. "This book is about seeking a proper balance between these two dimensions of the Christian's calling, which is to say, it's about setting the scales to a balance that is true to the Scriptures." Duane Litfin, *Word Versus Deed: Resetting the Scales to a Biblical Balance* (Wheaton, IL: Crossway, 2012), Kindle ebook, loc. 75.

are completely integrated or intertwined. By saying word and deed ministries should be balanced, one is unnecessarily separating the two ministries. Holistic ministry is an element of Greenway's urban church planting strategy and part of fulfilling the Great Commission. He believes in making disciples by evangelizing them and teaching them to observe all Christ commanded. He proposes planting churches of disciples who follow the example of social concern exhibited by Christ:

My thesis is that Christian churches, motivated by the love of God and taught the essential principles and values of Christian community development, can become the most effective weapon against poverty and suffering in the city if they are planted and educated in a proper biblical manner.¹⁴

Greenway does not see word and deed ministries to be at odds with one another. He believes they are integrated one with the other.

Biblical Support for Holistic Ministry

Greenway builds the holistic element of his urban missiology on his understanding of Scripture. He finds support in both the Old and New Testament, leading him to contend that holistic ministry is a fundamental part of extending the kingdom of God and a continual part of God's heart and design for reaching the nations.

The central truth of Christianity, to which all of us are committed, is that the God of the Bible, out of sheer love and grace has intervened in this fallen, fractured and suffering world, and through Jesus Christ his Son has redeemed lost sinners and reconciles them to himself through the gospel; and by his Spirit he is establishing a new order in this world. Jesus called the new order the "kingdom of God." In this kingdom, Jesus is the King and kingdom workers are his disciples. His disciples, those kingdom workers, are concerned about many things: (1) Proclamation of God's Word, calling people to repentance and faith (2) Demonstration of love, compassion toward the poor, and righteousness in society (3) Responsible exercise of stewardship toward creation and its precious God-given resources (4) Spiritual warfare against Satan's dark kingdom, which has its tentacles everywhere – in individuals, communities and the power structures that control much of the world.

Speaking boldly and inclusively, kingdom ministries are services rendered in any or all of these areas. Their ultimate goal is to glorify God and advance his kingdom by defending and practicing love, truth and righteousness in a sinful world. All these dimensions of kingdom ministry are closely intertwined. All will be needed until

¹⁴Greenway and Monsma, *Cities*, 77.

Christ returns and all things are made new.¹⁵

Old Testament Support

The Jews were God's chosen people; therefore, their relationship with God was to reflect God's character and desires to other nations observing the Jews. Greenway writes, "In the laws of Israel the nations could see how the one true God wanted to be worshiped, how a just society should be ordered, and how the resources of the earth should be managed for the common good."¹⁶ He believes the Old Testament is used to demonstrate how every aspect of life bears witness to who God is. The Law and the prophets worked together to demonstrate God's character and to glorify him in the world. The Law provided guidance for caring for the poor, travelers, sickness, and the earth. These commands were not optional; they were the primary means of demonstrating God's grace to the world. Furthermore, the prophets called God's people to repentance when they disobeyed his laws for caring for others.¹⁷

To accentuate his point, Greenway points out the example of King Jehoiakim in the book of Jeremiah. Jeremiah rebukes Jehoiakim by comparing him to his father with these words,

Woe to him who builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbor serve him for nothing and does not give him his wages, who says, 'I will build myself a great house with spacious upper rooms, who cuts out windows for it, paneling it with cedar and painting it with vermilion. Do you think you are a king because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me?' declares the Lord.¹⁸

Greenway believes to know God is "to pursue justice for the poor."¹⁹ Therefore, if a

¹⁵Greenway, *Together Again*, 3-4.

¹⁶*Ibid.*, 5.

¹⁷*Ibid.*, 7.

¹⁸Jer 22:13-16.

¹⁹Greenway, *Together Again*, 7.

people neglect to strive for justice, the people do not know God. Both theology and ethics are found in the same law and prophetic admonishments. Therefore, Greenway finds no tension between word and deed ministries in the Old Testament; the Law had dual purposes.

In the Old Testament, Greenway finds two important holistic concepts that will be discussed later. First, Israel was and the church is to be a “showcase” of God’s kingdom among the nations. As such, God’s people should pray for and work towards shalom in their cities.²⁰ Second, Greenway stresses the God of Israel is different from other gods. He is a holy God, not stained by sin as other perceived gods were during the time of the Old Testament.

New Testament Support

Greenway believes the new covenant community is a community of believers who know God. The New Testament writer of Hebrews takes up where Jeremiah left off:

What does it mean to know the Lord? It is to do what is just and right, and to defend the cause of the poor (Jeremiah 22:15-16). This, says the New Testament writer of Hebrews, is precisely what characterizes the “new covenant” community, the kingdom of our Lord and Savior Jesus Christ. This kingdom consists of men and women, boys and girls who know the Lord. They have seen his face in Jesus. They know him who is both Creator and Redeemer, the Holy One, the God who shows compassion on the needy and defends the oppressed. Knowing him, new covenant people like him. Washed in Christ’s blood they yield themselves to doing God’s will (Hebrews 10:15-18).²¹

Knowing God means doing his will, including providing aid for the needy and oppressed:

They have seen his face in Jesus. They know him who is both Creator and Redeemer, the Holy One, the God who shows compassion on the needy and defends the oppressed. Knowing him, new covenant people become like him. Washed in Christ’s blood they yield themselves to doing God’s will.²²

God’s unchanging concern for those in need is evident again in Luke 4, when

²⁰Ibid., 9.

²¹Ibid., 8-9.

²²Ibid., 9.

Jesus announces himself as the fulfillment of Isaiah 61:1-2:

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.

Proclamation and social concern are intertwined in the way Jesus fulfilled the Old Testament prophecies. Greenway says, "Jesus spoke of a gospel that was at one and the same time good news spiritually, socially, emotionally and physically."²³ As a result, Greenway thinks the separation of word and deed ministries would have been impossible for early believers to comprehend:

The apostles knew the character of Jesus, his message, and the way he ministered. Wherever the gospel was heralded, people heard what Jesus had said about the fallen stranger on the wayside and the 'neighbor' who saved his life. They heard about blind men crying out for mercy, and Jesus healing them. And they heard about lepers grasping for one last thread of hope, and Jesus making them whole.²⁴

Theological Support for Holistic Ministry

Certain aspects of Greenway's broader theology deserve special attention, as they influence his understanding of holistic ministry. These aspects include the understanding of man as an image-bearer and the issue of poverty as a primary concern for holistic ministry.

Man: The Image-Bearer

Greenway believes man is an "image-bearer of God and the most valuable element in God's whole creation."²⁵ The value of mankind to God is so high that he sent Christ to redeem them. Jesus saw God's image-bearers were "burdened down by sin and its consequences, hurting, hoping, seeking, dying."²⁶ Jesus' physical healings and

²³Ibid.

²⁴Ibid., 10.

²⁵Greenway and Monsma, *Cities*, 70.

²⁶Ibid.

miracles often preceded verbal proclamation and spiritual healing.²⁷

If a Christian shares Greenway's "image-bearer" understanding of mankind, he will be drawn to action:

If an image-bearer of God, a person like myself, is poor, oppressed, and helpless, and if I have resources that might lift such an individual out of distress, I need to look no further. I have responsibilities toward that person in terms of his or her temporal and eternal welfare . . . The most important element in Christian ministry among the poor is not our concern for the poor as such, but our love for God and those made in his image.²⁸

Greenway elaborates in *Together Again*,

When you love a child biblically, you see that child as a precious image-bearer of God. This immediately makes you concerned about all dimensions of the child's well-being—physical, emotional, educational, and religious. That is holistic love. Anything less than that is sub-Christian and a deception.²⁹

Greenway surmises that because all men are image-bearers of God, then caring for mankind is a Christian responsibility.

Poverty: A Broad Definition

The issue of poverty is addressed in both the Old and New Testaments. While exploring the Hebrew words meaning "poor," Greenway discovered a much broader definition than he expected.

The poor are those who are forced into submission, reduced to subservience – the oppressed and violated. The poor are powerless, weak, and rendered helpless. Poor people have no social or political clout with which to free themselves from need. The poor are destitute, bereft of life's necessities, and dispossessed. In short, they are the wretched of the earth. Injustice is the predominant cause of their wretchedness.³⁰

From the Old Testament to the New Testament, God is the judge of those who impose poverty on God's image-bearers or shirk the responsibility to care for the impoverished.

²⁷Ibid.

²⁸Ibid., 70-71.

²⁹Greenway, *Together Again*, 21

³⁰Greenway and Monsma, *Cities*, 170.

Greenway also views Jesus' ministry as clearly identified with, but not limited to, reaching the poor. Although unwilling to follow the examples of proponents of the Social Gospel in saying the poor have a special favor in God's eyes, Greenway believes "the ministry of Jesus had special significance for the poor and oppressed of his day."³¹ He defines Jesus' preaching as "preaching the gospel to the poor and announcing freedom for prisoners, recovery of sight for the blind, and release for the oppressed."³²

Ultimately, Greenway sees word and deed missions as inseparable elements of *missio dei*:

This leads me to believe that we do not need a separate missiology of development, as distinct from a missiology of evangelism and church growth. There is just one *missio dei*. It is the mission of the kingdom. While kingdom mission embraces various dimensions of service and a variety of functions and applications, these are all intimately related to one another. They are intended to work together synergistically, and when we dichotomize them conceptually we set the stage for functional divisions that confuse our witness and weaken the Christian mission as a whole.³³

Consequently, *missio dei*, or the mission of God, is an all-encompassing understanding of the extension of God's kingdom through both word and deed ministries.

Poverty is the social issue that pervades Greenway's writings on word and deed ministry. The issue of poverty is complex, and no single solution to the problem exists. There are many causes of poverty, such as unemployment or underemployment, lack of good housing options, abandonment of children, lack of support system for elderly persons, a breakdown in the family structure, corruption, insufficient public services, relocating urban churches, and secularized churches.³⁴

People who have never experienced poverty personally may believe that all

³¹Ibid., 71.

³²Ibid.

³³Greenway, *Together Again*, 23.

³⁴Greenway and Monsma, *Cities*, 68.

poor people are simply lazy, which is true for some. However, the list of possible causes of poverty is unending. For example, someone may find himself in poverty as a result of a natural disaster like a hurricane or drought. These natural disasters can destroy a person's home or employment creating a sudden economic crisis. Additionally, a person may have lost his or her spouse unexpectedly, leading to a lack of financial support and guidance. In some cultures, a culture of poverty exists: poverty is passed from one generation to the next in an unending cycle. Unemployment and underemployment can keep people impoverished. Combined with unfortunate circumstances and backgrounds, there is great difficulty in climbing out of poverty with minimal job training, limited job openings, and poor education. Additionally, Greenway believes Satan, who uses corrupt leaders to exploit and oppress those they lead, oppresses the poor.³⁵

The importance of either reaching or not reaching the impoverished masses is not lost on Greenway: "The urban poor constitute the largest unclaimed frontier Christian missions has ever encountered."³⁶ He elaborates on the connection between poverty and lostness in "Helping and Harvesting the Poor and the Lost:"

Among the unreached and unevangelized in the world the poor represent the largest single block. Besides their spiritual condition, severe poverty is the "common denominator" that characterizes this enormous part of humanity. Therefore, the Good News we proclaim must make sense to the poor. The poor have eyes as well as ears. They watch what we do even more than they listen to what we say. Because survival is their primary concern, our presentation of the gospel must be seen as offering some hope for the here and now as well as for eternity.³⁷

Historical Support for Holistic Ministry

Greenway claims, "For over nineteen centuries, the church had it [integrated

³⁵Roger Greenway, "The Causes of Poverty and Biblical Responses," *Missionary Monthly* (January 1985): 18-21.

³⁶Greenway and Monsma, *Cities*, 68.

³⁷Roger Greenway, "'Helping and Harvesting the Poor and the Lost,'" in *Missions Now: This Generation*, ed. Roger S. Greenway, John E. Kyle and Donald A. McGavran (Grand Rapids: Baker Book House, 1990), 104.

holistic ministry] together.”³⁸ The church in Acts cared for the widows. Paul worked to provide for himself, his team and the poor. He transported funds from one church to another. Greenway describes the ministry of the early church in *Together Again*:

The world in which the early church grew and thrived was struck with awe at the love and sacrifice shown by Christians. Christians not only preached the gospel, at personal expense and often at risk of their lives, they cared for orphans and abandoned children, they brought food to prisoners, nursed the sick and in times of plague, buried the dead, including strangers. One of the key reasons why the gospel made such an appeal in the first three centuries lay in the fact that Christians addressed the urgent needs and problems of the day in practical ways. They thereby demonstrated that citizens of Christ’s kingdom had a new life within them, a life that showed itself by making positive contributions to the welfare of society.³⁹

Following the example of the early church, Greenway identifies four “early Protestant renewal movements.”⁴⁰ He believes the Puritans, Pietists, Moravians, and Wesleyans were all holistic in their missions approach.

The Puritans

According to Greenway, Richard Baxter and John Eliot are the two most recognizable advocates for missions among the Puritans. The Puritans held to Calvinistic theology, and Greenway feels that Reformed theology is better equipped than other theological ideologies to meet spiritual and physical needs of the world. He credits the Puritans for developing the first Protestant theology in the English-speaking world.⁴¹ The holistic element of Puritan missiology is evident in the ministry of Eliot, a missionary to the Native Americans. He sought to bring the Gospel to the Indians, but he also fought for the rights of the Indians among which he worked.⁴²

³⁸Greenway, *Together Again*, 11.

³⁹Ibid.

⁴⁰Ibid., 12.

⁴¹Ibid. In the endnotes, Greenway says, “In Holland, J. Voetius developed the first Protestant missiology already in the 1600s, and remarkably he gave us the three goals of Christian mission—the conversion of sinners, the planting of the church and the changing of society in accord with the Word of God.”

⁴²Ibid.

The Pietists

Pietists are another example of a group with a holistic ministry focus in history. In 1675, Philip Jacob Spener wrote about three elements needed for church renewal: God’s Word, the application of the priesthood of believers, and the necessity of all believers to practice “acts of love and compassion.”⁴³ Pietists stressed the importance of literacy by building schools. They worked to offer medical assistance, care for the needy, and promote peace and justice even through the legislation process.⁴⁴

The Moravians

Greenway cites the Moravians as an example of holistic missionary activity. Just like the Pietists, the Moravians originated in Germany. The Moravian missionary fervor is unquestioned. In addition to their zeal for the gospel, their ministry was holistic. Moravian missionaries taught the nationals trades, especially agricultural trades. The Moravian missionary movement is known for fervent prayer, passionate evangelism and sacrificial missionary service. A holistic understanding was at the heart of each of these elements.⁴⁵

The Wesleyans

John Wesley, the father of the Wesleyan movement, was passionate about evangelism and preaching. He preached approximately 45,000 sermons and published over 200 works. In addition, he engaged in ministries for the poor. For example, he founded a dispensary for medical assistance to the poor and formed a society to grant emergency help to strangers. In poor areas, he was an advocate for education, while also fighting against the slave trade and for prison reform.⁴⁶

⁴³Ibid., 13.

⁴⁴Ibid.

⁴⁵Ibid.

⁴⁶Ibid., 13-14.

