

Copyright © 2020 Wendal Mark Johnson

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

REACHING THE SECULAR CITY: A PRACTICAL MODEL
FOR BRAZILIAN URBAN MISSIONARIES THROUGH
THE LENS OF LESSLIE NEWBIGIN

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Wendal Mark Johnson
May 2020

APPROVAL SHEET

REACHING THE SECULAR CITY: A PRACTICAL MODEL
FOR BRAZILIAN URBAN MISSIONARIES THROUGH
THE LENS OF LESSLIE NEWBIGIN

Wendal Mark Johnson

Read and Approved by:

George H. Martin (Chair)

Jonathan T. Pennington

Date _____

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

“Grandchildren are the crown of old men, and the glory of sons is their fathers.”

Proverbs 17:6 (NASB).

To the memory of my “bosom friend,” Lt. Col Wellington Hathy, whose constant encouragement and prayers motivated and challenged me to persevere and dedicate myself to training the next generation of Great Commission servants in Brazil. He cared for my soul and inspired me to care for the souls of others.

TABLE OF CONTENTS

	Page
LIST OF TABLES	vii
PREFACE.....	viii
Chapter	
1. INTRODUCTION.....	1
Problem.....	5
Background of the Proposal.....	22
Methodology of the Study	25
2. BIBLICAL FOUNDATION OF URBAN MISSIONS	29
Biblical Terms Used to Describe Urban Areas.....	30
The City as the Teleological Goal of Creation	36
The Post-Fall City and Common Grace.....	38
The City as the Eschatological End of Creation	44
3. CAN THE WEST BE CONVERTED?.....	47
Who Was Lesslie Newbiggin?.....	51
Newbiggin’s Mind Map to Be Followed	52
Analysis, Implications, and Proposals	54
4. DEFINITIONS OF MISSIOLOGICAL TERMS: NEWBIGGIN’S PERSPECTIVE	55
Secularism.....	55
Secularization	61
Culture and Worldview.....	65
5. NEWBIGGIN’S MISSIONAL ANAYSIS OF WESTERN CULTURE: THREE CONTOURS	94

Chapter	Page
Contour 1: A Missionary Apologetic	95
Contour 2: The Missional Nature of the Church	106
Contour 3: The Gospel as Public Truth	113
6. LESSONS AND APPLICATIONS FROM NEWBIGIN ON REACHING THE SECULAR CITY	122
Evangelism and Service in the Urban Context	122
Church Planting and Leadership Training Profiles in the Urban Context.....	126
7. URBAN MISSION SURVEY	137
International Mission Board Attrition in Brazilian Urban Centers	138
Urban Mission Survey Results	143
Summary of Survey Findings	178
8. PROFILE OF AN URBAN MISSIONARY	179
Context, Definitions, Examples, and Differences	180
The Urban Missionary Profile for Brazil.....	188
Training Areas and Competencies.....	192
9. URBAN MISSIONARY TRAINING MODEL	222
Foundational Issues	222
Mission Statement	227
Objectives	230
Goals	231
The Performance Goals	235
Contextualized Learning Activities	241
10. THE MENTOR/COACH	250
Defining the Role of the Mentor/Coach	250
A Training Module for Mentor Coaches	260
11. THE INDIVIDUAL ASSESSMENT TOOL	271

	Page
Assessment: Past and Present	271
Annual Evaluation of the Urban Missionary	275
Final Thoughts	278
Appendix	
1. SOUTH AMERICAN MISSION (SAM) MISSIONARY APPRENTICE COMPETENCIES	291
2. STATUS OF EVANGELICALS IN THE MEGA-CITIES OF BRAZIL: PRELIMINARY SURVEY	293
3. URBAN MINISTRY SURVEY	295
4. URBAN MISSIONARY PROFILE FOR BRAZIL	313
5. APPRENTICE MISSIONARY TRAINING PROGRAM (AMTP) PURPOSE AND DESIGN	319
6. URBAN MISSIONARY MENTEE ANNUAL EVALUATION	321
7. INDIVIDUAL MONTHLY REPORT FORM	335
BIBLIOGRAPHY	336

LIST OF TABLES

Table	Page
1. Qualifications of a church leader	183
2. Urban missionary training model objectives.....	232
3. Urban missionary training model goals	237
4. Sample learning activities for church relations goal 1	245
5. Sample learning activities for urban anthropology goal 2	247
6. Sample learning activities for practical skills goal 3	248

PREFACE

I would like to express my heartfelt thanks to Dr. George H. Martin for his friendship, encouragement, and guidance, without which this project would not have been possible. Time spent with him renewed my own personal enthusiasm for God's glory among the nations. I would like to express special thanks also to The Southern Baptist Theological Seminary for challenging me to live my life on mission "for the Truth, for the Church, for the World and for the Glory of God." This dissertation was written with those key values guiding and directing. In addition, I would like to express my appreciation to the International Mission Board of the Southern Baptist Convention, Dr. Chuck Lawless, and Charles Clark for their support and encouragement in my ministry of leadership training in Brazil. Finally, I would like to express my deep thanks and appreciation to my wife, Caron, for encouraging me and believing in me.

W. Mark Johnson

Curitiba, Brazil

May 2020

CHAPTER 1

INTRODUCTION

For more than a quarter of a century my ministry has been defined by the massive urban centers of Brazil. In some respects, I consider myself the most unlikely of all urban missionaries. My primary North American ministry was conducted in a town of 3,500. I was called by God, from that town, to an urban center of 3,500,000. From that time, my life has never been the same.

A central concern of my ministry, from its beginning, has been discipling and training new leaders. As Western secularization continues to intensify in many cities worldwide, the challenges it brings to leadership training merit special consideration and reflection. The need to plant healthy urban churches is ever more urgent, as is the need for training new leaders. My career in missions could be best described as a pilgrimage. No book better describes Christian pilgrimage than John Bunyan's classic Christian allegory *Pilgrim's Progress*.

Pilgrim's Progress is divided into two parts. In the first part, Christian journeys through much of his pilgrimage alone and faces many challenges. Sometimes he is brought almost to the very edge of physical and spiritual ruin. In the second part, Christiana (Christian's wife) and children become Christians. Their experiences of the Christian pilgrimage are different from those of Christian. The primary reason for this is that they had a guide; his name was Great-heart. In some respects, this dissertation reflects those same internal dynamics of both volumes of *Pilgrim's Progress*. Parts of the dissertation are based on my own urban mission pilgrimage as a Brazilian urban missionary. The first part of *Pilgrim's Progress* reflects much of Bunyan's personal experience; similarly, this dissertation reflects much of my own personal experience in

urban missions. At the same time, a portion of this dissertation is the study of an experienced guide who navigated the complexities of the modern vanity fair of the secular city. Lesslie Newbigin has been a sure-footed guide for urban missionary practitioners since his primary writing on the subject in the 1980s until his death. This dissertation looks to his insight and wisdom to glean direction and encouragement for a new generation of urban missiologists.