The Modern Missionary Movement

The father of the modern missionary movement, William Carey, was the epitome of holistic missions. He preached the gospel; translated the scriptures; founded schools; worked in horticulture and agriculture; fought for the lives of lepers, widows and infants; and opposed slave and opium trade. In fact, Carey may have accomplished a wider variety of missionary tasks during his missionary career than any other missionary. His passion for the proclamation of the gospel as well as care for others can only be characterized as holistic missions.⁴⁷

Unfortunately, what Greenway refers to as “the great reversal” happened in the early twentieth century.⁴⁸ Missiological lines were drawn between conservative and liberal theologians due to the Social Gospel. Greenway acknowledges most social ministries are now considered liberal, while evangelism and church planting are considered to be conservative missiological activities. Reflecting on the Social Gospel movement, Greenway states,

The way the Social Gospel movement developed was most regrettable. Cut off from biblical and doctrinal foundations it led its followers on a course of humanitarian service that had no saving power. But on the other hand, conservative Protestants reacted by closing their eyes to nearly everything that Social Gospel proponents were saying, and in the end the secularists emerged as the winners.⁴⁹

He continues,

Lost in the process was the key premise which the Social Gospel had defended and with which all Christians ought to agree: People in society stand under the judgment of God and his Word, and the standards of Christ’s kingdom are applicable here and now to all areas of life, to society and its structures as much as to individuals. Had that premise retained a prominent place on the evangelical agenda, the history of American Protestantism and the development of our cities might have been very different. But because it was lost, there emerged an urban secularism which sees no place for religion in public and economic life, and deals with major social issues without reference to Christian values.⁵⁰

⁴⁷Ibid., 14-15.

⁴⁸Ibid., 15.

⁴⁹Greenway, *Calling Our Cities to Christ*, 11.

⁵⁰Greenway and Monsma, *Cities*, 95.

The effects of the missiological division between word and deed ministries are still felt today. As early as 1998, Greenway was exhorting mission agencies to reconsider holistic mission strategies because it echoes God’s heart for the needy and provides an avenue through which the gospel can be proclaimed:

I believe it is time for us to awaken to the fact that many younger people in our churches are catching a holistic vision for the kingdom. They are looking for new paradigms that demonstrate an integrated approach to kingdom ministry.⁵¹

Greenway believes an integrated approach to urban missions is the most effective approach, and he hopes that the next generation of missionaries seek to become a part of this approach.

Principles for Holistic Missions

Before an urban missiologist can begin developing a holistic strategy, he must understand basic principles of holistic mission that serve as the framework for a holistic strategy. The first two principles are the need for the repentance and the prioritization of gospel proclamation. The subsequent principles are what Greenway refers to as the principle of shalom. Shalom relates to the need for community, concern for material and physical prosperity, concern for one’s neighbor, search for righteousness, and peace with God.

Repentance

The first principle for Greenway’s holistic understanding of urban missions is repentance. He believes repentance is necessary for the Western church to experience a “profound change of attitude based on a new vision of kingdom servanthood.”⁵² There are five general areas in which the Western church must repent.

First, repentance involves turning from the church’s actions in dividing word

⁵¹Greenway, *Together Again*, 16.

⁵²*Ibid.*, 22.

and deed ministries and returning to a biblical, holistic missiology.⁵³ Second, Greenway calls the church to repent of “the truncated vision and the narrow goal-setting which many of our organizations have invested in during the past forty years, and come to agreement on what the Lord has called us to do together.”⁵⁴ Third, the church should repent and admit to being held captive to middle class thinking about ministry to the poor.⁵⁵ The fourth repentance calls believers to repent from “attitudinal evils that have driven a wedge between kingdom workers and between their ministries for several decades.”⁵⁶ Fifth, because people should never be treated as clients, churches and missionaries should repent for focusing more on numbers and reports than relationships.⁵⁷

Prioritism

After repenting of past sin, the urban missiologist should be certain that gospel proclamation remains the priority even while developing a missiology that implements social actions. Ultimately, men will be held accountable for their relationship with Jesus Christ. Greenway expounds on the priority of proclamation while remaining faithful to social concerns:

Citizenship in the kingdom of heaven is the number one priority in Christian proclamation. Christians have a responsibility in all areas of life, and the implications of reconciliation are far greater than the church generally has realized. Such matters as unjust social structures and the oppression that results from racial prejudice embodied in practices such as apartheid, racial discrimination, and similar wrongs in society, must all engage our attention. They should be objects of our righteous wrath, and their eradication should be a high priority goal of the Christian

⁵³Ibid., 23.

⁵⁴Ibid., 24.

⁵⁵Ibid., 25.

⁵⁶Ibid., 27. These attitudinal evils include the following: “the tradition of a clergy class controlling the church and its ministries,” placing “one class of kingdom workers on a pedestal above others,” “avoiding or muting the verbal presentation of the Gospel,” “not taking seriously or seeking the best interest” of the national church, and “private empire building, which has been a driving force behind many of the separate agencies begun in the past four decades.”

⁵⁷Ibid., 28.

community. But after acknowledging all this and confessing our past failures to apply the gospel consistently to the wrongs in society, the truth must be reiterated that reconciliation with God is the heart of the gospel and the fountain from which emerges the direction and motivation for God-honoring social changes. If this truth is lost, then the church really cannot say anything new or important to the world.⁵⁸

He continues to extrapolate the importance of proclamation in *Cities*:

The holistic approach to missions and evangelism neither restricts the definition of sin and evil to individual conduct nor limits urban ministry to personal and family matters. The societal dimensions of what needs to be done in the city are readily acknowledged, as is the importance of ministries for community development and the promotion of social justice. But at the same time the holistic perspective on urban mission recognizes that nothing is more crucial for social change in the city than the conversion of persons, families, and groups to evangelical Christianity. There is both theological and empirical evidence to substantiate this position.⁵⁹

Greenway believes both Jesus and Paul modeled holistic ministry, while both also modeled the priority of proclamation. Referring to Jesus, Greenway writes,

He healed the sick, gave sight to the blind, and opened deaf men's ears. But he was first and foremost a preacher. Men called him "Rabbi." He was a teacher, an oral proclaimer of the good news of the kingdom. Urban strategists of the ecumenical school tend to forget this. Their programs indicate that they have no intention whatever of proclaiming the message of Christ, and they are simply providing Christian duplications of existing social agencies.⁶⁰

Greenway explains the process of Paul's urban strategy, "The lines of Paul's urban strategy ran from converts, to churches, to the whole society—its governments, institutions, and religions."⁶¹

As Greenway considers the global cities he longs to know Christ, he provides a warning for those who might be distracted by the social concerns in these giant metropolises:

In the great cities of Africa, Asia, and Latin America millions of people have never once heard about the Lord Jesus Christ. No church bells are heard in their crowded neighborhoods. No pastors are there to teach, comfort, and advise. These city masses live and die in superstition and sin, without God, without the church and

⁵⁸Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 72-73.

⁵⁹Greenway and Monsma, *Cities*, 43.

⁶⁰Greenway, *Calling Our Cities to Christ*, 106.

⁶¹Greenway, *Apostles to the City*, 81.

without hope. No secondary considerations must be allowed to divert attention from the proclamation of the Gospel to the urban masses.⁶²

Shalom

After repentance and affirmation of the priority of proclamation of the gospel, Greenway understands “seeking the shalom of the city” to be the primary guide for holistic urban missions. Greenway explains his view of shalom,

The root meaning of shalom is to be whole, sound, saved. Fundamental to the idea of shalom is totality. The fullness of life is involved. Anything that contributes to this wholeness makes for shalom, and anything that stands in the way disrupts shalom. God is the source and foundation of shalom, and in the last analysis there is no shalom apart from him.⁶³

Shalom leads people to peace with God and peace with one another. Greenway elaborates on the need for shalom in the city:

In modern cities shalom is attacked and undermined in a thousand ways, and therein lies the root of urban problems. The mission of the church is to proclaim, promote, and demonstrate shalom amid all the hindrances which sin throws against it. The urban apostolate of the people of God is to be agents of shalom in the midst of the city.⁶⁴

Need for community. Oppressive loneliness in the city is evidence that shalom does not exist. The urban church and holistic ministries should thus have community in their DNA. If the urban man cannot find fellowship and community in the church, where will he find it? “The warmth of community relationship dispels the cold loneliness of insignificance,” Greenway writes.⁶⁵

Concern for material and physical prosperity. Urban ministries should be concerned over poverty, inadequate housing, and unemployment. When the urban

⁶²Roger Greenway, “Mission to an Urban World,” in *Cords to be Lengthened*, ed. Roger Greenway (Grand Rapids: Baker Book House, 1975), 383.

⁶³Greenway, *Apostles to the City*, 34-35.

⁶⁴Ibid., 35.

⁶⁵Ibid.

missiologist sees injustice in these areas, he should seek to fight that injustice for the sake of shalom. Greenway says, “Neglect of the horizontal dimensions of life in favor of exclusive concern with the vertical is not biblical Christianity at all.”⁶⁶

Concern for one’s neighbor. When the urban Christian is only concerned for himself and his family, he is not demonstrating shalom. Urban Christians must love their neighbors as they love themselves—a command given by Christ.⁶⁷ Greenway wonders what the Israelites must have thought when they were asked to pray for shalom in Babylon:

In Babylon? Here the people of the covenant were thrown into a pagan, hostile, and racially mixed environment. Could God expect them to seek the shalom of this uncircumcised crowd? Could Israel be required to identify with a city such as Babylon and build a relationship of trust and mutual concern with this people? The concept was revolutionary, and it beckoned Israel to understand divine mission in a way which was hard to accept.⁶⁸

Today, God is calling his church to concern itself with the Babylon in which it resides for the sake of his witness in the world.

Search for righteousness. Unfortunately, corruption is prominent in global cities. One can find corruption in all areas of urban life. In the context of holistic ministry, Greenway defines righteousness “in the sense of just and fair relationships.”⁶⁹ Holistic ministry should strive to model and encourage the righteousness of God in the city for the good of the people in the city and as a testimony of Christ to the city.⁷⁰

⁶⁶Ibid., 36.

⁶⁷Matt 12:31.

⁶⁸Greenway, *Apostles to the City*, 37. This is a reference to Jer 29:7, “But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.”

⁶⁹Ibid., 37.

⁷⁰Ibid.

Peace with God. The need for peace with God is above all other principles of shalom. Greenway emphasizes reconciliation between God and man as the ultimate goal of shalom. Reconciliation with God will allow man to find shalom both vertically and horizontally. Greenway further explains,

All the New Testament teachings about reconciliation, redemption, forgiveness, adoption, and justification are built upon and included in the concept of shalom. Jesus Christ, the Prince of Peace, is the source and mediator of shalom. Through him, shalom comes to earth and joy is restored to human life.⁷¹

A Strategy for Holistic Missions

Greenway's principles of shalom in the city provide the framework for an urban missiologist to develop a strategy for holistic missions in his specific context. Forming this strategy calls on theologians and practitioners to come together. A strategy formed either in theory or practice while excluding the other will be incomplete:

Needed right now are creative strategies to minister to the urban poor in ways that combine evangelism, church planting and development, and effective long-term relief of the conditions that haunt the poor. These strategies must have theological integrity, which means that biblical scholars and street workers must begin talking to one another. So often we seem to work on opposite ends of the block.⁷²

Greenway proposes a four-step strategy plan for established churches or church planters to use holistic urban ministries as a tool for church planting. Using holistic ministry for outreach and church planting fits into the "contact" step of Greenway's church planting strategy.⁷³ The steps are: (1) seeing, learning and loving; (2) being present among the poor and sharing their needs; (3) forming urban diaconal task forces; and (4) developing educational training for ministry among the poor.⁷⁴ The end

⁷¹Ibid., 38.

⁷²Greenway and Monsma, *Cities*, 166.

⁷³The "Contact" step in Greenway's church planting strategy is the step in which the church planter tries to make initial contacts in order to start "classes." See the section entitled "Contacts" in chap. 3 of this dissertation.

⁷⁴Greenway and Monsma, *Cities*, 172-79

goal of using holistic ministry as an outreach tool is to start new churches. But, holistic ministry continues throughout Greenway's church planting strategy. Community service is the final step in his church planting strategy. Holistic ministry serves the church by giving testimony of Christ's presence in the community and continuing to initiate new contacts.⁷⁵ Greenway also understands that urban missionaries and churches, at times, may need to look for outside help to lead them in urban holistic ministry.

Seeing, Learning and Loving

According to Greenway, the primary problem middle class churches have with holistic ministries among the poor is the inability to understand the poor. Many churches are ignorant of the problems the urban poor face. Ignorance leads to blindness on important issues that must be addressed in ministry to the urban poor. In some urban contexts, the middle class may never know a poor person. Poverty thus becomes a theoretical state for middle class churches that does not affect their daily lives or hearts. Greenway says,

The beginning of a Christian response to the poor in the city, therefore, must take the form of planned visits, the development of trusting relationships, the exchange of ministries and resources, and growing demonstrations of Christian love.⁷⁶

One practical response for middle class suburban or rural churches is to form relationships with churches in poor city neighborhoods.⁷⁷ Greenway suggests middle-class churches make connections through ministries known by both themselves and the poor neighborhoods. The middle class church needs to be alert to the needs of these neighborhoods and trained to minister in them.⁷⁸ Seeing the poor and learning of their needs will allow the church to love them.

⁷⁵See the section entitled "Community Service" in chap. 3 of this dissertation.

⁷⁶Greenway and Monsma, *Cities*, 173.

⁷⁷Ibid.

⁷⁸Ibid.

Being Present among the Poor and Sharing their Needs

Greenway believes the reason most traditional denominations struggle among the urban poor is because they have no strong churches among the urban poor. He calls for Christians to purposefully return to poor areas of the city to live and identify with the poor.⁷⁹ Greenway calls this “voluntary poverty, the setting aside of profit-making and high returns for one’s labor, even of standards considered average in one’s society, for the sake of the Gospel and the extension of the Kingdom of Jesus Christ.”⁸⁰

Being present in the neighborhood means the holistic ministry must be identifiably Christian from its inception. The ministry should be motivated by Scripture and governed by Christian principles. The governance by Scripture is essential because the ultimate goal must be to glorify God and to extend his kingdom.⁸¹

Jesus modeled incarnational or “presence” ministry. He walked among the poor and the needy while perfectly blending word and deed ministries. Jesus not only preached, but he also healed and fed.⁸² Jesus was present to touch the leper and to talk to the woman at the well.⁸³ Holistic ministry should follow the example of Jesus Christ as it walks among and touches those who need him.⁸⁴

Forming Urban Diaconal Task Forces

Greenway believes the primary task of deacons is the proclamation of the

⁷⁹Greenway and Monsma, *Cities*, 173.

⁸⁰Greenway, “The Causes of Poverty and Biblical Responses,” *Missionary Monthly* 90 (January 1985): 21-22.

⁸¹Greenway and Monsma, *Cities*, 76.

⁸²Luke 17:11-19 and Mark 6:53-56 are an examples of Jesus’ numerous healings. Matt 14:13-21 and Mark 8:1-9 are examples of Jesus feeding the multitudes.

⁸³Matt 8:1-3 tells of Jesus touching and healing the leper. John 4:1-43 tells of Jesus’ talk with the woman at the well.

⁸⁴Greenway and Monsma, *Cities*, 76.

gospel while serving the church and the community. Therefore, the role of the deacon is critical in urban holistic ministries. Speaking of the importance of the ministry of deacons in the church, Greenway says,

Compassion, like judgment, begins with the house of God. For that very reason the diaconate is one of the church's essential ministries and is ordained as one of its offices. God has mercy on his people; he is concerned about the poor, and this principle of divine compassion shines through in the church.⁸⁵

Deacons must integrate word and deed ministries. Their goal should be the "glorification of God through the salvation of sinners, the building of the church, and the extension of the kingdom of God."⁸⁶ Diaconal ministry should begin with the "the poor among believers," but the ministry extends to every lost person.⁸⁷

Diaconal ministry that functions in this way leads the church to be a "showcase of the Kingdom."⁸⁸ As a deacon provides physical assistance and shares the gospel to a handicapped person or after a natural disaster, he is the example of holistic urban mission needed in the urban context. His presence provides for not only immediate needs, but also for the development of long-term solutions.⁸⁹

Developing Educational Training for Ministry Among the Poor

Before evangelical churches can begin impacting cities for Christ, Greenway believes educational institutions must begin to focus on the city. Institutions should teach how the Bible can be understood in an urban context. Students should grapple with the biblical passage dealing with ministry among the poor. Finally, Greenway argues for

⁸⁵Ibid., 171.

⁸⁶Ibid., 175.