For the urban missionary, the year 2007 was a pivotal year in human history. In this year the earth's population shifted from being a majority rural population to a majority urban population, the beginning of a worldwide irreversible trend. In observing this demographic shift, John Grimond wrote, "After this year the majority of people will live in cities. Human history will ever more emphatically become urban history."¹ In 2011, the United Nation's Population Division made the following observation in its report:

The world urban population is expected to increase by 72 per cent by 2050, from 3.6 billion in 2011 to 6.3 billion in 2050. By mid-century 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. Over the same period, the rural population of the less developed regions is expected to decline from 3.1 billion to 2.9 billion. In the more developed regions, the urban population is projected to increase modestly, from 1 billion in 2011 to 1.1 billion in 2050.²

This trend confirms ongoing urbanization worldwide for the foreseeable future: "The sustained increase of the urban population combined with the pronounced deceleration of rural population growth will result in continued urbanization, that is, in increasing proportions of the population living in urban areas."³

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

² "World Urbanization Prospects: The 2011 Revision," United Nations, last modified April 7, 2012, https://www.un.org/en/development/desa/population/publications/pdf/urbanization/WUP2011_Report.pdf

³ United Nations, "World Urbanization Prospects: The 2011 Revision."

Within the scenario of a worldwide urban explosion, Latin America in general, and Brazil in particular, has one of the highest rates of urbanization in the world. As of 2005, 77 percent of Latin Americans live in urban areas. This is projected to climb to 84 percent by the year 2030. In 2011, the United Nations' Population Division projected that world population would pass seven billion inhabitants for the first time in human history. This unprecedented population growth prompted *National Geographic's* Robert Kunzig to say, "There will soon be seven billion people on the planet. By 2045 global population is projected to reach nine billion. Can the planet take the strain?"⁴ This shift toward a more urbanized world will challenge some of the assumptions of "best practices" for missionary strategy and training held by many missionary sending agencies during the past twenty-five years.

Despite the presence of dissenting voices among some missiologists since the People Group (PG) emphasis initiated in earnest at the Lausanne Conference in 1974, the majority of evangelical missiologists since that event have followed an emphasis that has minimized the importance of geography, urban or otherwise, in reaching the world's PGs with the gospel. Common strategic wisdom has taught that PGs can be prioritized for strategic engagement resulting in evangelistic impact and church planting despite national boundaries or geography, such as urban areas. Indeed, some Strategy Coordinators of the International Mission Board (IMB) regularly lived in countries and cities geographically distant from the PG they were attempting to reach. The reason for this was the belief that PGs had such a deeply internalized self-understanding that regardless of where they might be found geographically, they would essentially be the same. There has been a high degree of confidence that PGs carry such deep internal self-understanding that regardless of where they might be found culturally, they will be essentially the same. As a result,

⁴ Robert Kunzig, "Special Series: 7 Billion," *National Geographic*, January 1, 2011, <https://www.nationalgeographic.com/magazine/2011/01/7-billion-population/>.

missionaries have been taught that a PG can be effectively reached by a Church Planting (CP) strategy uniquely designed for that target group regardless of where that group might be encountered. With the development of worldwide urbanization, this approach cannot be categorically assumed as has been so confidently done in the immediate past.

The process of urbanization leads to the development of a corresponding worldview, urbanism. However, this world view is not developed at once; it is a process. Harvie Conn states, “The period of time between the discarding of rural ways and the putting on of the urban becomes a liminal passage, a time of cultural dislocation and anomie. There is uncertainty, concern, and even fear. It is a time of special vulnerability and openness to new ways. Here, at this point of transition, the fledgling urbanite is truly uprooted.”⁵ The formerly rural person is being transformed into a new category of person, *homo urbanus*, the urban man. Exceptions would be urban ethnic enclaves that exist in many cities. Yet even these enclaves exist under constant pressure to assimilate into the broader urban culture. *Homo urbanus* is not neatly categorized by ethnicity, race, or linguistic usage. The very nature of the urban experience forces individuals to live in a social matrix characterized by multiple levels of relational complexity. There are numerous possible urban associations in which a person might be involved on any given day. Home, school, church, work, recreation, community involvement, and broader civic duties, etc., are just a few of the examples. In each of these situations, the urban person relates to those who may or who may not be a part of their own racial, religious, or linguistic grouping. Within this urban reality the core-identity of the individual is not necessarily defined exclusively by ethnicity, race, or language.

This creation of a new urban humanity demands a corresponding reassessment of how missionaries will go about effectively facilitating church planting in urban

⁵ Harvie Conn, “The Depersonalization Misunderstanding,” *Urban Missions* 2, no. 5 (1985):15.

centers. Jim Reapsome wrote in 1983 of the training challenges that mission sending agencies face in preparing urban missionaries, “If we're going to reach the cities, it will take a lot more training and homework than we've been doing in the past. Elite troops are needed.”⁶ Reapsome’s challenge introduces the problem which this dissertation seeks to address.

Problem

Cities worldwide have proven to be challenges to mission advance. One evidence of this challenge is the high rate of missionary attrition among those appointed to urban mission service. One possible reason is that many missionaries have deployed to cities with little or no background in urban mission prior to their arrival and insufficient mentoring subsequent to their arrival on the field. The purpose of this dissertation is to present a practical model to prepare missionaries serving in an urban context in Brazil. This dissertation attempts to answer several questions. What are the biblical foundations for urban mission? How are the broad concepts of *urban*, *urbanization*, *urbanism*, *secularism*, and *secularization* presently being developed in academic literature? (These concepts will be developed further in the body of this work.) How does the life and legacy of Lesslie Newbigin help prepare urban missionaries to effectively engage secular cities worldwide? How do Brazilian urban centers compare to and contrast with other urban areas worldwide? How will mentoring be defined? How will mentors be selected, trained, and what will be their specific roles? What are the distinctive elements involved in a training program for urban missionaries as opposed to other missionary training

⁶ Jim Reapsome, “Cities Must Have Our Best Efforts,” *Evangelical Missions Quarterly* 19, no. 2 (1983), last modified April 1, 1983, <https://missionexus.org/editors-analysis-cities-must-have-our-best-efforts/>. For articles published digitally after this journal ceased producing print copy, I was able to access the *Evangelical Missions Quarterly* online. It is now hosted on the web site, <https://missionexus.org> through *Evangelism and Missions Information Service (EMIS)*. On the website, one can see the full article. The title and posting date are listed at the beginning of the article. The end of the article lists the copyright information from *EMIS*, but also has the *Evangelical Missions Quarterly* information including the volume and issue number. There are no page numbers.

endeavors?

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

Definitions

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

Brazilian urban areas. Lewis Mumford defines cities by the functions that they serve within a given culture and/or society stating that “the unique office of the city

⁷ Justice Anderson, “An Overview of Missiology,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman, 1998), 8.