⁸⁷Ibid.

⁸⁸Roger S. Greenway, "Showcases of the Kingdom Among the Poor," *Outlook* 40 (September 1990).

⁸⁹Ibid., 22.

every seminary student and professor to be required to spend time in the urban context.

Future urban missionaries, according to Greenway, should also learn two practical teachings. The first is the principle of indigeneity in missions. The ministry that is formed to meet a social need should not create dependence upon an outside source. The indigenous principle is widely accepted in missions, but is not always applied as successfully. Greenway describes what the principle of indigeneity looks like when applied correctly,

Local Christians will learn to embrace the vision, take hold of the values, practice the skills, and gain control of the ministry so that the church or mission agency which initiated the ministry can withdraw, leaving the local Christians to carry it on and expand it.⁹⁰

The ministry should ask from its inception if the local people can sustain the ministry after the outside workers are gone.⁹¹

The second practical teaching that must be emphasized in holistic, urban leadership training is good stewardship. Greenway writes, “Management science has a great deal to teach missionaries about goal setting, sound planning, implementation, and honest evaluation.”⁹² He warns the missionary about romanticizing the idea of urban ministry. Holistic ministry is not easy and often goes unnoticed by outsiders and even those to whom one is ministering. Good holistic mission plans have long-term rather than short-term goals. The long-term goal of holistic ministry is for the oppressed to be empowered to meet their own personal needs.⁹³

Church Planting as the Goal

The key to stewardship and long-term empowerment according to Greenway is

⁹⁰Greenway and Monsma, *Cities*, 76.

⁹¹Ibid.

⁹²Ibid.

⁹³Ibid.

planting churches. He writes,

A principle dear to community developers holds that the most effective work is done through community groups that are taught to identify community needs, practice the basic skills required to alleviate those needs, and take ownership of the program that overcomes those needs.⁹⁴

The urban church should be fulfilling these goals as well as providing for the spiritual needs of the people. The church has great potential to change a city for Christ:

Churches perform an indispensable function in the city when they herald the Gospel, teach Christ's Lordship, and motivate their members to promote justice and mercy where they live and work. Churches provide the fellowship which lonely urbanites so desperately need, and the moral support and interaction which city families require. Churches in the city can be the most effective instruments for the relief of human suffering and the rehabilitation of individual lives. They can do all this if they know their mission, are committed to it, and are willing to stay in the city and minister to city people.⁹⁵

The church serves as the hub for holistic ministry. Each church plant represents a new hub that can reach out to the community and share the gospel. Greenway is convinced urban missiology that includes church planting with holistic ministries is the answer to seeing Christianity announced to the urban world:

The burning need of the hour in missions, as I see it, is to light one million candles – call them churches – in the slums and ghettos and villages of the poor, and coupled with the skills of literacy and community development workers, teach the faith, values, and attitudes of the Word of God.⁹⁶

Looking for Help from the Outside

Not every missionary is as gifted in the social aspects of holistic missions as others. In cases where the missionary team or the church does not feel gifted or equipped for meeting the physical needs of the community they hope to reach, a trained team member or an outside organization may be able to help the missionary or team complete

⁹⁴Ibid., 77.

⁹⁵Roger Greenway, "Urban Evangelism," in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis: World Wide Publications, 1974), 915.

⁹⁶Roger Greenway, "Helping and Harvesting the Poor and the Lost," in *Missions Now: This Generation*, ed. Roger S. Greenway et al. (Grand Rapids: Baker Book House, 1990), 107.

their goal of holistic missions.

Greenway learned first-hand the value of having a team member who complements the gifts of the team by offering guidance in holistic ministry:

I am basically a “preacher” type . . . I know little about agriculture and even less about things mechanical . . . I got some training in first aid tropical medicine and what to do when there was no doctor around. But other than that, I can’t offer much.

However, wherever I planted churches, I tried to help people in tangible ways. Because I did not have a relief-and-development type co-worker, I made a lot of mistakes and really didn’t help people very much.⁹⁷

For example, Greenway discusses the various social concerns that existed while he worked as a church planter among the Mazahua Indians. He was able to start churches among the people, but the social issues would not go away. He dug a well and brought the people a pump in one village and in another he set up a gas-powered corn mill. But, neither plan proved to have lasting effects and both plans were destroyed by the people he wanted to help. He recounts his “greatest success in holistic ministry” while trying to eradicate rats that destroyed much of the food supply in a village where he had started a church.⁹⁸

One night in mid-September, when the corn had just been harvested, I made the mistake of placing my sleeping bag on the church floor near the corn offerings that the members had presented during the worship service the evening before. All night long I was kept awake by the sound of rats chomping away at the corn. Worst of all, some of the pesky fellows kept running back and forth over my sleeping bag. It was during that long, sleepless night that I declared war on the rat population.

It so happened that I knew a Christian couple that worked for a rich and eccentric old lady on the outskirts of Mexico City. This lady maintained an enormous kennel for stray cats and dogs. She had hundreds of the animals, all housed in neat, clean cages, and the animals ate better than did thousands of Mexican children. My friends, the caretakers of these privileged animals, agreed to supply me with 13 cats – 12 pregnant females, and one healthy tom cat. One weekend I delivered the cats to the village. With prayers and solemn ceremony in which I explained the cats’ mission, I turned over one cat each to 13 different families. Each family promised

⁹⁷Greenway, *Together Again*, 31.

⁹⁸Ibid. Greenway considers this his “greatest success,” because he has not had a great deal of personal success developing holistic activities. This example demonstrates the benefits of having a team member who is trained in the holistic ministry needed in the community.

not to eat the cat, but to let the cat take care of the rats.

Well, it worked for a while. The next time I came to the village the cats had delivered their kittens. Young cats could be seen everywhere and the rat population seemed to be down. But about a year later, food supplies ran low and most of the cats disappeared. Nobody ever told me what happened, but I suspect the cats were eaten. That is the kind of foolishness you get when a person like me tries to do relief and development without a skilled co-worker.

The kingdom of Jesus Christ did come to Rancho Viejo, and to other villages like it. But it might have come more holistically, with greater transforming power, and with more evidences of God's love, had a third person [Greenway was accompanied by a linguist], a development worker, been part of our team.⁹⁹

At times, the urban missionary or the church hoping to complete the task of holistic ministry in the urban context may look for help from another Christian organization already ministering in the city. The organization may be able to train or partner with the mission team or church to meet the physical needs of the city. These organizations may be city rescue missions:

Rescue missions are needed and should have the churches' support because not a Protestant congregation in America is able to replace a rescue mission that ministers around the clock, 365 days a year, in the toughest parts of town, meeting the critical needs of society's most challenging people.¹⁰⁰

Greenway explains his statement by discussing various issues with which rescue missions must engage. Most churches are not able to offer around the clock help to former mental patients and addicts, give shelter for battered women and children, provide employment assistance, and other specialized services. The workers in these rescue missions must receive special training and care. Men and women must be able to work around the clock, from completing menial tasks such as cleaning and cooking to more skilled jobs such as counseling and discipling.¹⁰¹

Churches and missionary teams who are not capable of meeting these needs

⁹⁹Ibid., 32-33.

¹⁰⁰Roger Greenway, "City Rescue Missions: Old Lighthouses Still Needed," *Urban Mission* (June 1998): 48.

¹⁰¹Ibid., 50-52.

independently can partner with these ministries. They may also be able to offer assistance to the rescue mission by providing workers, offering financial assistance, being a welcoming church to the people served by the rescue mission, or starting churches among the community.¹⁰²

Conclusion

In conclusion, Greenway believes holistic ministry will help the destitute urban man find both spiritual and physical transformation. Holistic ministry provides for and fights against external factors that hinder the urban man while also correcting the man's wrong ideas that impair him internally. The urban man benefits from practical assistance and God's Word preached and modeled. The transformed man will form a part of a transformed church that will seek to transform the city and the world.¹⁰³

The physical needs of an urban context are constantly present for the urban missiologist. The city contains worlds of potential, but it also illustrates the spiritual and physical effects of man's fallen nature. Around every corner awaits poverty, temptation, corruption, and danger. Greenway shares a story about walking through his neighborhood in Philadelphia,

I took a break to walk my one-hundred pound Rottweiler in the park near our home in Philadelphia. Three black boys came along and stopped to admire the dog. After making sure she was friendly, they started to ask questions: "Man, she's big . . . could she kill a pit bull? How often do you feed her? Once a day, twice? What kind of food does she eat?" The questions mostly had to do with food, and as the boys moved away I heard one of them say wistfully, "Man, I bet she never goes hungry."¹⁰⁴

Greenway goes on to explain the demographic reality of many African-American boys in Philadelphia at the time and concluded,

¹⁰²Ibid., 52-54.

¹⁰³Greenway has a useful diagram to graphically depict what this process looks like. The diagram is found in Appendix 1.

¹⁰⁴Greenway and Monsma, *Cities*, 168.

The boys probably had good reasons for asking me about the food my dog ate and for admiring her girth and shiny coat. On a day-to-day basis, she very likely ate better than they did.¹⁰⁵

The question the urban missionary must answer on a daily basis is “How do I impact this city for Christ?” How does he avoid being overwhelmed by the immense physical need in the city and losing his eternal focus? How does the focused church planter praying for multiplication of disciples and churches avoid being hardened to immediate physical need of the homeless child on the corner? These are the genuine struggles of urban missionaries.

Greenway understood the feelings of the urban missiologist:

No sensible person would minimize the complexity of urban problems or pretend that one simple solution, even a profoundly religious one, would make all the problems disappear overnight. . . . The cause lies in the sinfulness of the people, and the cure is through Jesus Christ as revealed in the gospel.¹⁰⁶

Greenway’s prayer was for people to be reconciled to God and empowered both physically and spiritually.¹⁰⁷ The lost world, especially the lost living in the cities of the world, are in need of more than spoken truth, they need to see Christianity lived out:

Living the Christian life is more than not smoking, drinking, or carousing. It means, more importantly, a love and concern for men everywhere, in their misery and need, and an impulsating dissatisfaction with everything, which keeps men enslaved. It means looking at life from a Biblical perspective and challenging all false kingdoms with the word of our sovereign Lord.¹⁰⁸

A change is happening in urban missiology today. Holistic ministry must be intertwined in urban missiology. Looking toward the future, Greenway wonders how current missions organizations will react to the challenge:

[The compartmentalizing of evangelism and social ministry] has been a major weakness of evangelical missiology in the past fifty years. To say this, I realize, is tantamount in some circles to waving a red flag before a belligerent bull. Yet I sense

¹⁰⁵Ibid.

¹⁰⁶Greenway, *Apostles to the City*, 80.

¹⁰⁷See Appendix 1.

¹⁰⁸Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973), 118.

that younger missiologists, particularly those from non-Western countries, are eager to see changes. Are we who have been so long identified with certain patterns of thought and ministry willing to admit that we may need to be corrected? Are we willing to pay the price of reconceptualizing evangelical missiology in terms of a more biblical holism?¹⁰⁹

The urban missiology of Roger Greenway stands to guide present and future urban missiologists along the path to a biblical, holistic missiology that will lead to making urban disciples, planting urban churches, and glorifying God in cities around the world.

¹⁰⁹Greenway, *Together Again*, 23-24.

CHAPTER 5

ROGER S. GREENWAY'S THEOLOGICAL EDUCATION METHODOLOGY IN THE URBAN CONTEXT

Urban missionaries face a daunting task. The cities of the world are growing at an astounding pace. Diverse ethno-linguistic groups, religions, education levels and socio-economic classes stretch the missionary's training and ability to share the gospel in a culturally appropriate way. Therefore, it is not surprising that Roger Greenway's ministry and writings stress the importance of theological education and urban missiological training:

Cities are challenging places. They are filled with social, religious, and cultural differences. Opposing views, value systems, and lifestyles stand toe to toe in urban centers. From these same places emanate most of the negative and disintegrating forces that wage havoc on the natural environment and on human life in general. Cities are like battlefields where issues of many kinds are raised and fought over daily.

The conclusion is inescapable that fierce spiritual battles rage here and the chief struggle is for the allegiance of human hearts and lives. Therefore, the sharpest, best-trained minds Christian churches produce should be focused on the city and the urban masses. Here lies Christianity's chief challenge. In view of this, missiological education in the decades ahead must expect heavy demands as answers are required to complex urban questions not raised before.¹

Questions about how best to conduct theological education and train urban missionaries for the challenges of the city persist today. The work of Greenway provides answers to many of these lingering questions about theological education and missiological training for urban missionaries. However, while Greenway intentionally used his theological education methodology in an urban environment the principles can be applied in any

¹Roger Greenway, "World Urbanization and Missiological Education," in *Missiological Education for the 21st Century: The Book, the Circle and the Sandals* (Maryknoll, NY: Orbis Books, 1997), 144-45.

context. His methodology can be used and contextualized to fit the context and needs of any missionary interested in theological education, but Greenway's implementation of this methodology was almost always in the urban context.

Experience in Urban Theological Education

After Roger Greenway's first missionary term in Sri Lanka, he moved to Mexico City to serve in the Juan Calvino Presbyterian Seminary. From that point in his ministry until the present, Greenway has been involved with seminary education. In several cases, he ministered specifically in the area of urban missiology and training. He possesses a wealth of insight into the challenges and potential for urban theological and missiological training due to his experience working with traditional seminaries trying to develop adequate training programs for and in the urban context.

Sri Lanka

Even on his first missionary term in Sri Lanka, during which Greenway held no position in a theological institution, the importance of contextualized theological training was obvious to him. He reflects on his experience in Sri Lanka in "Getting David Out of Saul's Armor:"

There was no Protestant seminary of any kind there, and all ministerial students had to go abroad for training. Most went for long periods to schools in England or the United States. When they came back, they discovered that they had become "decontextualized." They felt like foreigners in their own land. They had learned a good deal, but what they had learned was designed to prepare leaders for churches and institutions in the West. Little of what they had been trained in addressed the religions, cultures, and needs of Sri Lanka. Some of them became so frustrated that they left the country and never returned. Sensing the need for indigenous training, I fought to get a seminary started in Sri Lanka. But it was not until years later that such a school was begun.²

The need for contextualized theological training has been a concern for Greenway

²Roger Greenway, "Getting David Out of Saul's Armor," in *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*, ed. Manuel Ortiz and Susan S. Baker (Phillipsburg, NJ: P and R Publishing, 2002), 227.

throughout his career.

Mexico City

While in Mexico City, Greenway intentionally began focusing on urban missiology. He observed the insensitivity of the Juan Calvino Presbyterian Seminary to the rapid urbanization occurring in Mexico City:

I pleaded with the school's administration to alter the pattern of sending seminarians every weekend to minister in distant villages and instead to expose them to evangelism and church development in Mexico City. I pointed out that from the very towns and rural communities where our students spent their internships, droves of people were moving to the city, leaving empty houses and dwindling churches behind. But rural-oriented leaders were in control of the church and seminary, and they were not minded to change the school's direction.³

In 1967, the Christian Reformed Church appointed Greenway to be the director of the Mexico City evangelistic program and director of the Mexican Christian Institute. Church planting in Mexico City was the goal of both positions. The Institute told the students they were expected to plant a church as a prerequisite to graduate. In the first two and a half years, twenty-five meeting places were opened. After four years, more than fifty house churches had been planted.⁴

With the founding and continued success of the Mexican Christian Institute, Greenway moved to Southwestern Baptist Theological Seminary to begin his doctorate degree in urban missiology. His reflections about the Mexico City institute demonstrate his excitement for what happened and his disappointment for how it ended:

The school was located on one of the city's main arteries (Avenida Tlalpan). Its purpose was to break the rural orientation of leadership training and raise up a new breed of pastors and evangelists who understood the city and were urban-oriented in their education for ministry. Besides other things, students learned how to plant and nurture city churches, especially churches located in the new and growing segments

³Roger Greenway, "World Urbanization and Missiological Education," in *Missiological Education for the 21st Century: The Book, the Circle and the Sandals* (Maryknoll, NY: Orbis Books, 1997), 148.