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

is to increase the variety, velocity, extent, and continuity of human intercourse.”⁹ Urban missiologist Ray Bakke follows the lead of Lewis Mumford and his emphasis on urban functionalism. Cities are sometimes classified by roles: cultural, economic or administrative. These categories enable us to see obvious differences among most cities. Bakke states,

Cultural cities lead the culture in fashions, trends, and ideas. . . . Political and administrative cities contain government and the bureaucracies. . . . Other cities are primary Industrial. . . they have more in common with each other than with other types of city. Commercial cities function like giant market. . . . Some cities are symbolic. . . . Cities that combine one or more of these functions are called primary cities.¹⁰

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

In light of the functional nature of the urban centers, Southern Baptist urban missiologist Francis DuBose further clarifies the commonalities of urban areas by stating that cities have in common some basic universal characteristics: massiveness, social heterogeneity, secularity, movement, and change. Brazilian cities reflect these universal characteristics of urbanization that DuBose highlights. Yet, despite these commonalities,

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

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

DuBose also recognizes that not all cities are the same, especially cities of the First and Third Worlds:

Cities throughout the world share these common characteristics, but there are fundamental differences to be found among them as well. Perhaps the greatest fundamental difference between basic urban expression and function may be found between the cities of the developed nations on the one hand and the cities of the developing nations on the other. The cities of Asia, Africa, and Latin America, differ classically from the cities of the West at the point of their origin. The former was linked more to the political than the economic process. They were developed as the result of a ruler's decision and not from an economic revolution emerging from a rapidly improving technology, as in the case of the Western city.¹¹

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

In his article “Cities Aren't All Alike: The Common and Contrasting Urban Context of the Christian Global Mission” DuBose enumerates the distinctions between Majority World cities (what he calls Third World cities) from First World cities: social structure, demographic process, economic process, political process, educational process, cultural process, and the administrative process. The difference in social structures refers to the absence of a middle class in Majority World cities. Majority World cities continue to be characterized by sharp social contrasts between rich and poor, haves and have nots. Many Majority World cities continue to have growing populations while most First World cities are at best stable with many in demographic decline. Majority World economies tend to be driven by commodities exports. This excessive dependence on a commodity driven economy has impeded the development of internal economic diversity and a growing middle class in many Majority World cities as opposed to their First World counterparts. With impeded economic growth, political growth has suffered in

¹¹ Francis M DuBose, “Cities Aren't All Alike: The Common and Contrasting Urban Context of the Christian Global Mission,” *Urban Mission* 1, no. 3 (1984): 18.

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

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

This training model takes into account these specific key differences and shows how they affect the urban church planting process. The challenge of Brazilian urbanity requires awareness and appropriate strategic development and engagement. Teresa P. R. Caldeira notes three patterns of spatial segregation that characterize

¹² DuBose, "Cities Aren't All Alike," 18-20.

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

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

Once again, these urban spatial realities call for unique contextualized approaches to church planting that take into account the vital importance of urban geography. The training model developed in this dissertation helps urban missionaries to be aware of the reality and develop appropriate church planting strategies.

Urban mission competencies. What are the skills needed by the urban missionary? Are the competencies needed for a successful urban missionary the same as those needed for all intercultural missionaries? Can it be shown that the absence of these

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

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

factors and components leads to higher rates of attrition? Formerly, the IMB compiled a list of competencies (see appendix 1), a general list of competencies that all missionaries, urban or otherwise, were expected to attain during a three-year apprenticeship period before being appointed as career missionaries. These competencies are deliberately broad in scope and designed to be contextualized in application. (Note: there have been several revisions to this initial list of competencies since that time, but no substantial changes, so I have chosen to use this initial list of competencies as the basis for the training model.)

Within Brazil, a number of these competencies are dealt with during the first eighteen months as the new missionary learns the language of their target group and the culture in which they will serve. The competencies that deal with the skills more directly related to the facilitation of church planting are targeted for study during the latter half of the initial adaptation phase. These competencies require special programmatic attention.

Given the broad organizational competencies listed by the IMB, are there additional competencies for an urban missionary to master in order to be considered ready and equipped for the urban church planting challenge? Roger Greenway suggests additional competencies in his article “Don’t Be an Urban Missionary Unless”:

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

- (1) *Servanthood*. They come like the Lord to serve and not to control. This is especially important in relation to the national churches and their leaders.
- (2) *Teammanship*. Lone Rangers have made their mark in mission history, but today’s situation generally calls for team workers. Urban interns must learn the give-and-take of mutual accountability, recognition of individual gifts and roles, and flexibility.
- (3) *Cross-cultural skills*. Many good people fail in the city because they neither possess nor acquire the needed skills for cross-cultural ministry. Unlike the churches from which most missionaries come, the city is culturally heterogeneous and urban workers minister daily across ethnic and cultural lines.
- (4) *Interpersonal relations*. Most of the difficulties on the field are due to interpersonal problems between workers. Any worker worth employing ought to take very seriously his or her own growth in interpersonal relationships, beginning with the home and family.

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

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

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

It is understood that all intercultural missionaries need the seven competencies listed by Greenway. The competencies in the IMB's list apply to all missionaries serving in Brazil. However, these competencies are intentionally broad and comprehensive. This dissertation attempts to clarify whether there are additional competencies that are key to missionary effectiveness in a specifically urban context. A survey tool has been developed that assess both attrition and longevity from Brazilian urban ministry based upon these competencies.

An urban mission training program. Seminary education is an asset to missionary preparation, especially in preparation for the more challenging assignments of world evangelization. This fact has been recognized among evangelicals since the beginning of Protestant missionary awareness in the seventeenth century. The seventeenth century Dutch Protestant theologian, Gisbertus Voetius, recognized that the missionary needed to be specifically prepared for the task of planting churches in cultures distinctly different from their home culture. For this reason, the Dutch East India Company established a training school in Leiden, Holland in the seventeenth century.

¹⁵ Roger Greenway, "Don't Be an Urban Missionary Unless," *Evangelical Missions Quarterly* 19, no. 2 (1983), last modified, April 1, 1983, <https://missionexus.org/dont-be-an-urban-missionary-unless/>.

Although it functioned for only twelve years it provided a model for other Protestant training schools which followed.¹⁶

A call from God is fundamental for a successful mission ministry, particularly an urban mission ministry. This call can be nurtured and strengthened by appropriate training both before missionary appointment and soon after field arrival. This type of training has proved to be of great value over the years, and it continues to be of value and necessity in an increasingly urban world. However, there is no class-based training that can fully prepare the missionary candidate for all of the exigencies of on-field missionary experience. Even graduates from the finest of theological institutions arrive on their field of service inexperienced and lacking specific cultural orientation. For this reason, William Taylor writes, “Mentoring is an effective form of on-field training, but it seems to be frequently overlooked as a valid method for training.”¹⁷ This dissertation assumes that some form of mentoring on the field is necessary in order to help the missionary candidate learn the basic skills of contextualized missionary church planting and cultural adaptation.

Despite the fact that the Southern Baptist Convention is composed of churches which are geographically diverse, the majority of the IMB’s missionaries have traditionally come from the rural areas, small towns, and mid-sized cities of the South, Southwest, and Midwest. As a result, most new Southern Baptist missionaries find the noise, density, and apparent chaos of many modern urban areas to be intimidating to the point of unnerving. This is certainly the case in Brazil, one of the world’s most fully urbanized countries. Yet, only a small percentage of missionaries begin their careers as urban missionaries, intentionally serving in cities of one million or more. To the contrary,

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

¹⁷ William Taylor, ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Pasadena, CA: William Carey Library, 1997), 268.

many missionaries become urban missionaries out of necessity, forced to relocate to the city due to health and family related issues. The result is that large cities often develop the unfortunate reputation as being the last stop before resignation for many missionaries, rather than the exciting beginning to a fruitful missionary career. Why is this?