⁴Roger Greenway, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 30 (2006), 146.

of the population. Dozens of young churches resulted. But after a few years an administration took over that failed to sustain the vision, and the school was eventually handed back to the traditional seminary from which it had come.⁵

Years later, looking back at how the institute in Mexico City faltered, Greenway still lamented its failure:

I confess that the demise of that urban church-planting program remains in my mind a painful subject . . . Maybe I should have stayed in Mexico City longer. But at least by earning a doctorate I gained a larger platform from which to promote urban missions.⁶

Philadelphia

In 1982, Harvie Conn recruited Greenway to become a part of Westminster Theological Seminary's Center for Urban Theological Studies (CUTS).⁷ He was also editor of the journal *Urban Mission* during that time. Mark R. Gornik describes the days of Greenway, Harvie Conn, Manuel Ortiz, and Susan Baker at the institute:

The early years of the Urban Missions Program were a vibrant time of creative thinking, writing, and developing new programs that keyed the best of Westminster's tradition of biblical studies and Reformed theology to emerging missiological thinking and practice. Through the Urban Missions Program, Westminster was able to serve the cities of the world, not just its historic constituency.⁸

Unfortunately, neither CUTS, described as "a marvelous laboratory for all kinds of urban ministries," nor *Urban Mission* still function as their founders envisioned.⁹ Describing CUTS, Greenway says, "Unfortunately, as so often happens, the original vision faded with the passing of the founders. But thankfully, it continues to play a role as an inner-city Christian college."¹⁰ As for *Urban Mission*, Harvie Conn edited the journal until his

⁵Ibid., 148.

⁶Roger Greenway, "My Pilgrimage in Urban Mission," *Urban Mission* 16 (1999): 15.

⁷Mark R. Gornik, "The Legacy of Harvie M. Conn," *International Bulletin of Missionary Research* 35, (October 2011): 214.

⁸Ibid.

⁹Roger Greenway, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 30 (2006): 146.

¹⁰Ibid.

death in 1999, when it was discontinued due to lack of funding.¹¹

After leaving Westminster in 1987, Greenway took a denominational position focused on reconciling the Christian Reformed Church's two mission agencies. He finally returned to his alma mater, Calvin Theological Seminary, in September 1989. Greenway continues to serve as a part-time professor, even after his retirement in 2001. His passion for urban theological and missiological training has not diminished.

Difficult Marriage between the Seminary and Urban Theological Training

Greenway reflects on an experience when he was asked to speak to a seminary faculty about the need to urbanize the institution's traditional seminary curriculum.¹² After standing before the faculty, who were struggling to come to grips with the necessity to adapt to an urban world and yet preserve the tradition of the institution Greenway posed a critical question and gave a sobering response:

Can seminaries like ours reasonably be expected to deliver the kind of training that leadership among the urban masses requires, training that is biblically based, theologically valid, and contextualized to urban realities that are marked by ethnic diversity, cultural pluralism, wide educational differences, enormous social and economic problems, and rapid change? Like it or not, the evidence does not point to a positive answer.¹³

Greenway knows first hand the necessity and the difficulty of joining together the needs of the urban missionary and the accreditation requirements of traditional seminary education. For Greenway the consequences of not preparing workers for the rapidly urbanizing world was more important than the potential of conflict or failure:

¹¹Ibid.

¹² Greenway's theological education methodology is not limited to the urban context, but it is almost universally applied in the urban context. The methodology proposed by Greenway can be applied in various cultural contexts.

¹³Greenway, "Getting David Out of Saul's Armor," 229. Greenway offers seven more questions for those considering the ability of a seminary to offer urban training. The other questions are located in Appendix 3.

“Mission training schools need to recognize that there will be serious consequences if they delay urbanizing the education they offer.”¹⁴ He goes on to say,

There is a message here for everyone concerned about leadership development for churches and kingdom institutions in the city: Trust God, and insist on training that is appropriate to your religious and social context. Education should fit the needs and expectations of the people for whom it is designed.¹⁵

The problem Greenway poses is that traditional seminaries are not well-suited to provide theological and missiological training for those working in an urban context. He believes traditional seminaries “are not able or willing to make the necessary changes to prepare an adequate number of people to serve effectively in urban contexts and minister in churches representing a wide spectrum of races, languages, cultures, and religious backgrounds.”¹⁶

One of the primary problems Greenway notices is different value systems for leaders of the urban church and the traditional seminary. The urban church seeks three primary leadership characteristics, in the following order: “godly character, ministerial skills, and knowledge of Scripture.”¹⁷ According to Greenway, “the academy” emphasizes the same three characteristics, but in reverse order. Knowledge of Scripture precedes ministerial skills and godly character in the “academy.” Greenway explains the disconnect between the “academy” and the urban church:

[Inner city churches] want leaders who first of all are people of mature Christian character, have demonstrated faithfulness and proficiency in ministry, and possess a sufficient knowledge of Scripture and theology to feed the minds and hearts of inner-city people. The all-too-common reordering of priorities under the pressures of seminary curriculum is a curse that inner-city churches should avoid at all costs.¹⁸

¹⁴Greenway, “World Urbanization and Missiological Education,” 145.

¹⁵Greenway, “Getting David Out of Saul’s Armor,” 226.

¹⁶Ibid.

¹⁷Roger Greenway, “A Shifting of Paradigms Center for Urban Ministerial Education: Commentary,” in *Transforming the City: Reframing Education for Urban Ministry*, ed. Eldin Villafañe et al. (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 124.

¹⁸Ibid., 125.

Oftentimes theological education in the city is also detrimental to the student preparing for urban ministry:

The purpose of a theological education is not to uproot the student socially and culturally, endowing him with values and ideals which economically he will never be in a position to enjoy. Yet this is what happens very often in mission schools. The frustration and dissatisfaction of so many graduates is probably due to the fact that the schools are culture-reorientation centers more than culturally relevant training institutions where men can come for training and later slip back into the environment from which they came, better prepared and not maladjusted.¹⁹

Not only does theological education sometimes inhibit the student from returning to his urban context culturally, but the style of teaching is also often not conducive to an urban leader's preferred learning style. Greenway notes that most urban missionaries are adult learners already managing an occupation and ministry responsibilities. The educational approach that best serves this leader is andragogy rather than pedagogy. Andragogy is tailored to adult learners rather than children.²⁰ Greenway describes it in this way, "Andragogy operates with a different set of rules, and it is the most effective way to teach adults, especially highly motivated, experienced adults."²¹ Unfortunately, seminary training is usually provided in a pedagogical form.

Greenway does not advocate discarding traditional seminaries or seminary education. Instead, he offers a new form of leadership training tailored for the urban context:

Alongside the traditional institutions, we can develop new forms of leadership training that are more church and ministry-based, that build in a simple and straightforward manner on the authoritative Word of God and how it applies to people's lives, that preserve the essentials of traditional ministerial education, but place an equal emphasis on personal godliness, prayer, preaching, evangelism, servant leadership, and sensitive pastoral ministry in particular cultural contexts.²²

¹⁹Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973), 189.

²⁰Greenway, "A Shifting of Paradigms," 126.

²¹Ibid.

²²Greenway, "Getting David Out of Saul's Armor," 231.

The obvious need for creative ways to develop new urban leaders must not be ignored.

The Importance of Theological Education in the Urban Context

Despite the difficulty and frustrations of urban theological and missiological education, Greenway believes they are pertinent for the extension of the kingdom:

World urbanization should be viewed in an eschatological as well as a missionary framework. God in our time is moving climactically through a variety of social, political, and economic factors to bring earth's people into closer contact with one another, into greater interaction and interdependence, and into earshot of the gospel. By this movement God carries forward his redemptive purpose in history. A sign of our time is the city. Through worldwide migration to the city God may be setting the stage for Christian mission's greatest and perhaps final hour.²³

Greenway sees the urgent need for training urban workers at every turn. The subject is evident in his writing from 1973, *An Urban Strategy for Latin America*, and continued to be present in his most recent writing on the subject in *An Urban Face of Mission*.²⁴ In 1978, he wrote, "No urban strategy today can be expected to produce great fruits unless it includes in-depth instruction in the Scriptures, Christian life, and discipleship."²⁵ Greenway understands the challenges to joining traditional theological education and urban training, but while describing the need for city-oriented bible schools and seminaries he insists that the difficulties must be overcome:

The seminary or Bible school that does not teach students how to win men to Christ—not just theoretically but actually—and how to plant churches when the crying need of the hour is for evangelical growth and expansion, is giving an inadequate training to its students, no matter how many other good things it may be doing.²⁶

Even though training urban missionaries is challenging, a strategy for training these workers is paramount if evangelicals hope to see healthy churches planted in the rapidly

²³Greenway, "World Urbanization and Missiological Education," 146.

²⁴Greenway, *Urban Face of Mission*, 225-39.

²⁵Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 64.

²⁶Greenway, *An Urban Strategy for Latin America*, 191-92.

growing cities of the world.

A Proposed Plan for Urban Theological and Missiological Training

Greenway has rarely changed his theological or missiological understandings from his first books written in the early 1970s until today. One significant exception exists. Greenway's belief in his hope that the traditional seminary system could make the necessary changes to meet the needs of the urban world dissipated. Until "Getting David Out of Saul's Armor" printed in 2002, Greenway saw two possibilities for providing "contextually appropriate training that is biblically and theologically sound."²⁷ The first possibility was urbanizing existing traditional seminaries or working through the existing seminary to start an urban center or extension. The second possibility was opening an independent urban training center.

Greenway used the first approach most often during his own career. In Mexico City and Philadelphia, he worked through an existing seminary to try to open a center that would provide for the special needs of urban missions. That option remains a possibility for Greenway, but he fears most seminaries will be unable or unwilling to make the necessary changes to address the needs of urban training.²⁸ For any seminary willing to take on the challenge of urbanizing its curriculum, Greenway offers a plan for theological urbanization.

Urbanizing Traditional Seminary Training

In 1973, Greenway identified three primary factors necessary for adequate urban training. First, the school must be strategically located in the heart of the city.

²⁷Greenway, "Getting David Out of Saul's Amor," 231.

²⁸The in-depth list of questions that a seminary would have to be able to answer in the affirmative for urbanization of a seminary to take place are found in Appendix 5.

Concerning the physical location of the school, Greenway wrote,

But if the training of city pastors and urban evangelists is what a school is primarily intended for, the heart of the city is the proper location. Students who are led to think that they cannot pray where “the noise of selfish strife” can never be completely shut out, are not prepared for the ministry. If they cannot pray amid the turmoil of the city during their student days, neither will they be able to do it later on. Hard as it may be, one’s praying – and preaching – must continue despite the screeching of brakes, the black soot of the buses, and the shouting of neighbors. The city is the place where men must learn to minister, and the heart of the city is where seminaries should be located.²⁹

The importance of location for urban training centers persists throughout Greenway’s writing. In 1989 and 2000, the first and second editions of *Cities: Missions’ New Frontier* affirm the consideration of location. He encourages the seminary to obtain an urban site and send all seminary students through the site:

Establish an urban campus in a multicultural setting where all students will take at least some classes, with the urban atmosphere as part of the learning experience. It is one thing to theorize about contextualization, quite another thing to do it. I doubt whether contextualization can be done outside the actual context.³⁰

The second factor necessary for adequate urban training, which Greenway identified in 1973, is an “atmosphere of perennial evangelism” that characterizes a school.³¹ Urban ministry must include evangelism and church planting. Greenway elaborates on the importance of the students’ participation in urban ministry during their theological training almost every time he writes on urban training. During Greenway’s time in Mexico City, every student had to plant a church in order to graduate. In the 1990s, Greenway recommended mandatory internships in urban ministries for students.³² By 2000, he further developed this factor by advocating student involvement in ministry among ethnic groups and the impoverished. He encourages students to live in the multi-

²⁹Greenway, *An Urban Strategy for Latin America*, 192-93.

³⁰Roger Greenway and Timothy Monsma, *Cities: Missions’ New Frontier* (Grand Rapids: Baker Books, 2000), 107-08.

³¹Greenway, *An Urban Strategy for Latin America*, 193.

³²Greenway, “World Urbanization and Missiological Education,” 149.

cultural settings of the city and involve themselves in neighborhood life, while consciously attempting to deal personally with the spiritual depravation of the city.³³

The third factor imperative for urban training identified in 1973 is “the participation of the faculty in active evangelism”:³⁴

A professor who knows nothing about evangelism, church planting, and the application of God’s Word to society at large from personal experience is nothing more than an academic mole forever buried in the world of books and institutions. He will be a failure in any kind of educational system, and he will produce a sizeable number of students just like himself.³⁵

Throughout his time in Mexico City and Philadelphia, Greenway lived in the city and evangelized with his students. He writes about the benefits of participating in urban ministry with his students: “I have seen the students’ enthusiasm for visiting [door-to-door evangelism] increase immediately when their ‘maestro’ is doing it too.”³⁶

A fourth factor necessary for adequate urban mission training began to appear in Greenway’s writings during the 1980s: the curriculum for training in urban mission must also be adapted to the urban context.³⁷ The factor was present, but not stated as clearly in Greenway’s earlier writings.

In 1983, Greenway suggested three additions and one emphasis to an adaptation of the traditional seminary curriculum. First, students should be taught how to conduct and utilize urban ethnographic research to find and develop strategies for the least-reached people in the city. Second, cross-cultural studies are necessary. The student should not only study cross-cultural issues, but also participate in cross-cultural ministry.

³³Greenway and Monsma, *Cities*, 107-09.

³⁴Greenway, *An Urban Strategy for Latin America*, 195-96.

³⁵*Ibid.*, 195.

³⁶Roger Greenway, “Planting Churches in Urban Latin America,” 6 (unpublished article, photocopy).

³⁷In the 1980s, Greenway’s references to factors necessary for urban mission training were mostly in *Urban Mission*.

The third addition to traditional seminary curriculum is evangelistic methods that utilize church growth principles and teach how to make initial contacts, start small groups with non-believers, and utilize basic evangelism and discipleship principles. Finally, Greenway stresses that seminaries should emphasize to urban missionaries the importance of ecclesiology and knowing the denomination's preferred steps for moving an informal group to a constituted church.³⁸

From the 1980s until his most recent writings on the subject in 2002, Greenway continued to adjust and adapt the needed changes in traditional seminary curriculum for an urban training emphasis. In *Cities*, published in 1989 and 2000, Greenway believed there was a need to adapt classes in theology, church history, and biblical studies to have urban foci. He also believed classes should be added that dealt with specific urban issues and ministries.³⁹ In 1997, Greenway offered a full list of the areas of study that should be built into the program:

1. A biblical theology of cities and of urban ministry.
2. Urban anthropology, sociology and demographics.
3. Contextualization of the gospel in the urban environment.
4. History of urban mission and ministry.
5. Nature of urban poverty and of community development.
6. Urban political structures, social systems, and justice issues.
7. Research techniques for urban evangelism and church growth.
8. Effective methods and models of urban ministry.
9. Physical and mental health in urban environments.
10. Accessing urban resources, particularly through networking.
11. Advocacy systems and empowerment in the city.
12. Leadership development in diverse urban contexts.
13. Communication methods in the city.
14. Non-Christian religions, cults and alternative worldviews.
15. Principles of education and methodologies appropriate to various cultures and social contexts.
16. Urban spirituality and spiritual warfare in the city.⁴⁰

This list would effectively urbanize traditional curriculum in a way that

³⁸Greenway, "Don't be an Urban Missionary Unless," *EMQ* 19 (April 1983): 93.

³⁹Greenway and Monsma, *Cities*, 107-08.

⁴⁰Greenway, "World Urbanization and Missiological Education," 146-47.

Greenway felt would most effectively prepare urban leaders and missionaries. However, upon reflection one realizes that Greenway essentially created a new urban curriculum. He believes the curriculum used for training urban missionaries and leaders should be completely contextualized to the missionary's needs and ministry:

Urban ministry demands that curricular ideas be contextualized for cities. Curricula must be theologically sound, educationally respectable, missiologically sensitive, and demonstratively effective in the complex milieu of cities.⁴¹

He goes on to explain the goal of infusing current seminary training system with the changes demanded by urbanization:

The goal of the infusion approach is the urbanization of the entire educational process in such a way that the themes, questions, and inter-cultural issues that stand out in urban mission and global ministry will be approached from a variety of standpoints. Each of the educational disciplines will contribute from its own perspective and the missiological task will not be restricted to a handful of mission specialists. It seems to me that this approach, if it can be implemented, offers the most to persons being educated for mission in an urban world.⁴²

In 2002, Greenway wrote an article asserting that not only must the curriculum of the traditional seminary be changed, but the method of delivery must also be changed. As mentioned earlier in this chapter, Greenway feels the pedagogical method used to teach in most traditional seminaries is not best suited for the adult learners that he believes need to be trained in urban missiology.⁴³ Motivated adult learners with personal experience in urban ministry are better served by andragogical methods of teaching.⁴⁴

Therefore, Greenway supports the conclusions of Dorothy D. Billington concerning the types of learning environments most conducive to adult learning. The students must feel "safe, respected, and supported" while also receiving respect for their

⁴¹Roger Greenway, "Review of *Developing Leaders for Urban Ministries*," *EMQ* 30, no. 4 (October 1994), 454.

⁴²Greenway, "World Urbanization and Missiological Education," 150.

⁴³*Ibid.*

⁴⁴Dorothy D. Billington, "Seven Characteristics of Highly Effective Adult Learning Programs," in *The Adult Learner in Higher Education and the Workplace* (Seattle: New Horizons for Learning, 2000), 1-3.

experience.⁴⁵ The students must also be at liberty to experiment and be creative as they study the subject that draws their interest. The classroom experience is best when all participants, including the professor, treat one another as peers. Adult students work better when they are allowed to direct their own learning program. The student should be challenged to do more than that of which he is currently capable, without the teaching racing ahead or lagging behind his understanding. The professor and class should discuss each student's current urban ministry activity. Ultimately, the faculty designs the curriculum in the way that best serves the student and his learning style.⁴⁶

Mexico City as a Case Study. The closest model for an urbanized seminary curriculum is found in Greenway's first attempt at urban missions training in Mexico City. He held two positions when he founded the school. As noted earlier, he was the director of the Mexico City evangelistic program and the Mexican Christian Institute. His urban church planting strategy was to prepare and use the students of the Mexican Christian Institute to start churches in Mexico City. The institute was established for the purpose of starting churches in the city, and the curriculum was built around what Greenway believed would best prepare students for this task.

Because of this purpose, Greenway says the goal of biblical training for church planters in the Mexican Christian institute was to "prepare the student to communicate the gospel in a clear and simple way from Scripture and to defend it against the host of false teachings which circulate in the city."⁴⁷ The institute aimed to motivate students and to incubate a spirit of urban evangelism and church planting. The implementation of goals and accountability was vital to the fulfillment of the purpose of the institute. For

⁴⁵Greenway, "Commentary: Community and Curriculum," 126.

⁴⁶Ibid., 126-27.

⁴⁷Greenway, *An Urban Strategy for Latin America*, 214.

instance, the professors' goal was to prepare church planters for the city. The goal of the students was to "establish churches in every neighborhood where there was no gospel witness."⁴⁸ Greenway implemented the teachings of McGavran with his students and encouraged them to form family-centered small groups for evangelism. The churches planted were encouraged to be neighborhood churches concerned with the spiritual and physical needs of each neighborhood.⁴⁹ Maps and charts showed areas of need, new house groups, and how the groups were progressing. Writes Greenway, "Some students actually broke down and cried when the graph of their particular house-church showed a decline."⁵⁰ Their responses illustrated that a spirit of evangelism permeated the entire institute. Furthermore, students were required to participate in house-to-house visitation and to evangelize verbally.

The purpose of the Mexican Christian Institute was urban church planting, and the school's curriculum matched the vision of starting churches throughout Mexico City. The institute was located in the center of Mexico City. The professors modeled and mentored the students doing church planting. The students' learning was not limited to the classroom, but instead the classroom supplemented the practical experiences of the students' ministry. Under Greenway's innovative leadership, students started many urban churches, and the institute trained urban church planters.

Creating a New Urban Training Model

Years of trying to find the best way to provide urban theological and missiological training and seeing those efforts fail led Greenway to blend several of his previous attempts and to propose a new pathway for training future urban leaders:

⁴⁸Ibid., 214.

⁴⁹Ibid., 214-18.

⁵⁰Ibid., 215.

What I have in mind for leadership development in the city requires the kind of structure that is freed from the encumbrances of traditions of marginal relevance to urban people, and that is driven by the single vision of delivering contextually appropriate training that is biblically and theologically sound and enhances the ministry ability of men and women who show spiritual maturity and are respected workers in their churches. I consider this to be one of the great educational “frontiers” of the twenty-first century, and we are just beginning to see it.⁵¹

Greenway’s urban theological training model focuses on character, skills, and knowledge, in that order. Practical ministry assignments come at the beginning of the urban leader’s training.

Greenway calls for a new model for urban leadership training that,

builds in a simple and straightforward manner on the authoritative Word of God and how it applies to people’s lives, that preserve the essentials of traditional ministerial education, but place an equal emphasis on personal godliness, prayer, preaching, evangelism, servant leadership, and sensitive pastoral ministry in particular cultural contexts.⁵²

This model is local church or ministry based. The local church identifies leaders and is an active participant in the urban leader’s ministerial preparation.

One integral part of Greenway’s proposed plan is apprenticeship training that provides practical urban ministry exposure and equipping from the beginning. The emphasis is on the spiritual vitality and practical ministry training before focusing the developing leader on more formal theological education. Even during his ministry in Mexico City, Greenway realized that urban church planting skills are “better caught than taught.”⁵³ He also observes that once the skill has been caught, the apprentice is more prepared to pass the same skill on to a new leader.⁵⁴

Greenway points out that apprentice style ministry training is actually how pastors and missionaries were trained historically: “Often they would live in the pastor’s

⁵¹Greenway, “Getting David Out of Saul’s Armor,” 230-31.

⁵²Ibid., 231.

⁵³Greenway, *An Urban Strategy for Latin America*, 222.

⁵⁴Ibid.

home, he would teach them what pastors needed to know, and they would accompany their teacher-mentor as he went about his pastoral duties.”⁵⁵ The German educational system institutionalized ministerial training.⁵⁶ As early as 1848, Reverend Gardiner Spring, a board member for the Princeton Theological Seminary, noticed that students who had received apprentice-style training were much more prepared than institutionally trained pastors. Spring’s concern over the spiritual development of future pastors due to inadequate apprenticeships was ignored for decades.⁵⁷

Because of the shortcomings of academia, Greenway boldly challenges urban churches and ministries to develop a system that works for their needs:

I propose that urban churches set the academy aside, with everything it entails – degrees, accreditation, Ph.D.’s, credit hours, and traditional curriculum – and focus unrelentingly on the needs of the churches, the skills required for ministry, and the biblical standards for leaders of God’s people.⁵⁸

Greenway does not deny the need for traditional seminaries. He believes denominations whose churches require pastors to obtain traditional theological training should continue supporting traditional theological training. Moreover, he realizes the ever present need of scholars to teach and correct in the church. But, he has also seen traditional seminaries fail in producing capable workers for the urban mission:⁵⁹ “The marriage of the academy to ministerial preparation has produced too many unhappy children, who have been foisted on churches everywhere as though there were no other way to train leaders.”⁶⁰

Greenway calls on urban churches to “encourage their younger leaders to

⁵⁵Greenway, “Getting David Out of Saul’s Armor,” 231-32.

⁵⁶Ibid.

⁵⁷Ibid. Modern seminaries have begun to reverse this trend by requiring courses requiring ministry experience in order to fulfill the requirements of graduation.

⁵⁸Ibid., 233.

⁵⁹Ibid.

⁶⁰Ibid.

obtain college degrees, but that for further education they drop the academic model altogether and develop their own leadership development program.”⁶¹ He argues the urban church has almost never been able to offer training that meets the requirements of academia while also meeting the needs of the church:

Instead of chasing after standards set by the academy, which has its own priorities and expectations, urban churches should focus on the basic training that God’s Word requires of spiritual leaders and the needs of their people.⁶²

The church can provide the young leader with an apprentice-style program to develop his character and develop the skills necessary for his particular urban ministry focus. The church is able to focus on elements of urban ministry that are not emphasized in academia such as “diligence in prayer, evidence of a loving and gracious spirit, obedience to the moral standards of Christian living, spiritual power in teaching, preaching and evangelism; and the ability to exercise authority without pride.”⁶³

Greenway believes urban churches should come together to form partnerships that will allow the churches to provide the knowledge base necessary for urban leadership in their particular context. He refers to these partnerships as basic seminary communities.⁶⁴ These basic seminary communities work to find people or institutions that can offer the training they desire.

The basic seminary communities provide their training with andragogical teaching styles. If these communities decide they would like to be accredited, Greenway suggests, “I believe that inner-city church leaders ought to give serious consideration to forming new accrediting organizations designed to enhance, monitor, and credential education for ministry in inner-city communities.”⁶⁵ Greenway believes undergraduate

⁶¹Ibid., 234.

⁶²Ibid.

⁶³Ibid., 235.

⁶⁴Ibid., 238.

⁶⁵Greenway, “Commentary: Community and Curriculum,” 127.

colleges may be able to facilitate these urban training partnerships more easily than post-graduate seminaries because of less stringent accreditation processes.⁶⁶

When does a student graduate in Greenway's urban training model? The student graduates, "when the mentors and the instructors are convinced that a person is ready to leave the program."⁶⁷ As mentioned earlier, in Mexico City, Greenway's students were not allowed to graduate until they had been a part of an urban church plant. The student's grades are important, but his ability to complete the tasks necessary for successful urban ministry is more important.

Greenway also encourages basic seminary communities to be certain that the governing boards are "firmly in the hands of inner-city and minority leaders," rather than being led by outside institutions.⁶⁸ The safeguard against a basic seminary community becoming overly academic and less helpful for urban missionaries is the leadership of the local church and ministry. The needs of the local community and church should be at the forefront of their decision-making process. Greenway affirms that his model for urban missionary training is not a criticism of theology: "Faithfulness to Scripture and to sound theology are not the issue, but rather the appropriateness of the process by which urban churches train ministers."⁶⁹

What would this look like? Greenway has never seen his new proposed model become a reality. Ideally, it would be based on his experience and proposals. For example, the model would be located in the center of a large megacity, and the training center or basic urban seminary community would not be accredited. Rather, the

⁶⁶Ibid.

⁶⁷Greenway, "Getting David Out of Saul's Armor," 238.

⁶⁸Ibid., 128..

⁶⁹Ibid., 234.

governing body of the center would be comprised of leaders from the vicinity of the city and would determine what type of training was necessary. All training would be contextualized to the urban context and when possible the specific urban context where the students minister. Andragogical methods would be used to deliver the completely urbanized curriculum. The governing body would determine whether outside instructors would be beneficial and what credentials would be necessary for the outsiders to possess. The training center might decide to partner with an existing theological institution, but the institution would provide training according to the specific needs of the training center. The instructors would be mentors and active participants in urban ministry. If the basic seminary community saw the need for some type of accreditation, the community would most likely form a new accrediting agency with other basic seminary communities that would be focused on the specific needs of these basic urban seminary communities.

Theological Training for the Majority World

A final aspect of Greenway's emphasis on urban theological training is the importance of training majority world missionaries for urban mission. He advocates mobilizing and training majority world missionaries for all types of mission work, but as with other aspects of his missiology, this area was implemented in the urban context. Greenway constantly reminds the missiological world that missionary endeavors are not limited to Western missionaries.⁷⁰ This truth became evident to Greenway as far back as 1970, when Sergio Morales enrolled in the Mexican Christian Institute where Greenway served as the director. Sergio came from outside of the city, and Spanish was his second language. However, Sergio was trained at the institute and successfully prepared to plant a church in a poor part of the city. Sergio was self-supported and did not burden the young church in a poor community for a salary.⁷¹ Observing the needs of the world,

⁷⁰Ibid.

⁷¹Roger Greenway, "Urban Church Planting," *Church Growth Bulletin* 11 (January 1970): 38-

Greenway believes one of the keys to success is an army of majority world missionaries such as Sergio.

A Pool of Potential Church Planters

Greenway sees an untapped global pool of potential church planters who may not fit the prototype of what traditional denominational agencies are looking for in missionaries. But, with contextualized training, this pool could produce successful urban missionaries:

One of the significant characteristics of today's world is that everywhere in Asia, Africa, Latin America, and also in North America, God is raising up thousands of homespun indigenous leaders like Apollos. They are men and women who are zealous about personal witnessing. They are fervent in preaching, and unfortunately, they are often inaccurate on a number of points of doctrine. Such people are not known for their prolonged ministry in any one place, which is good since they lack the qualifications for in-depth teaching and organization. But regardless of their weaknesses, they are key people as far as the spread of the gospel is concerned. Their zeal for evangelism is unrivaled among "organizational people." They demonstrate great courage in carrying the gospel into difficult areas and are not ashamed to speak out for Christ when all they can expect is opposition, scorn, and mistreatment.⁷²

Theological training such as Greenway presents may be the best way to attract these evangelists to obtain a deeper understanding of Scripture.

Many of these potential church planters with flawed theology come from a Pentecostal background. Greenway believes Pentecostalism will eventually leave these evangelists longing for more theological training. It is at this point when denominations with stronger theological grounding can fill a training void, while helping to insure biblical conformity in the churches these evangelists plant:

In our generation, God seems to have given to the Pentecostals the special gift of winning many to the initial stages of Christian discipleship. But the Pentecostals as a rule lack the gift of teaching. Their preaching is superficial and their theological understanding meager. It is at this point that Reformed missions may be able to exercise a very important ministry if we recognize the opportunities and respond to

43.

⁷²Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 89.

them relevantly.⁷³

Greenway witnessed this first hand with churches in Trinidad. When several believers heard the preaching of the Christian Reformed Church over the radio, they decided to change their denominational affiliation and missions efforts to align with the CRC denomination.⁷⁴

The Cost of Western Missionaries

Western missionaries are more expensive to get on the field and to keep on the field than majority world missionaries. In 1992, Greenway wrote,

When I reflect on the thousands of church-planting evangelists needed around the world, and when I consider what it would cost if most of them had to be supported at \$35,000 a year, it becomes very plain to me what direction we need to go in world evangelization.⁷⁵

Greenway also notes this \$35,000 a year does not include other expenses such as retreats, conferences, and other expenses.⁷⁶

Greenway refrains from calling for the cessation of sending Western missionaries to the mission field:

Western missionaries, costly as they may be, are still very much needed in at least two areas: where the gospel has not yet penetrated and where no non-Western worker is available; and where missionaries by virtue of their training and full-time efforts can multiply and equip local evangelists, teachers, and church developers.⁷⁷

The development of urban training centers or basic seminary communities is an example of how Greenway thinks Western missionaries can be best used in the future of missions

⁷³Roger Greenway, "Winnable People," in *Theological Perspectives on Church Growth*, ed. Harvie M. Conn (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1976), 50.

⁷⁴*Ibid.*, 50-51.

⁷⁵Roger Greenway, "Eighteen Barrels and Two Big Crates," *EMQ* 28, no. 2 (April 1992): 131.

⁷⁶*Ibid.* In 2009, the IMB said that the average cost to support a missionary was 43,000 per year. They no longer provide this information. Shawn Hendricks, "Hispanic Churches Give 24 Percent More to Lottie Moon Offering," International Mission Board, www.imb.org/main/giv/page.asp?StoryID=4426&LanguageID=1709 (accessed May 11, 2013).

⁷⁷*Ibid.*

in a financially responsible way.