Many missionaries never make the adaptation necessary to become successful urban missionaries in a major world class city. They are not familiar with the city; they are not called to the city; they do not stay in the city. An urban missions training model allows new missionaries to learn concepts most likely not taught in a seminary and urban skills most likely not acquired in their communities of origin. Roger Greenway, speaking to the question of an urban missionary training program, provides a list of competencies that can be used in the development of such a program:

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

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

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

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

membership, and the role of the missionary at each stage in this development. Help in all these areas is essential to the training of urban workers.¹⁸

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

Mentoring. Mentoring is a word that has enjoyed great popularity in recent years. What is meant by the term? Waylon Moore's, website, Mentoring Disciples¹⁹, lists several popular definitions of mentoring: "Mentoring is a brain to pick, a shoulder to cry on, a push in the right direction" (Richard Tyre). "Mentoring is a dynamic relationship of trust in which one person enables another to maximize the grace of God in his/her life and service," (John Mallison). Steve Hoke and Bill Taylor offer a more extended definition of mentoring:

The simplest definition of mentoring is relational empowerment. In sentence form, mentoring has been defined as a relational experience where one person is empowered by another through the sharing of God-given resources. The interdependence between the two key words in this definition, *relational* and *empowerment*, can be described this way: the level of empowerment that results from mentoring is directly proportional to the depth of the relationship.

A deep relationship between mentor and mentee opens the door for greater levels of empowerment. Yet it is important to clarify the relational component of mentoring

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

¹⁹ Waylon Moore, "Mentoring Disciples," accessed January 30, 2019, <http://www.mentoring-disciples.org>.

as something that should not be confused with disproportionate amount of time or social contact. Your mentor does not have to be your best friend in order to empower at deep levels. But he or she does need to be someone you trust, can be vulnerable with, and respect. This line of mutual trust is critical if the relationship is to generate more than superficial results. One of the often misunderstood and unintended consequences of mentoring is the limit placed on empowerment based on a superficial (in terms of trust and honesty) relationship.²⁰

Delimitations

It is necessary to establish several delimitations for this dissertation in order to narrow its focus and facilitate the development of this training model. First, this dissertation only focuses on the development of a training model for urban missionaries (particularly those of the IMB) serving in Brazil since the establishment of New Directions (ND) in 1996 until the present time. William Buck Bagby, the first Southern Baptist missionary to Brazil, arrived in 1880. His strategy was simple: plant churches in urban areas. Ironically, with the growth of the Baptist denomination in Brazil, many subsequent missionaries were not urban church planters, even though they lived in cities. Rather, they engaged in the staffing of denominational positions. However, since ND, there has been a concerted effort within the IMB to appoint church planters. This dissertation studies the reasons for attrition, survival, and success among urban missionaries of the IMB serving in Brazil in order to more effectively train and prepare the next generation of urban missionaries.

Second, this training model does not address urban adjustment issues attributed to broader organizational and administrative concerns. Missionaries leaving their field of service are routinely interviewed as to why they leave. The sense of God's leading in a different direction is the reason most commonly cited for leaving their field of service. However, missionaries often cite additional reasons for leaving, such as frustrations and concerns related to organizational and administrative issues, children's schooling

²⁰ Steve Hoke and Bill Taylor, *Global Mission Handbook: A Guide for Crosscultural Service* (Downers Grove, IL: InterVarsity, 1999), 274.

concerns, and health problems. This dissertation only addresses those concerns which are directly related to problems in adaptation to the Brazilian urban reality.

Third, this dissertation deals with the urban reality in Brazil. Brazilian cities share many of the same cultural characteristics and challenges of other cities worldwide. For this reason, this dissertation includes material from Lesslie Newbigin, a noted British missiologist. Newbigin reflected at length on the proclamation of the Gospel in a secular urban context.

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

The Importance of the Study

In the last fifteen years Brazil has registered numbers indicating impressive, even unprecedented, church growth. Most of this church growth has been highly regional, with the Amazon Basin and the south-east region of Brazil registering the highest levels of church growth. In addition, much of this growth has occurred in the primary urban centers of those two regions. São Paulo, Rio de Janeiro, and Belo Horizonte have been the three principal urban centers responsible for much of Brazil's evangelical church growth. SEPAL, an important Brazilian research organization, projects that evangelical growth in Brazil will reach fifty percent of the total population by the year 2022. If this were to occur, it would be an accomplishment of historical magnitude. Yet, there is reason for caution.

Alan Myatt, former International Mission Board Research Associate for Brazil,

gave this summary of the present religious climate in Brazilian society:

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

For the last twenty years, the highest rates of church growth have taken place among various evangelical groups loosely defined as Neo-Pentecostal. These groups uniformly emphasize signs and wonders as the core of their theology and practice while giving only cursory acknowledgement to core evangelical doctrines like justification by faith or Christ's propitiatory atonement. Some missionaries²² fear that the explosive numerical growth registered by Neo-Pentecostalism has not been accompanied either by a corresponding growth in the knowledge of the biblical gospel or a corresponding commitment to it.²³ These concerns were confirmed by a scientific survey conducted by the IMB's Brazil Strategy Team (see appendix 2). The survey targeted four key urban areas in Brazil: Manaus, Salvador, Porto Alegre, and São Paulo.

The results of these surveys indicated that less than 7 percent of those surveyed could be considered evangelicals in their beliefs and understandings based on the most generous use of the term, evangelical. More rigorous evaluation of the data indicated that less than 2 percent of those interviewed had an understanding of the biblical doctrine of salvation as expressed in the *Baptist Faith and Message 2000*. Many Brazilians attend churches considered to be evangelical; however, there is serious reason to question whether the biblical message is communicated with fidelity in those churches and

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

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

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

understood with clarity on the part of the hearers.

The present troubling trends in Brazilian evangelicalism, illustrated by the survey results, highlight the need for adequate training and orientation for urban missionaries. While there are a variety of training options for newly arriving missionaries, not many target the unique needs of urban missionaries serving in Brazil's cities. Historically, the IMB provided training for incoming missionaries based on the PG/Church Planting Movement (CPM) paradigm. This training became standardized worldwide for all personnel. Yet, it is this strong emphasis on strategy training to reach unreached people groups (UPGs) that has deemphasized the significance of geography, especially urban geography, as a defining factor in the development of the missionary's over-all church planting strategy. As a result, few missionaries give the question of how urban space effects church planting strategies serious consideration. Urban areas are often considered dead zones for CPMs. David Garrison lists insulation from outsiders, the absolute antitheses of the openness and multi-relational complexity of urban life, as being a common characteristic in most CPMs. Garrison writes, "Reviewing the list of Church Planting Movements unfolding around the world, the evidence mounted that most of them were insulated from contact with the outside world. . . . We should not be surprised that most of the world's Church Planting Movements are occurring in isolated locations."²⁴ This statement is both revealing and disturbing. It is revealing in its forthrightness: CPMs, when they are reported as per IMB guidelines, tend to be rural phenomena. CPM reports from Chinese urban centers could be the only possible exception to Garrison's otherwise general observation. Observations were made of Chinese urban CPMs in a report of a February 2009 meeting:

It was recognized that most if not all of these critical components were not urban specific; in other words, their characteristics were consistent with other CPMs. What was distinct was their mode of application often had distinct urban

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

characteristics; these practitioners were able to apply CPM principles in urban-specific models.²⁵

This dissertation concurs in part arguing as well that there are commonalities in all forms of church planting and church multiplication, but that at the same time distinct urban church planting challenges require distinct urban specific solutions.

Since the 1970s and 1980s, numerous mission sending agencies, including the IMB, have gradually assumed an almost exclusive commitment to the PG concept as the primary criterion by which strategy is determined, finances allocated, and personnel appointed. However, some dissenting missiologists, mostly from the Lausanne tradition, have registered concern about the functional anti-urban bias of an unqualified PG approach. In 1984, Wilbert Shenk, who was at that time serving as the vice president of overseas ministries of the Mennonite Board of Missions, was quoted in an article by Jim Reapsome as saying, “The people group approach bases our thinking and action toward rural primal peoples, whereas the dominant phenomenon in this generation is urbanization worldwide.”²⁶ PG/CPM advocates have not expressed an intentional, conscious anti-urban bias. Yet, an *a priori* commitment to a specific strategy format leaves them naturally, perhaps unknowingly, oriented toward pro-rural strategic engagement. As a result, CPM thinking, strategizing, and training have an explicit pro-rural bias in a world that is now over 50 percent urban. This rapidly increasing urbanization calls for training and mentoring of missionaries that gives appropriate weight and emphasis to the urban reality. Harvie Conn expresses well the disturbing consequences of a continued unrefined emphasis on PG/CPM thinking in a rapidly urbanizing world:

²⁵ Steve Smith, “Real Lessons From Real Urban CPMs,” *Church Planting Movements Best Practices From Around the Globe Blog*, April 22, 2010, <http://www.churchplantingmovements.com/index.php/vert5parts/vertbigpicture/82-real-lessons-from-real-urban-cpms>.

²⁶ Jim Reapsome, “People Groups,” *International Journal of Frontier Missions* 1, no. 2 (1984), https://www.ijfm.org/PDFs_IJFM/01_2_PDFs/1_2%20Reapsome%20People%20groups%20fixed1.pdf.

Strategy planning still needs orientation to the city. The concept of “people groups” offers to the city many helpful clues but demands more thinking in terms of the city. In addition, current attention has shifted away from the character of the groups to what we mean by an “Unreached” group. And this has left us more adrift in statistics than in strategy. Disagreements as to the number of such people groups have yet to yield more specialized focus on the urban challenge. Class issues, so crucial to understanding the urban process and its effect on people groups, do not appear to be as yet fully part of the discussions. The DAWN strategy (Discipling A Whole Nation), a more recent movement, focuses on church-planting projects for whole countries; there is a need for a similar strategy that will narrow its attention from the nation to the city.²⁷

With the IMB’s emphasis on mentoring, objective criteria need to be developed by which missionary apprentices can be assessed for appointment following the completion of their apprentice term. In his book, *Too Valuable to Lose*, William Taylor discusses the results of a World Evangelical Fellowship’s (WEF) study of missionary attrition.²⁸ This study indicated that many missionaries leave the field for emotional reasons, as well as spiritual reasons. Some examples of emotional reasons are culture shock, family difficulties, interpersonal conflict, team issues and marital stress. The training model developed in this dissertation addresses these affective issues and develops criteria by which affective health can be measured. In addition to training for these affective issues, skills training must also be offered to new missionaries. Criteria must be developed by which these skills can be assessed in areas like language acquisition, use of appropriate technology, organizational skills, financial management, etc. Lastly, strategy training must be provided. A new missionary may have received excellent theological training, might be emotionally and spiritually prepared for the missionary service, yet still not know what to do upon field arrival. The sending agency must help new urban missionaries develop a ministry plan that fits their urban context. Those plans must be assessed for strategic alignment within the broad organizational objectives of the mission sending agency. Such plans should reflect a healthy indigeneity

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

²⁸ Taylor, *Too Valuable to Lose*.

on the part of the churches being planted, be comprehensive in scope, and measurable in terms of desired outcomes.

Background of the Proposal

The training model being discussed in this dissertation represents the intersection of my life with the broader work of God's Spirit in urban missions from the time of the first Lausanne Consultation until the present time. It is hard to imagine a more unlikely aspirant to be an urban missiologist than myself. I was raised in a small town in southern Illinois. My pastoral ministry experience was in even smaller towns in western Kentucky. There was nothing in my past to prepare me for the emotional trauma of moving to Belo Horizonte, Minas Gerais in Brazil in 1993 to begin cross-cultural ministry. I was terrified by the massiveness of Belo Horizonte's population of three and one half million people. I was appalled and irritated by the squalor, noise, and depravity of this urban colossus. For this reason, I spent the first three years of my missionary career living (or more accurately stated, surviving) in the city during the week and leaving the city on weekends to minister in the countryside. It was there that I was at ease with the people and comfortable in the small, rural, community environment. By my fourth year of missionary service, I was physically, emotionally, and spiritually fatigued due to the extensive travel. My wife and I made the decision to begin ministering in our city, not by choice, but by necessity.

In God's providence, we soon began as a family to work in a poor urban community as church planters. The community, Bairro Neviana, was located in the metropolitan area of Belo Horizonte. Thus, my pilgrimage in urban mission and urban church planting began. The lessons learned from that first urban church plant continue to shape and direct my ministry. It was there, in that poor community, that I learned to love the city for Christ's sake.

With the implementation of New Directions by the IMB, I began to question

whether I should return to Brazil as a missionary, or transfer to another part of the world. I had been told by many, and it had been implied my many more, that Brazil was already evangelized and no longer needed missionaries. The answer that God gave me is that He had called me to urban ministry. This was to be my mission, to work to reach cities with the gospel of Jesus Christ.

The Lausanne Consultations introduced evangelicals to the importance of UPGs. However, these same consultations helped to highlight for evangelicals the needs of the world's urban centers. The first consultation in Lausanne, Switzerland brought urban mission to the attention of the evangelical world, but it was the consultation in Pattaya, Thailand that produced one of evangelicalism's defining documents on urban mission, Lausanne Occasional Paper 9: "A Christian Witness to Large Cities." This report was drafted under the chairmanship of Raymond Bakke, who was the urban consultant for the Lausanne movement during the decade of the 80s. During the time between the Lausanne 1980 consultation in Pattaya and the 1989 consultation in Manila, Bakke had a worldwide ministry working with urban leaders on all continents. His legacy among Majority World evangelicals still remains significant today. It was only after understanding Bakke's work in urban consultations worldwide that I came to more clearly understand the Baptist partners with whom I was working in Brazil and Latin America, as well as their strong emphasis on evangelism and social ministries. Bakke's and Lausanne's emphasis on urban mission reached its zenith at the Lausanne Consultation in Manila in 1989. After that consultation, UPGs eclipsed the importance of urban mission in the minds of many evangelicals due primarily to the aggressive promotion of UPGs in the local churches and various denominational settings. The UPG movement, in turn, reached its climax at the A.D. 2000 Movement's Seoul Consultation, which was noteworthy for its lack of urban emphasis, the work of Viv Grigg notwithstanding.

At the same time that Bakke was working with the Lausanne Movement,

Westminster Theological Seminary promoted the cause of urban mission and urban mission training among American evangelicals. Although rightfully known as the center of Orthodox Reformed theology, Westminster gained the reputation in the 80s and 90s as being a seminary committed to ministry to the city. Harvie Conn and Roger Greenway were two of the driving forces in the development of Westminster's commitment to urban mission. Conn was the conceptualizer of urban mission, and one of the foremost apologists for urban mission in his day. His book *Urban Ministry* continues to be a definitive text on the subject of urban ministry. Greenway was the plain speaking, hard-nosed practitioner of urban mission. Both Conn and Greenway provided invaluable service to the evangelical community by way of the publication of the journal, *Urban Mission*. It is impossible to over-exaggerate the importance of this journal in the development of urban missiologists and urban mission practitioners in the 1980s and 1990s. In the writings of these two Westminster Seminary missiologists, my Reformed theological convictions found a voice and my commitment to urban ministry found a missiological foundation.