Incarnational Majority World Missionaries

Greenway dares to say majority world missionaries may be more willing to participate in incarnational mission than Western missionaries:

Is it too much to imagine that in this materialistic age a new generation of missionaries will arise from East and West, North and South for whom the ideal of imitating Christ in simple lifestyle, identification with the common people, and single-minded pursuit of mission will again be the powerful, life-shaping ambition that it was for William Carey?⁷⁸

Toyohiko Kagawa of Japan is an example of the missionary incarnational model Greenway observes in many majority world missionaries. Kagawa was born in 1888. His urban ministry was in the slums of Tokyo. The promising young urban missionary eventually moved into one of those slums. “He was convinced that Christianity is not a religion of sensible people but of people gone mad with love for God and men.”⁷⁹ He would eventually move to the United States and receive a doctorate from Princeton. But, after receiving his degree, Kagawa and his wife returned to the slums and invested their lives there. He also advocated ministries aimed at specific classes of people, similar to McGavran’s HUP principle. The ministry and life of Kagawa serves as an example of the potential of third world missionaries in the urban context.⁸⁰

The Development of Majority World Leadership

As the number of majority world missionaries and missionary agencies increases, so must the number of majority world missiological leaders. Greenway

⁷⁸Ibid., 132.

⁷⁹Roger Greenway, “Kagawa of Japan: Evangelist Cum Reformer,” *Urban Mission* (May 1986): 24.

⁸⁰Ibid., 29-35.

encourages the Western church to make this transition as smooth as possible by “accepting the changes gracefully.”⁸¹ Is the Western missiological world ready and/or willing to be led by a missiologist from the majority world? What are Western missiologists doing to develop majority world leaders?

Greenway tries to stimulate the growth of majority world missionaries by constantly promoting their importance.⁸² For example, he has joined young leaders from the majority world as co-author to their books. In a letter to the author, Greenway explains his participation in *An Eye That Sees: Vision for Urban Missions* co-authored by Greenway and Thinandavha Derrick Mashau,

This book is the product of a conference in South Africa where I was invited to speak. One of my hopes and desires is to assist Southern World leaders to get their works published. The organizer of this conference in South Africa was Dr. Mashau, the first and only native African on the faculty of his seminary. Hence, this joint effort, available only in South Africa. He now has started an urban institute.⁸³

Greenway’s personal investment in Mashau is an example other Western missiologists should follow. In the case of Mashau, the fruit of Greenway’s investment is already evident through the development of an urban institute.

Conclusion

Urban theological and missiological training is an integral part of the urban missiology of Roger Greenway. From his first attempt at urban missiology in Mexico City, Greenway has always included theological and missiological education in his ministry and writings. As time passed and Greenway gained more experience, he realized

⁸¹Roger Greenway, “A Shift in the Global Center of Christianity,” *Action* (November-December 1989), 7.

⁸²An example of this is found in the preface to Paul Visser’s book, *Heart for the Gospel, Heart for the World: The Life and Thought of a Reformed Pioneer Missiologist, Johan Herman Bavinck, 1895-1964* (Grand Rapids: Wipf and Stock Publishers, 2003). Another example is the preface to John T. Kim’s book, *Protestant Church Growth in Korea* (Belleville, ON: Essence Publishing, 1996).

⁸³Roger Greenway and Thinandavha Derrick Mashau, *An Eye that Sees: Vision for Urban Missions* (Potchefstroom, South Africa: Thitshi Productions, 2007). The note to the author from Greenway is found in the front cover of the author’s copy of the book.

the shortcomings of traditional theological education in the urban context. Over the years, Greenway tried to adapt urban theological training to the traditional seminary.

Ultimately, Greenway feels there are three choices for urban missiological training. The first choice is to leave everything the same. In Greenway's opinion, this choice implies a continued disconnect between the traditional seminary and urban missiological needs.

The second choice is to completely re-organize the seminary atmosphere and curriculum. While this option has potential, Greenway does not believe most seminaries can achieve such drastic changes due to tradition and accreditation requirements. The third choice, Greenway's preference, is to develop a new type of urban training called basic seminary communities. Formed in the local urban context, the communities would develop training aimed at meeting the specific needs of the urban context and its urban workers and church planters.

CHAPTER 6

CONCLUSION

In the early 1970s, Roger Greenway looked at Mexico City with a population of over eight million people and understood the missiological implications of rapid urbanization.¹ His heart was broken for the masses of unbelieving people in the cities of the world. Meanwhile, he observed a non-urban missiological focus among evangelical missiologists. According to Greenway, the city should have been the crucial missiological battleground. So, he dedicated much of his life's work to mobilize and train evangelicals to engage the world's urban centers with the gospel.

Four decades ago, Greenway could not have imagined how quickly urbanization would spread. Today, Mexico City is home to over 20 million people.² World Bank classifies over fifty percent of the world's population as living in an urban area with no indication of urbanization slowing down.³ Latin America and the Caribbean are 79 percent urban.⁴ The urgency of reaching the world's cities for Christ has not diminished. Instead, the significance of urban missiology has mushroomed. The world is now urban. Reaching global cities with the gospel has potential to change the world.

I affirm Greenway's analysis of the importance of urban missiology, "Win the

¹Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973).

²Instituto Nacional de Estadística y Geografía, "Censo de Población y Vivienda 2010: Estados Unidos Mexicanos Resultados Preliminares" (Mexico, 2010).

³The World Bank, "Urban Development," World Bank, <http://data.worldbank.org/topic/urban-development> (accessed 11 February 2013).

⁴Ibid.

city, win the world!”⁵ R. Albert Mohler, president of The Southern Baptist Theological Seminary punctuates Greenway’s statement:

This much is clear—the cities are where the people are. In the course of less than 300 years, our world will have shifted from one in which only 3 percent of people live in cities, to one in which 80 percent are resident in urban areas. If the Christian church does not learn new modes of urban ministry, we will find ourselves on the outside looking in. The Gospel of Jesus Christ must call a new generation of committed Christians into these teeming cities. As these new numbers make clear there really is no choice.⁶

The task before missiologists today is to develop an urban strategy that will effectively impact the world’s global cities for Christ.

Several important steps have been taken toward mobilizing and improving urban missiology in recent years, but much work is still to be done. Scott Holste, former Associate Vice President of Global Strategy for the IMB, describes the difficulty mission organizations still face as they try to reach urban contexts with the gospel:

Cities, by definition, are concentrations of people; and, ultimately, the gospel has as its aim the salvation of individuals. Missionaries leave home and cross cultures to go to the lost with the gospel. It makes sense they would go to the places with the largest concentrations of lost people and focus strategically on reaching those urban centers. This is not often the case, however. While missionaries may live in large cities for a variety of legitimate reasons, their ministries are often directed outside of the cities. Why?⁷

Reflecting on the primary reasons missionaries are not focused on the city, Holste identifies the difficult coexistence of two strategic missiological foci: people group focused strategies and urban focused strategies. He also points out that the rural background of most evangelical missionaries is another primary reason for the failure to focus strategically on the urban context.⁸ Holste concludes, “We must develop a better

⁵Roger Greenway, *Apostles to the City* (Grand Rapids: Baker Books, 1978), 11.

⁶Albert Mohler, “From Megacity to ‘Metacity’—The Shape of the Future,” *AlbertMohler.com* posted April 22, 2010, www.albertmohler.com/2010/04/22/from-megacity-to-metacity-the-shape-of-the-future/ (accessed 10 February 2013).

⁷J. Scott Holste, “Finishing the Task,” in *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett (Downers Grove, IL: IVP Academic, 2012), 331.

⁸*Ibid.*, 332.

appreciation for the strategic importance of the cities, and we must find ways to address more effectively the spiritual needs of those who live there.”⁹ Mohler and Holste’s comments demonstrate the continued importance of urban missiology and the difficulty of maintaining an urban focus. The missiological world must identify urban strategies to engage cities with the gospel by planting urban churches. The work of Roger Greenway provides not only sound biblical and strategic foundations for the importance of urban missiology, but also an urban strategy easily adapted and contextualized for any urban area in the world.

The need of the day, according to Greenway, is for theologians and urban practitioners to come together to dialogue about urban missiological strategy: “Biblical scholars and hardy street workers must be talking to one another. So often we seem to work on the opposite ends of the block.”¹⁰ Greenway personifies both theologian and urban practitioner. His theological acumen and missiological background give him credibility in both theological and missiological realms. Although his views may not be accepted completely by either side, one can glean much wisdom from his urban missiology. The purpose of this dissertation is to analyze and evaluate the urban missiology of Roger Greenway. The goal for this dissertation is to offer Greenway’s urban missiology as a framework for dialogue between urban missiologists and theologians about urban missiology.

Research Questions

This dissertation addresses four research questions. Each question extrapolates a different aspect of the urban missiology of Roger Greenway. First, how did Greenway’s life and theology shape his urban missiology? Second, what was Greenway’s urban

⁹Ibid.

¹⁰Roger Greenway, “The Urban Poor and the Ministries of the Church,” *Missionary Monthly* 95 (1988): 3.

church planting strategy? Third, how did Greenway's understanding of holistic ministry enhance his church planting strategy? Fourth, what role did theological education and urban training centers have in his urban missiology?

How did Greenway's Life and Theology Shape His Urban Missiology?

Greenway was raised the son of a pastor in the Reformed Christian Church. From his birth, Reformed theology has been constant throughout his life and ministry. He was a missionary with the CRC in Sri Lanka and Mexico City. He also served as a professor at Juan Calvino Presbyterian Seminary, Westminster Theological Seminary, and Calvin Theological Seminary.

Experience gained on the mission field makes Greenway not only a theorist, but also a practitioner. While his first missionary term in Sri Lanka was not specifically focused on urban missions, he served in an urban context and gained insights that he would later apply to his urban missiology. Later, Mexico City served as a testing ground for Greenway's urban church planting strategy and urban missiological training center. The years after his departure from Mexico City and his doctoral studies at Southwestern Baptist Theological Seminary were followed by positions in missions leadership and theological education. These positions as a leader and professor provided Greenway with a platform to stress the importance of urban missiology to a larger audience. They also offered the opportunity to observe evangelical missions on a global scale.

According to Greenway, urban missiology is evident throughout Scripture. He believes God's heart is to be glorified in the cities. He contends Reformed theology is not only more biblical than other theologies, but also has more to offer in the urban reality. Greenway considers the implementation of holistic ministries and the use of the homogenous unit principle as examples of missiological issues best understood from the Reformed theological perspective.

Greenway also prioritizes several theological issues that may not receive

sufficient attention from Reformed theologians. For example, he is not shy concerning the importance of a biblical understanding of spiritual warfare. Lay ministry is another theological and missiological issue of great importance in relation to Greenway's desire to mobilize majority world missionaries.

Greenway sees both the danger and potential of Pentecostal theology and missiology. He laments the lack of strong biblical teaching found in most Pentecostal churches, but he also encourages conservative missiologists to learn from the missionary gains of the Pentecostals. He believes conservative missiologists must be prepared to fill the void left from their lack of solid biblical teaching and preaching.

Greenway's life, missiology, and theology were greatly impacted by his mentor, Donald McGavran. From Greenway's initial calling to urban missiology until the present, McGavran's influence has been significant. McGavran influenced Greenway's choice for doctoral studies and his application of church growth principles such as the principle of receptivity and the homogeneous unit principle. The infusion of McGavran's forward thinking missiological mind into Greenway's Reformed heritage is one of the primary elements that make Greenway's urban missiology unique.

What Was Greenway's Urban Church Planting Strategy?

The heart of Greenway's urban missiology is church planting. Greenway says, "The goal of metropolitan mission work should be to plant a Christian church in every new neighborhood."¹¹ Urban church planting is believed to be one of the most urgent needs in current missiology. Greenway offers both principles and practical steps for urban church planting. His principles and steps can be contextualized to fit any urban context.

¹¹Roger Greenway, "Urban Evangelism," in *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*, ed. J. D. Douglas (Minneapolis: World Wide Publications), 916.

One of the most important aspects of Greenway's urban church planting strategy is the character and preparation of the urban missionary or church planter. The character of the person implementing the urban church planting strategy is critical. Moreover, the urban worker must love the city and the people of the city. He should have a simple lifestyle representative of the people in the city. The entire family of the urban missionary should have a clear understanding of their calling. Finally, the missionary and his family must be resilient in spite of setbacks and disappointments.

The urban missionary must prepare himself for the task. He should have sufficient theological and personal spiritual development. He and his family should have experience living in an urban context. The missionary must be prepared to answer the questions of a wide variety of people who live in the city and be able to build relationships with those people. No strategy will be effective if the missionary's character and preparation are inadequate. In the case of urban church planting teams, this type of character and preparation should be a prerequisite for all team members.

Other principles of Greenway's urban church planting strategy include prayer, presence, and research. The entire urban strategy should be bathed in prayer. Prayer should begin before the missionary arrives, continue during his time of service, and then focus on those who remain after his time of service is concluded. However, prayer is not enough. Greenway exhorts the importance of being physically present in the city, and especially among the people with whom the missionary plans to start a church. The urban worker should testify to his relationship with Christ through his actions and his words. Greenway also emphasizes thorough, well-conducted ethnographic research. He believes the better the missionary understands the people, the better the missionary will be able to develop a church planting strategy for the people. Lastly, the church planting strategy must be continuously analyzed. The missionary should evaluate whether or not his strategy is effective and adapt the strategy as needed, based on the wisdom acquired through prayer, presence and research.

In addition to the principles, Greenway lists seven steps in the church planting process. First, the missionary makes contacts. Second, he gathers these contacts into classes or cell groups to present the gospel. Third, through the sharing of the gospel in classes, people convert to Christ. Fourth, as the number of converts in a group begins to grow they are formed into a congregation. Fifth, the congregation fulfills the steps prescribed by the denomination or the missionary team to become a church. Sixth, the church continues to communicate the gospel boldly to their contacts and form new classes. Seventh, the church becomes a lighthouse for the community in which it is located by trying to meet the needs of the community through holistic ministry. These steps are easily adaptable to any urban context.

How Did Greenway's Understanding of Hministry Enhance His Church Planting Strategy?

Greenway laments the dichotomy that exists in the minds of most missiologists concerning evangelistic or church planting activities and social ministry activities. He advocates for holistic missions activity in the urban context. Not only does Greenway feel that holistic missiology is more practical and effective in the urban context, but he also believes holistic missiology is more biblical. Greenway refers to holistic missiology as word and deed ministry. Poverty is the primary target for word and deed ministry. He believes this type of ministry is modeled throughout the history of the early church until the Social Gospel led many to divide word and deed ministry: conservative evangelicals participated in word ministry, and liberal evangelicals implemented deed ministry.

Just as in his urban church planting strategy, Greenway identifies various principles for holistic missions and then provides a strategy for holistic urban missiology. Initially, the church must repent for neglecting to properly utilize holistic strategies since the early 1900s. Next, the missionary must place a priority on the verbal proclamation of the Gospel. Then, the end goal of word and deed ministry is shalom in the city. The urban

missionary's aim is to create community, show concern for the material needs of the city and his neighbor, fight for justice in the city, and reconcile people with God.

To accomplish such goals, Greenway proposes a four-step strategy plan for holistic urban mission. First, seek to understand the needs of the city. Second, be present in the city and share in the needs of the people. Third, form diaconal task forces to engage the urban needs of the city. Fourth, offer educational training for those interested in ministry to the poor. Local churches and church planting teams should launch all of these steps. Greenway realizes that strategic partnerships may be necessary between the local church or church planting team and specialized ministries or social organizations to meet specific needs that local church or team are not prepared to handle.

What Role Did Theological Education and Urban Training Centers Have in Greenway's Urban Missiology?

Greenway places a high value on specialized theological and missiological training for urban missionaries. He also believes the training centers in urban contexts serve as launching pads for church planting. His first experience in urban missiological training was in Mexico City. During this time, Greenway began an urban institute and led the evangelism and church planting activities of the CRC mission. After Mexico City, Greenway worked in an urban center in Philadelphia affiliated with Westminster Theological Seminary. Such experiences and others have provided Greenway with special insight into urban missiological training.