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

The Southern Baptist missiology that emerged in the 1990s after the conservative resurgence was deeply influenced by Ralph Winter's PG emphasis. Winter himself had strong initial ties with the Lausanne Movement. He was a plenary speaker at the first Lausanne Consultation in Switzerland, although he was not present for the second Lausanne Consultation held in Pattaya, Thailand. Noticeably, Southern Baptist

missiology in the 90s began to show a strong affinity toward the newly emerging A.D. 2000 Movement, the charismatic rival of the Lausanne Movement. This was a significant departure from both the influence of the earlier Lausanne consultations and the research developed by Southern Baptist Convention's Center for Urban Church Studies.

As stated earlier, the A.D. 2000 Movement had a minimal urban emphasis at the consultation in Seoul, Korea, when compared to the earlier consultations of the Lausanne Movement. The deemphasizing of urban strategy at the end of the 1980s gave rise among various sending agencies to the acceptance of a uniform PG prioritization in the 1990s that still remains strong today. However, it is my conviction that missiologists today must reassess their missiological commitments based upon the work of urban missiologists from the past in order to meet the growing urban challenges of the immediate present and coming future.

Methodology of the Study

James Engel notes, "Research is the gathering of information for use in decision making."²⁹ The nature of this project is applied research. Harvie Conn observes that "it is research already thinking about application in the cultural world to which we have attached ourselves. . . . This research is what Spradley calls 'strategic research.' This kind of research does not begin with some particular culture or area of the world. It begins with an interest in human problems."³⁰ The practical genesis of this dissertation was the development of a training model for second- and third-year IMB apprentices serving in Brazilian cities. The final outcome is a training model developed specifically for urban missionaries, available to those serving with the IMB or with other sending agencies. Up to this point, it has been explained and shown why the thesis of this

²⁹ James Engel, *How Can I Get Them to Listen?* (Grand Rapids: Zondervan, 1977), 13.

³⁰ Harvie Conn, *Urban Church Research* (Philadelphia: Westminster Theological Seminary, 1985), 1.

dissertation is missiologically relevant.

Attention now turns to how the data has been collected for the development of this training model. This dissertation provides a thorough examination of the literary sources related to urban mission, mentoring, and the establishment of cross-cultural missionary training programs. Numerous written resources in books, journals, and on-line sources exist on various aspects of urban mission, mentoring, and cross-cultural missionary training.

The issue under consideration, field-based cross-cultural mentoring for newly arrived missionaries, previously received attention from an extensive study sponsored by the WEF in the early to mid 1990s. As previously noted, the results of the WEF study are contained in the book, *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. This research was motivated by the concern for world-wide missionary attrition. It attempts to provide an understanding of the reasons for missionary attrition (both preventable and non-preventable), and the development of effective strategies to reduce preventable missionary attrition. The WEF's corresponding proposals for mentoring and training programs contained in *Too Valuable to Lose* were responses to the questions of attrition, how to increase missionary field longevity, and how to increase missionary effectiveness in church planting. These same concerns direct this dissertation. The WEF's research methodology was to develop a research tool with a "valid and relatively complete list of the causes of attrition."³¹ Next, the WEF determined the number of missionaries that were actually leaving a given mission. This was done in order to understand the dimensions of the loss being sustained by a mission due to missionary attrition within the organization. The number of missionaries who left their field of service was in turn compared to the overall number of missionaries involved in the mission. This ratio became the base-line comparison figure. Ultimately, the data

³¹ Taylor, *Too Valuable to Lose*, 98.

attained from the WEF's survey was for the purpose of identifying those areas over which a mission administrator had some level of control by "which they might produce a lowering of the preventable attrition rate by means of the application of the information provided."³² What were the prominent preventable reasons for missionary attrition indicated by the WEF survey? "The top four reasons for missionary attrition were those designated as personal, marriage/family, society, and work related."³³

This dissertation follows the broad methodological outline of the WEF survey. However, as the WEF survey was deliberately broad in its sampling, the research tool proposed for this dissertation is more focused. This project surveys IMB missionaries appointed and serving since the implementation of ND who have served as urban church planters in Brazil's cities of one-million residents and above. The purpose of the survey is the same as that of the WEF survey, to discover preventable reasons for attrition. In addition, this thesis integrates those survey insights into Greenway's previously enumerated urban church planter competencies. Finally, Greenway's urban church planter competencies, honed, sharpened and enriched by the survey information, are used to develop an urban missionary training model that could be integrated into other training materials used by mission sending agencies or even churches who send out their own missionaries.

The Urban Mission Survey used in this dissertation was conducted by e-mail and sent to current and former missionaries living in the United States and Brazil. The questions were grouped within three broad categories to be surveyed: affective, skills, and strategy. These categories reflect the key stress areas indicated by the previous WEF research. The proposed survey tool was developed and administered according to a simple random sampling. This was due to the homogenous nature of the group to be

³² Taylor, *Too Valuable to Lose*, 99.

³³ Taylor, *Too Valuable to Lose*, 114.

surveyed. The target population studied was missionaries of the IMB, past and present, who have served or who are currently serving in Brazilian urban areas since the implementation of ND. Records provided by the Brazil Baptist Mission made it possible to attain access to a large sampling of missionaries who have served in Brazil since the implementation of ND.

After receiving the survey data, the next step was to develop the structure of the training model. The survey data was then used to determine needs of an urban missionary. What does an urban missionary need to learn, to know, to do, and to be in order to become a successful urban missionary in Brazil? Based upon those findings, a comprehensive list of urban mentoring objectives was established. At this point, the key points of the WEF's text *Establishing Ministry Training: A Manual for Programme Developers*³⁴ were followed. This text edited by Robert W. Ferris provides a programmatic grid by which a missionary training program can be developed. This project takes the design proposals of this text and contextualizes them for an urban missionary training model. In the Urban Missionary Training Model presented in this dissertation, a comprehensive list of urban missionary competencies is defined. The research component analyzes whether Greenway's list of competencies is indeed sufficient, or if it needs some modification for an urban missionary serving in Brazil. The working definition of an urban transcultural missionary used in the Urban Missionary Training Model is based upon the competency profile that is developed. From this definition, training objectives for the program are developed, and training goals and appropriate learning activities for each objective are defined. Finally, the standards of acceptable performance for each of the goals is specified.

³⁴ Robert W. Ferris, ed., *Establishing Ministry Training: A Manual for Programme Developers* (Pasadena, CA: William Carey Library, 1995).

CHAPTER 2

BIBLICAL FOUNDATION OF URBAN MISSIONS

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

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

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

This chapter provides biblical foundations for urban mission as a distinct missiological sub-discipline within the broader context of academic missiology itself. It is my belief that the urgency and legitimacy of urban mission are founded upon the

¹ Harvie Conn, “Genesis as Urban Prologue,” in *Disciplining the City*, ed. Roger Greenway (Grand Rapids: Baker Book House, 1992), 14.

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

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

Biblical Terms Used to Describe Urban Areas

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

The author readily acknowledges that present day understandings and experiences of urban life cannot be superimposed upon the biblical description of ancient urban living. The distance in time between the biblical account and present-day experience makes this impossible. At the same time, it is to be acknowledged that the

³ Walter Kaiser, “A Biblical Theology of the City,” *Urban Mission* 7, no. 1 (2001): 6.

biblical witness indicates that human experience was not lived exclusively through the lens of tribal or peasant cultures. Biblical urban life existed; many of those who lived during the biblical period experienced life as an urban reality, albeit a markedly different urban experience from that lived by modern urban dwellers.

The word *ir*, translated normally in the OT as city, is frequently modified by the adjective *mibsar* which means fortified. Kaiser comments, “According to customary usage, then, a city was a walled place of protection. The surrounding villages were designated as the city’s ‘daughters’ and the fields and pastures became the country or the place of wandering away from the safety of the city.⁴ John Oswalt provides additional insight to Kaiser’s observations by making these comments about the word *mibsar*:

For the most part, the term “fortified (or fenced) city” is utilized as a term of designation, indicating the largest and most important habitation sites (cf. 2 Kgs 17:9). Such cities were very important strategically since they were almost impregnable until the perfection of siege techniques by the Assyrians (Jer 5:17). This fact was of special significance to the Israelite conquest (cf. Josh 10:20, etc.).

Since fortified cities were so strong, it was a great temptation for the Israelites to put their trust in them instead of in their God. Thus, the prophets are at pains to show the folly of such trust (Isa 17:3; Lam 2:5; Hos 10:13–14, etc.). God alone is mankind’s stronghold (cf. Ps 27:1, *mā·ôz*).⁵

Cities were places of safety and refuge from aggressors.

The key words in Oswalt’s definition are “almost impregnable.” Israel’s conquest of the Canaanite cities gives clear evidence that these cities were not impregnable in the absolute sense of the word. Battle accounts described in the narratives of Joshua and Judges make reference principally to open field conflicts in which direct frontal assaults occurred. These battles are described by phrases like “went out in battle” or “met us in battle.” In addition, “foray (1 Sam 14), siege (1 Kgs 20:1) and ambush (Jos

⁴ Kaiser, “A Biblical Theology of the City,” 6.

⁵ John Oswalt, “Entry 270,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), Logos Library System.

8.) were deployed in Israel's battle tactics"⁶ R. P. Gordon summarizes Israelite battle tactics in the following way:

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

This is not to say siege tactics did not occur in the period of Canaanite conquest and shortly thereafter. Early siege warfare was fraught with danger (2 Sam 1:23-24.) For this reason, the breaching of Jericho's walls was understood to be a miracle fully attributed to Yahweh's direct intervention. Siege warfare became a primary means of city conquest under the Assyrian regime. Peter Masters says, "Ashurnasirpal II (884-859 BC) . . . was the Assyrian king who began the policy of expansion and empire building. He introduced new siege techniques to Assyrian warfare—the use of earth ramparts and battering engines, supported by sling shooters and archers."⁸

Although OT cities were places of shelter and protection, they also served as places of religious devotion and power. The OT cities functioned as shrine cities for the purpose of religious devotion to the gods. The city's principal ruler (king) often functioned as the emissary of the gods on earth. Harvie Conn notes, "On its streets the gods and humankind lived in community. The citizen who passed through its gates approached 'the center of the world.' Its walls surrounded a miniature cosmos, the four points of the compass joining this center, a shrine tower where the union of earth and

⁶ R. P. Gordon, "War," in *New Bible Dictionary*, 3rd ed., ed. J. D. Douglass (Downers Grove, IL: InterVarsity Press, 1966), Logos Library System.

⁷ Gordon, "War."

⁸ Peter Masters, "A Tour of Biblical Evidence in the British Museum," *Bible and Spade* 13, no. 2 (2000): 35, Logos Library System.

heaven, man and god, is ritually consummated.”⁹ Therefore, the OT city played the double role of civic protection and religious consecration. The contrast between city and town as defined by the number of inhabitants living in each social reality is virtually unknown in the OT. Conn and Ortiz add, “The city meant security and defense from one’s enemies, not necessarily density and size.”¹⁰ With this OT understanding of the city in mind, it would be helpful now to turn attention to the principal term used to describe cities in the New Testament (NT).

In the NT, there is the distinction between town and city, *polis* and *komi*, that is not as clearly evident in OT usage. Concerning the word *komi*, Harvie Conn writes, “It would appear that ‘*komi*’ also has a technical sense, perhaps of an unenclosed place of habitation, perhaps because of its immediate proximity to a walled city (cf. Luke 10:12). Bethlehem is so designated in John 7:42 and Bethany near the Mount of Olives (John 11:1, 30).”¹¹ This would be the word most likely to describe the village/peasant culture of Galilee at the time of Jesus Christ.

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

⁹ Harvie Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove, IL: InterVarsity, 2001), 84.

¹⁰ Conn and Ortiz, *Urban Ministry*, 84.

¹¹ Harvie Conn, “Lucan Perspectives and the Cities,” *Missiology* 13, no. 4 (1985): 412.

classic thinking of the Chicago School:

The superficiality, the anonymity, and the transitory character of urban social relations makes intelligible, also, the sophistication and the rationality generally ascribed to city-dwellers. Our acquaintances tend to stand in a relationship of utility to us in the sense that the role which each one plays in our life is overwhelmingly regarded as a means for the achievement of our own ends. Whereas, therefore, the individual gains, on the one hand, a certain degree of emancipation or freedom from the personal and emotional controls of intimate groups, he loses, on the other hand, the spontaneous self-expression, the morale, and the sense of participation that comes with living in an integrated society. This constitutes essentially the state of *anomie*, or the social void to which Durkheim alludes in attempting to account for the various forms of social disorganization in technological society.¹²

There is a partial degree of truth in Wirth's urban descriptions, which will be discussed later in this chapter. Yet, the Greek word *komi* and the anthropological connotations derived from that word, which many project on the whole of the NT, do not fully reflect the urban world in which Jesus lived in northern Galilee, nor the apostles' urbanized Roman world. Certainly, modern biblical interpreters cannot use the term *komi*, interpreted through the lens of the Chicago School of Anthropology, as a hermeneutical filter by which the whole NT is interpreted.

Flavius Josephus wrote the following about Roman Galilee in the first century as a description of that region's urbanization:

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

I am keenly aware the vast majority of scholars question the credibility of Josephus'

¹² Louis Wirth, "Urbanism as A Way of Life," *The American Journal of Sociology* 44, no. 1 (1938): 12-13.

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

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

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

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

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

The gospels were written in an urban world. It was not an urban world equal to that of today, nor was the biblical urban world without regular interaction with rural culture, and vice versa. Rather, it was an urban world in which there was deep interdependence and interaction between urban and rural.¹⁶ Harvey Conn writes,

¹⁴ Carsten P. Thiede, *The Cosmopolitan World of Jesus: New Findings from Archaeology* (London: Society for Promoting Christian Knowledge, 2004), 15, Logos Library System.

¹⁵ Stuart S. Miller, "Sepphoris, the Well Remembered City," *Biblical Archaeologist* 55, no. 2 (1992): 74-83.

¹⁶ Conn, "Lucan Perspectives and the City."

The word ‘polis’ occurs about 160 times in the New Testament. And half of these occurrences are found in the Lucan writings. The closest competitors are Matthew (26 times) and the book of Revelation (27), then only 4 times each in Paul and Hebrews. Of interest also is its wide usage in Luke’s Gospel. Approximately half of its occurrences (39 verses) are found here, rather disquieting in view of the marked rural urban contrasts alleged between Jesus and Paul.¹⁷

Hans Bietenhard observes the following concerning *polis*, “It (*polis*) never means state, but always city, in the sense of an enclosed settlement or its inhabitants.”¹⁸ This brief overview indicates that the Bible is no stranger to urban reality. To the contrary, the Bible shows awareness of the urban reality from beginning to end. Attention will now be given to the city as the teleological goal of creation.