The task of contextualizing traditional seminary education to the urban context in a way that is acceptable to both accrediting boards and the needs of urban people is not straightforward. Greenway points out that even the style of introducing material in a class of urban missiologists and Christian workers is different from the style used by the traditional seminary. However thorny the issue of providing theological training in the urban context, Greenway insists an answer must be sought.

Greenway offers two plans for theological education to practically serve the needs of the urban context. The first plan is to completely urbanize traditional seminary training. Every aspect of the seminary, from its location to the ministry activities of the professors, must be urban focused in this plan. Unfortunately, Greenway has found seminaries to be resistant to such a change. Therefore, he offers a second plan.

The second plan calls for creating a new urban training model. This model focuses on character, skills and knowledge, in that order. The professors would use an androgogical delivery style and be urban practitioners. The local church or ministry group identifies the needs of their workers and determines the curriculum of the training based on those needs. Mentoring is an important element of the program, so urban workers would learn firsthand how to do the ministry. Ideally, a training program such as this could be implemented globally in order to mobilize and train majority world missionaries for urban mission work as well.

Greenway's Urban Missiology in Today's Context

In recent years, Greenway has written fewer articles and books. However several areas of current urban missiology have emerged in which the writings and ministry of Greenway are particularly relevant. Each area will be explored in the order in which they appeared in the dissertation.

Theology

Reflecting on current missiological trends, Greenway identifies radical Pentecostalism as his primary theological concern. He gives an example from a trip to Guatemala:

A couple of years ago, I attended one of the five newer Pentecostal churches in Guatemala City, each with a seating capacity of 10,000 or more. What I saw there deeply distressed me. A devoted couple sitting near us had their Bibles open on their laps, but there was little or nothing in the long sermon that required examining the

Bible or learning from it. I felt sickened by what I heard.¹²

The growth of the Pentecostal church in the majority world cannot be ignored. Sills shares Greenway's concern in his book *Reaching and Teaching*. Sills says,

If we are not training national believers to believe biblically sound Christian doctrine and to interpret the Word of God correctly, the day will soon come when those who represent Christ in this world will be preaching a gospel that Jesus never gave. When people wonder what Christianity is about, they will look to a "typical" Christian. The person they look to will not be a Christian in a Western evangelical church preaching a gospel that orthodox, biblical Christianity will recognize. Doctrinally sound New Testament Christianity is shrinking in size and influence.¹³

Sound theological education must be taken to the majority world, and it must be made accessible to all believers who feel called to ministry.

Greenway contends positive aspects exist in regards to the growth of radical Pentecostalism. First, the lack of strong biblical teaching could lead to a vacuum that traditional denominations could fill by offering strong biblical training.¹⁴ Second, new church planters may be called out from the movement and need training that can be provided by biblically sound missiologists.¹⁵ Third, traditional denominational missionaries may be able to learn from the strategies used by radical Pentecostals and develop a biblically responsible strategy that implements effective elements of the Pentecostal strategy.¹⁶

As mentioned earlier, another important aspect of Greenway's theology is his Reformed theological stance and its contribution to his missiology. According to Stewart, a prevailing contemporary myth is that Reformed theology does not lead to missionary fervor:

¹²Roger Greenway, interview with author, February 9, 2013.

¹³David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Press, 2010), 29.

¹⁴Roger Greenway, "Is 'Generally Evangelical' Good Enough?" *The Banner* 104 (1969): 15.

¹⁵Greenway, *Apostles to the City*, 89.

¹⁶Roger Greenway, "Winnable People," in *Theological Perspectives on Church Growth*, ed. Harvie M. Conn (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1976), 50.

It has been reckoned by non-Calvinists to provide a kind of respectable subterfuge for lethargy in missions and evangelism. After all (Calvinists are alleged to think), God will see to it that the proper number of elect persons are saved-irrespective of whether we are active as his agents.¹⁷

Stewart notes that Reformed theology has not led to a lack of missiological fervor historically. He argues that Reformed missionaries have been passionate about missions since the Reformation. In the beginning, much of their missionary effort was focused on their near neighbors. Geneva was land-locked, and international travel was complicated. However, as early as 1557, Genevan missionaries went to Brazil. Other examples of early Reformed missionaries are John Eliot, the Dutch Reformed missionaries in Southeast Asia, David Brainerd and William Carey.¹⁸ I affirm Stewart's position. Accusing Calvinism of dampening missiological fervor is unfair, even if one does not hold to the pillars of Calvinism.

Greenway's life and theology testify to his missionary fervor. He argues theologically, historically, and personally for the motivation for missions from a Reformed perspective. He even offers a strong case that Reformed missiologists may be better prepared to minister in the urban context than missiologists who are not Reformed.¹⁹

Reformed missionary efforts, many with an urban focus, have surfaced in recent years. Redeemer City to City, Acts 29, and church planters associated with Together for the Gospel and The Gospel Coalition are all examples of a renewed effort by Reformed missionaries to share the gospel of Jesus Christ cross-culturally.²⁰

¹⁷Kenneth J. Stewart, *Ten Myths about Calvinism: Recovering the Breadth of the Reformed Tradition* (Downers Grove, IL: Intervarsity Press, 2011), Kindle e-book, loc. 1071.

¹⁸Ibid., loc 1063-1307.

¹⁹See chap. 2 of this dissertation for an explanation of Greenway's understanding of the benefits of Reformed theology for urban missiology.

²⁰Information about these groups can be found at their respective websites: <http://redeemercitytocity.com/>, <http://www.acts29network.org/>, <http://t4g.org/>, and <http://thegospelcoalition.org/>.

My own denomination, the Southern Baptist Convention, is concerned about a division being caused by Calvinism.²¹ Nathan Finn outlines the misunderstandings and misrepresentations concerning Calvinism's effect on missions and evangelism.²² The urban missiology of Roger Greenway offers an example to Reformed missionary groups of appropriate implementation of their theology and missiology in the city. Greenway's missiology also exhibits for non-Reformed observers that Reformed missiologists are passionate about missions. The presence of Reformed missiologists does not detract from missionary fervor. Daniel Akin hopes that dialogue between both Reformed and non-Reformed theologians and missiologists might bring about a missionary revival:

The modern missionary movement was birthed out of evangelical Calvinism, both in Great Britain with William Carey and in America with Adoniram Judson. Both drank from the well of David Brainerd. He drew nourishment from Jonathan Edwards. Would it not be remarkable providence of our sovereign God if a conference on Calvinism was the genesis and spark of a Great Commission Resurgence among Southern Baptists? Wedding a healthy, well-informed, and robust theology to a consuming passion for the evangelization of the nations, we come together as never before to carry out the final command given by King Jesus.²³

Church Planting

One element of Greenway's church planting strategy that is often overlooked in current church planting literature is the character and preparation of the church planter. Greenway wrote various articles and sections of his books to the church planter as a person. It would be helpful for contemporary missiologists writing on church planting to reflect on the importance that Greenway gives to this subject and include it in their future

²¹An example of efforts to begin a dialogue among Calvinists and non-Calvinists in the conventions can be found here: <http://www.bpnews.net/bpnews.asp?id=38429>.

²²Nathan A. Finn, "Southern Baptist Calvinism: Setting the Record Straight," in *Calvinism: A Southern Baptist Dialogue*, ed. E. Ray Clendenen and Brad J. Waggoner (Nashville: Broadman and Holman Academic, 2008), 171-92.

²³Daniel L. Akin, "Answering the Call to a Great Commission Resurgence," in *Calvinism: A Southern Baptist Dialogue*, ed. E. Ray Clendenen and Brad J. Waggoner (Nashville: Broadman and Holman Academic, 2008), 259.

writings. A spiritually immature or unprepared missionary will likely not be able to effectively engage a city, even with the best-designed strategy.

Another important development in missiology since Greenway's writing is the prevailing focus on reaching all the world's ethno-linguistic people groups.²⁴ Adherents to the ethno-linguistic people group focus realize the importance of the city.²⁵ Jim Haney, Director of the Global Research Department of the International Mission Board, believes the following question should be asked concerning the world's urban centers: "What are you doing to reach people groups in your city?"²⁶ He says, "Our focus on people groups should lead us to see cities as collections of people groups."²⁷ Meanwhile, Holste identifies the people group focus as one of the primary obstacles to reaching cities,

We have not adequately shown how a people-group focus and urban focus can strategically coexist. For example, while International Mission Board field personnel do engage a number of cities as cities, most of the work does not focus on the city as a whole but on specific people groups within the city. Thus, it is possible for multiple teams to be working with different people groups in the same city with virtually no interaction between them. Furthermore, because each team is focused on its own people group, no one has a comprehensive view of the whole city or a strategy for the whole city.²⁸

One of the consequences of ethno-linguistic people group-focused missiology is broad classifications such as "unreached" or "unengaged and unreached."²⁹ Greenway

²⁴This people group focus is evident in groups such as Peoplegroups.org, JoshuaProject.net, Gordon-Conwell Theological Seminary's World Christian Center for the Study of Global Christianity, and the International Mission Board of the Southern Baptist Convention.

²⁵Jim Haney, "The State of the Spread of the Gospel," in *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett (Downers Grove, IL: IVP Academic, 2012), 314.

²⁶Ibid.

²⁷Ibid.

²⁸Holste, "Finishing the Task," 331.

²⁹The IMB defines a UPG as "comprised of less than a 2 percent evangelical presence." A UUPG is defined by the IMB as "A subset of UPGs. In addition to being a population of less than 2 percent Christian, a UUPG has no active church-planting methodology implemented among them." Laura Fielding, "What is an unengaged, unreached people group?" *imb.org*, posted May 9, 2012, <http://imb.org/main/news/details.asp?StoryID=10652> (accessed 7 March 2013).

witnessed the danger of such missiological classifications in an urban context when he reviewed David Barrett's *World Class Cities and World Evangelism*.³⁰ Greenway's primary concern is that Barrett's use of broad classifications leads to falsely classifying cities as "evangelized."³¹

I am uncomfortable with certain things. Notes of triumphalism can be heard in the book, and sometimes it sounds too much like a computer programmer creating a grand design which may quickly fall apart if just a few things go wrong. . . . Furthermore, I am uneasy about Barrett's way of categorizing cities like London and Mexico City as "evangelized." Given his definitions and the "Scale for Measuring the Status of Comparative Demographic Evangelization in a City," it may seem like a legitimate conclusion. But, when you walk the streets of such cities, talk to people, and examine the religious and demographic realities firsthand, you realize the dangers which lurk in general classifications. Mission supporters could easily jump to the conclusion that certain cities no longer need missionaries because the measuring scale puts them into "evangelized" category. Yet millions and millions of people in those cities have only the foggiest notion of the gospel.³²

When asked to suggest a matrix that would help urban missionaries define how "reached" their cities are, Greenway identified three possible elements: shifting populations, age, and the health of the existing church. He suggests the missionary be aware of "shifting populations." He describes the movement of ethno-linguistic people groups into geographic areas of the city. The age of the majority of residents and family structure should be taken into consideration as well. The last element Greenway offers to form the matrix is to research the health of the existing church.³³

Greenway's writings demonstrate that broad classifications, such as ethno-

³⁰Roger Greenway, "Review of *World-Class Cities and World Evangelization* by David Barrett," *EMQ* 22, no. 4 (October 1986): 446-48.

³¹For example, Barrett calls London "fully evangelized." (Ibid. 27) Barrett offers a multi-faceted scale to determine evangelism rate, but the scale is focused on what churches have accomplished rather than the demographic reality of the city and questions concerning the general population's religious beliefs. The assessment tool includes the important questions concerning the areas Greenway stresses in a section titled "Other Assessments and Factors." But these factors have limited value and emphasis in Barrett's analytical tool. (Ibid. 50-52).

³²Greenway, "Review of *World-Class Cities and World Evangelization* by David Barrett," 446-48.

³³Roger Greenway, interview with author, February 9, 2013.

linguistic people group classifications, are insufficient for identifying the level of evangelization of the city or for developing an urban strategy. Ethno-linguistic people group classifications and other broad classifications are useful, but other elements must be included in order to try to ascertain how “reached” a city is. Elements such as geography, assimilation and socio-economic class may be more important than one’s ethno-linguistic group in the city. An important advance in urban missiology would be a matrix that uses multiple classification types to allow the missionary to develop strategy and identify the least reached areas of the city.

Holistic Ministry

Greenway emphasizes the importance of integrating holistic ministry into urban missiology. Recent urban scholarship reveals two primary reasons that continue to cause a division between social ministries and evangelistic ministries: theological misconceptions and natural bias. Keller observes many missiologists holding to the continued theological fallacy that holistic or social ministries belong in the realm of liberal theology while evangelistic and church planting ministries belong in the realm of conservatives.³⁴ Fielding believes another reason exists for the dichotomy between word and deed ministries. He believes Christian workers have a natural bias toward either word or deed ministries: “Our engagement tactics are largely born out of our bias; preachers engaging with preaching tactics and healers engaging with healing tactics.”³⁵ The reason word and deed ministries remain divided in the minds of many missiologists may be varied or unclear, but the division is undeniable.

Some missiologists are adopting and implementing an urban missiology that

³⁴Tim Keller, *Center Church: Doing Balanced Gospel Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), Kindle e-book, loc. 8517-8535.

³⁵Charles Fielding, *Preach and Heal: A Biblical Model for Missions* (Richmond, VA: International Mission Board, 2008), 13.

integrates word and deed ministries as promoted by Greenway. Tim Keller is a primary example. Keller states, “The ministry of mercy is not just a means to the end of evangelism. Word and deed are equally necessary, mutually interdependent and inseparable ministries, each carried out with the single purpose of the spread of the kingdom of God.”³⁶ He believes word and deed to be “interdependent” and “symbiotic.”³⁷ Keller avoids using “priority,” as Greenway does when describing word ministry. He fleshes out the relationship between word and deed,

We have seen that (1) both word and deed are equally commanded and necessary for the church because, (2) word and deed exist as interdependent ministries, both as means to the end of spreading God’s kingdom. Nevertheless, (3) the ministry of the word is the more radical and basic of the two ministries, in that it goes to the root or the fount from which all human brokenness flows.³⁸

Urban missiologists would be well served to follow Greenway’s example of prioritizing the proclamation of the Gospel.

Greenway’s teachings on the subject serve urban missiologists in many ways. He breaks down the dichotomy between word and deed ministries. The theological conservative is assured by the writings of Greenway that he does not sacrifice his theological conviction in order to participate in social ministries. Greenway’s writing also serves as a warning for urban missiologists not to lose their focus on sharing the gospel and planting new churches while implementing social ministry strategies.

Urban Missiological Training

Greenway believes the challenge of the city demands the best missiologists:

³⁶Tim Keller, *Ministries of Mercy: The Call of the Jericho Road* 2nd ed. (Phillipsburg, NJ: P and R Publishing, 1997), Kindle e-book, loc.1460.

³⁷Ibid., loc. 1560. Keller spends an entire chapter arguing that proclamation should not receive a designation as being the priority in any way. Then, he closes the concludes the chapter saying, “There is no more fundamental means to cut the root of sin and death than with the verbal message of the gospel,” loc. 1621. It seems that Keller overstates his point of equality between word and deed ministries for effect, while believing that ultimately, the proclamation of the gospel is the ultimate answer for social needs.

³⁸Ibid., loc. 1621.

The conclusion is inescapable that fierce spiritual battles rage here and the chief struggle is for the allegiance of human hearts and lives. Therefore, the sharpest, best-trained minds Christian churches produce should be focused on the city and the urban masses. Here lies Christianity's chief challenge. In view of this, missiological education in the decades ahead must expect heavy demands as answers are required to complex urban questions not raised before.³⁹

Mission agencies need to challenge their best missionary candidates to go to the world's cities. In response, these missionaries also need specialized training for their task.

When asked recently how a traditional seminary might offer urban missiological training, Greenway offers a compromise to the complete urbanization of the traditional seminary. He suggests offering seminary education in a modular format where the student only has to travel to the seminary campus for one or two weeks per semester, completing the majority of their studies online might be a valid way to adapt traditional seminary education for the urban worker. The urban missionary or church planter is then able to continue in his ministry context, yet receive valuable training.⁴⁰

Areas of Further Research

This dissertation has been limited to the writings of Greenway. In recent years, Greenway's writing decreased, while the pace of urbanization and globalization in the world increased. Greenway's writings do not cover a few areas of interest to contemporary urban missiologists.

Greenway observes and discusses how cities spread into the surrounding areas and create "arrival cities" for new immigrants to the city. He also reflects on the implications of urban sprawl on evangelistic and church planting efforts.⁴¹ Meanwhile,

³⁹Roger Greenway, "World Urbanization and Missiological Education," in *Missiological Education for the 21st Century: The Book, the Circle and the Sandals*, ed. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston, (Maryknoll, NY: Orbis Books, 1997), 145.

⁴⁰Roger Greenway, interview with the author, February 9, 2013.

⁴¹Greenway finds new settlements outside the city as key areas of receptivity. He also encourages door to door evangelism as a primary means of making initial contacts and starting evangelistic groups and house churches.

cities have also stretched upward. The number of apartment towers in the world's cities has increased greatly since Greenway's writing has slowed.⁴² Apartment buildings provide security for today's urban man, but also insulate him from many conventional evangelistic efforts. Further research is needed on how to make initial contacts and begin evangelistic groups or house churches among apartment dwellers.

Coinciding with the difficulty of engaging apartment dwellers with the gospel in today's world is the challenge of gaining access for the gospel in higher social and economic classes. Greenway does not neglect outreach to higher socio-economic classes in his writings, but the principle of focusing his efforts on areas of receptivity has led him to prioritize more receptive groups. This prioritization has led to a dearth of written material on reaching upper socio-economic classes. More research is needed in this area.

Next, the Western church has also experienced a boom in short-term missionaries in the last decade. Greenway rarely writes about the usefulness of these types of missionaries in the urban context. Today's urban missionary often does not have a choice as to whether or not he works with these short-term missionaries. Further research on how to best use short-term missionaries in an urban context is needed.

Finally, this investigation into Greenway's urban missiology is limited because no one has implemented Greenway's most recent proposed model for an urban center for theological and missiological training. Further research should be done to test the effectiveness of Greenway's model. The use of Greenway's model cannot be promoted on a larger scale until it has been tested in the urban context.

The delimitations of this dissertation leave room for further research in other areas of Greenway's missiology. This dissertation did not delve into the biography of Greenway. Further research is needed concerning Greenway's biography and his role in

⁴²Sarah Williams Goldhagen, "Living High," *NewRepublic.com*, posted May 18, 2012, <http://www.newrepublic.com/article/books-and-arts/magazine/103329/highrise-skyscraper-woha-gehry-pritzker-architecture-megalopolis#> (accessed 10 February 2013).

the Christian Reformed Church. Greenway's missiology also includes an emphasis on missions mobilization. Mobilization was not an emphasis in this dissertation, but further research is needed concerning Greenway's work concerning mobilization through preaching and majority world missionaries.

Conclusion

The thesis of this dissertation is that the urban missiology of Roger S. Greenway should inform the ministries of urban missiologists today. If they have not already, the time has come for mission agencies and churches to focus their mission efforts on the world's global cities. An analysis of the urban missiology of Roger Greenway is a valuable guide for urban missiologists wishing to engage the world's cities. Greenway clearly states the mission of the urban missionary and the urban church:

Simply stated, the church's urban mission is to proclaim Christ as Savior and Lord, and to call city people to repentance, faith and discipleship. "What is the city but the people?" To evangelize the city means to bring the Gospel to the people, rich people and poor, powerful and weak. It means to reach all races and social classes, all ethnic communities and tribal communities that live in the city. The city has institutions which are created by city people and it has laws by which people govern themselves. The city has gods—false gods such as money, power, drugs and sex—which influence urban life for evil at every stage. In opposition to the demonic forces at work in the city, the church proclaims the Saviorhood and Lordship of Jesus Christ. The result is the moral equivalent of war. Christ's Gospel challenges the vain philosophies of the pseudo-intellectuals and exposes the mass idolatry of men on the street. The church calls men to repent of sin and become new creatures in Christ Jesus.⁴³

Urban missiology is no easy task. It is a task demanding the best of urban churches and mission agencies:

Everything the church says, does, and tries to do is tested most severely in the city. And for Christian missions as well, the great cities are the supreme test. All missionary endeavors, in a greater or lesser degree, will henceforth be urban centered. There in the city the fiercest battles for men's souls even now are raging. The urban environment is the final arena for missions.⁴⁴

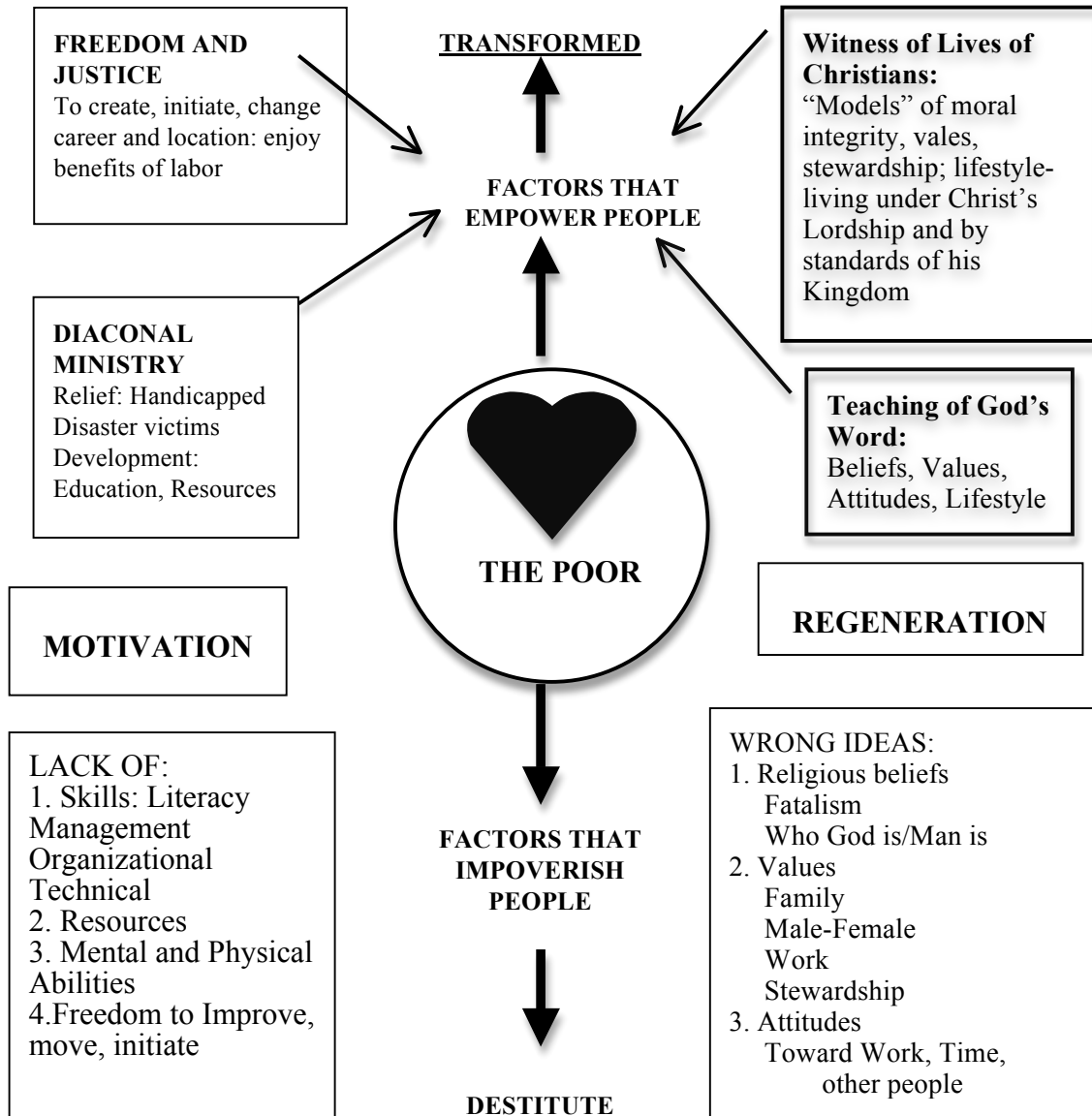
⁴³Greenway, "Urban Evangelism," 912-13.

⁴⁴Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids: Baker Book House, 1973), 96.

The urban missiology of Roger Greenway is a crucial resource for those willing to take on the challenge of making disciples in today's urban world. As Greenway says, "Win the city, win the world!"⁴⁵

⁴⁵Greenway, *Apostles to the City*, 11.

APPENDIX 1
 HOLISTIC TRANSFORMATION



APPENDIX 2
TWENTY TYPES OF URBAN INVESTIGATION

1. Study the history of the city.
2. Become knowledgeable about the sections, zones, districts of the city.
3. Learn the characteristics of the different neighborhoods.
4. Analyze the centers of satanic power and opposition to the spread of the gospel.
5. Analyze the “felt” needs of specific groups.
6. Examine traffic flow – visibility and accessibility often are keys to success in church planting
7. Discover how information is spread.
8. Investigate rural-urban interaction, immigration patterns and international connections.
9. Locate the churches and identify them by denomination; by older and younger congregations.
10. Analyze the types of existing churches.
11. Find out the growth patterns of various churches.
12. Inquire about recent church planting and its success or failure.
13. Find out who is planning to start new churches, where and among which groups.
14. Find out which strategies have been tried in the past, which succeeded and which failed.
15. Discover where most Christians live, and where very few Christians live.
16. Identify Christians in positions of influence – in business, politics, the media, education, entertainment, sports. Analyze their potential for assisting your church planting efforts.
17. List and evaluate the para-church ministries in the city. Can any of them help you?
18. Make an inventory of all possible personnel resources (workers you can borrow).
19. List and evaluate the social agencies and Non-government organizations (NGOs) that

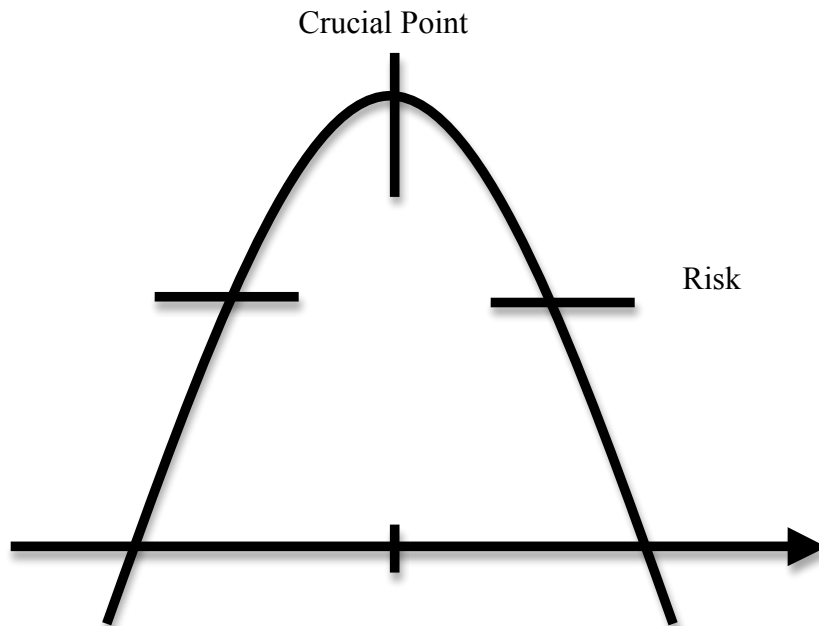
might help you implement segments of your strategy.

20. Evaluate all known models of church planting strategies and consider how they might be adapted to your city and target population.

APPENDIX 3
FOUR STAGES OF LEADERSHIP DEVELOPMENT

Stage 2:
Models
Explains
Decides/Dialogs
Persuades

Stage 3:
Models
Decides with
Participates
Collaborates
Commits responsibility
Supports



Learning and increasingly willing

Able and Willing

Stage 1:
Models
Tells
Does
Decides
Establishes

Stage 4:
Models
Delegates
Monitors
Reinforces

APPENDIX 4

QUESTIONS CONCERNING URBAN THEOLOGICAL EDUCATION

1. Is it realistic to expect a seminary serving a denomination that has a European background and has traditionally required a high level of academic education, to adapt its curriculum so as to develop for leadership persons representing ethnic communities whose “ladders” to leadership are not academic credentials, but years of demonstrated godliness, powerful preaching, and pastoral effectiveness?
2. Are most seminary professors equipped by training and experience to provide the kind of education that gives leaders among urban and minority people the kind of preparation they need, namely, a sufficient knowledge of Scripture and theology to make them competent ministers of the Word, while not deculturalizing them to the extent that they lose their identity and acceptance among their people?
3. Are seminaries willing to infuse urban concerns and perspectives throughout the curriculum to the extent that urban issues are addressed from the standpoint of many disciplines – biblical, historical, theological, and pastoral, as well as missiological – and by all faculty members?
4. Are faculty members willing to change and adapt their teaching styles to meet the needs of people from other cultures, people who learn differently, and people who have difficulty with North American English and cannot write adequate notes during a traditional lecture?
5. Can urban ministry experience and education become part of all students’ training for ministry, not merely in a token way, but with enough depth to equip leaders to analyze, evaluate, and address urban realities with both theological integrity and cultural sensitivity?
6. Given the fact that seminaries are expected to train missionaries for overseas assignments as well as for North America, can the focus in the missiology departments be shifted from rural/suburban-oriented education to a more urban emphasis, with greater attention given to ethnic diversity and cultural differences, in order to equip a higher percentage of missionaries for service in major urban centers?
7. Are seminaries disposed to require as seriously that faculty members be personally ministering regularly in churches and missions in order to better relate their teaching and writing to people and their current needs as they are to require scholarly research and writing?⁴⁶

⁴⁶Roger Greenway, “Getting David Out of Saul’s Armor,” in *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*, ed. Manuel Ortiz and Susan S. Baker (Phillipsburg, NJ: P and R Publishing, 2002), 229-30.

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ABSTRACT

“WIN THE CITY, WIN THE WORLD”: THE URBAN MISSIOLOGY OF ROGER S. GREENWAY

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This dissertation examines the urban missiology of Roger S. Greenway. The thesis is the urban missiology of Greenway should inform the ministries of urban missiologists today. This dissertation answers four questions: How has Greenway’s life and theology shaped his urban missiology? What is Greenway’s urban church planting strategy? How has Greenway’s understanding of holistic ministry enhanced his church planting strategy? What role does theological education and urban training centers have in his urban missiology? If urban missiologists hope to avoid the mistakes of the past and lay a firm foundation for the future, they should seek to learn from the urban missiology of Roger S. Greenway.

Chapter 1 emphasizes the importance of urban missions in a rapidly urbanizing world. The chapter also introduces the research questions and the urban missiological thought of Roger Greenway. A brief overview of Roger Greenway’s life and ministry is presented to demonstrate the importance of his work in relation to urban missiology.

Chapter 2 contains a sketch of Roger Greenway’s life and theological beliefs. The chapter considers the effects of his Reformed theological background on his urban missiology. Greenway’s theology impacts every aspect of his urban missiology.

Chapter 3 outlines Roger Greenway’s church planting strategy. The chapter

examines how Greenway's church planting strategy serves as the central piece of Greenway's overall urban missiology. The influence of Donald McGavran is evident in Greenway's urban church planting strategy.

Chapter 4 explains Greenway's understanding and application of holistic ministry. Greenway believes that word and deed ministries must be infused with one another in order to complete the mission of the church.

Chapter 5 delves into Greenway's theological education methodology and how he applied that methodology in the urban context. Greenway believed theological and missiological training should be contextualized into the urban context.

Chapter 6 concludes with a summary of Greenway's urban missiology. The chapter also offers ideas for further research. The dissertation closes by offering insights gleaned from Greenway's urban missiology.

VITA

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