The City as the Teleological Goal of Creation

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

Theologians often refer to the trans-cultural and trans-temporal moral imperatives of the first two chapters of Genesis as creation ordinances, “the commandments or mandates given to man in the state of integrity.”¹⁹ One of the creation ordinances given to Adam and Eve is that of creation dominion, Genesis 1:26-28. It is from the command to exercise creation dominion that the cultural mandate is derived. The cultural mandate is the tangible development of God’s creation by God’s ruling earthly regents under His divine sovereignty. Morton Smith makes this helpful

¹⁷ Conn, “Lucan Perspectives and the City,” 409.

¹⁸ Hans Bietenhard, “Polis,” in *Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1976), 2:803.

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

observation:

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

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

When Genesis 1:26 is faithfully and biblically fulfilled the result is culture. Culture is, to roughly paraphrase the words of Herman Dooyeweerd, the unlocking of the rich latent potential of God’s good creation. What does this look like in concrete terms? What is the concrete, physical result of humanity’s exercising creation dominion? The result is a city. David Lim insightfully comments, “The city is the key to biblical visions of humanity’s final destiny, and hence the meaning of human history. Urbanization is, therefore, the apparent consequence of obedience to God’s cultural mandate.”²¹

Few OT theologians have argued more strenuously and persuasively for the dominion ordinance in Genesis 1:26 leading to a kingdom city than Meredith Kline in his book *Kingdom Prologue*. Kline says,

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

The kingdom city is the teleological end of creation. It is for this reason the creation

²⁰ Morton Smith, *Systematic Theology* (Greenville, SC: Greenville Presbyterian Theological Seminary Press, 1994), 1:241.

²¹ David Lim, “The City in the Bible,” *Evangelical Review of Theology* 12, no. 2 (1988): 141.

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

mandate was given. If the universal kingdom city was God's original teleological intention for humanity's creation, what has been the effect of the fall on God's original urban intention? Tragically, the results have been dolorous. Having examined what the city was designed to be, I will now turn to the city that actually exists.

The Post-Fall City and Common Grace

As a result of the fall, sin has distorted and defaced God's original intention for the city. Roger Greenway correctly observes,

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

There is no doubt that Greenway's observations are correct. Both biblical witness and practical observation confirm the reality of sin and rebellion in the cities of the world. The OT notes that the first city was founded by Cain in an attempt to circumvent the judgment that God placed upon him as a consequence of his brother Abel's murder (Gen 4:17). Sometime later, Nimrod founded the city of Nineveh. This city in turn would merit later in the OT the undesired title as the "bloody city" (Nah 3:1). After Nimrod, the tower of Babel was built with the explicit purpose of "making a name for ourselves" (Gen 11:4). Ultimately, the city of Babylon became the definitive symbol of human rebellion against God. Nebuchadnezzar boasted of the great city that he had built (Dan 4:30). As a result, he was punished by God for his arrogance. The judgment of God against the city of Babylon reached its climax in the prophecies of both Isaiah and Jeremiah. In Isaiah, the person of the King of Babylon blends with the cosmic imagery of the angelic adversary of God Almighty (Isa 14:1-21) and is symbolic of cosmic disobedience against God's authority. In the NT, the name of Babylon was used to describe the rebellion of the

²³ Roger Greenway and Timothy Monsma, *Cities: Missions' New Frontier*, 2nd ed. (Grand Rapids: Baker Academic, 2000), 28.

new urban super-power, Rome, which had the same sinful and subversive objectives against God's purposes and plans as did Babylon of old.

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

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

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

²⁵ Ellul, *The Meaning of the City*, 37.

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

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

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

Harvie Conn notes,

Cain had built his city for self-protection from vengeance. In the cities of refuge to be set apart by God, that purpose was retained, but in accord with the justice of the divine builder kinsman. Here those guilty of involuntary manslaughter could find asylum from the retribution of the kinsman.

The cities of refuge were to be symbols of life, not death, of divine protection rather than self-protection. . . . Signifying an even larger role for the cities of refuge was their inclusion among the forty-eight cities set apart for use by the tribe of Levi (Josh 21:1-42; 1 Chron 6-7). Spread throughout the Promised Land, the forty-eight cities were selected by Lot, underlining their divine appointment (Num 26:55; Josh 14:2; 1 Sam 14:41-42). Were these forty-eight cities to be models for God's new urban society? Some hints suggest this possibility. . . . Unlike the captured cities, compassion, justice, and righteousness were to mark the teaching to come from these forty-eight cities.²⁷

Israel was essentially in an urban context upon their entering the land of Palestine. Israel took control of pre-existent Canaanite cities and built their society upon them. The conquest of the Canaanite cities was a part, albeit a dangerously tempting part, of inheriting the Promised Land.

If Israel inherited a pre-established urban life as a result of the conquest of the Canaanite city-states, then there is no doubt that in the OT Jerusalem becomes the city *par excellence* of Israel. Jerusalem, the city of God, functions as the center of God's missionary plans for His people in the OT. Its centripetal influence draws the nations to

²⁶ Murray, John. *Collected Writings, Systematic Theology* (Edinburgh: Banner of Truth, 1977), 2:96-98.

²⁷ Conn and Ortiz, *Urban Ministry*, 88-89.

itself and to the God who resides in Jerusalem. This becomes a key theme of OT mission theology. Johannes Blauw comments about this missionary calling of Israel:

While the emphasis is laid during the whole history of Israel on her necessity to be separate, this must never be explained as an expression of Old Testament particularism, but as the adherence to the *conditio sine qua non* for the maintenance of theocracy in Israel as the forerunner for the lordship of God over the whole world. Israel will fulfill a priestly role as a people in the midst of the peoples; she represents God in the world of nations. What priests are for a people, Israel as a people is for the world.²⁸

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

Here Israel's missiological task would be engaged in a unique way. In the grip of the centripetal force of God's glory manifest in Jerusalem, the people of the world would flow to the Holy City (Isa 2:2-4). Life in the cities of the ancient Near East provided joy for their own citizens. Jerusalem, however, was to be "the joy of the whole earth" (Ps 48:2; cf. Ps 68:31; 86:9; 137:1-2, 5-6). Eventually the Gentile cities would come in pilgrimage (Isa 60:3) to participate in Jerusalem's messianic feast (Ps 25:6).²⁹

The city as a common grace blessing leading to missionary encounter is evident in the OT. The common grace understanding of the city continues in the NT as the city becomes the venue for the centrifugal mission of the Church to the world. The city is also the on-going setting for spiritual conflict between the advance of God's global mission and the powers of darkness.

Power and principalities wage war against God's people as is emphasized in Ephesians and Colossians. In Revelation, the city of Rome is synonymous with rebellion against the purposes of God. These references show that there is continuity with the OT understanding of the city as a place of rebellion against God's purposes. Yet, the city is

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

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

also a means of common grace making Gospel Kingdom expansion possible. At this point, it would be helpful to observe how the city functions as a principal venue for the missionary expansion of the apostolic church.

Did the apostles have an explicitly urban strategy? The answer is both yes and no. Roger Greenway writes, “The mission movement of the New Testament was primarily an urban movement.”³⁰ This is undeniable. Roland Allen, in reference to the Apostle Paul, states with typical confidence,

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

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

We do not possess enough information about the first fifteen years of Paul’s missionary work in Arabia, Syria and Cilicia to prove or disprove such a strategy for the years between A.D. 32/33 and 45. . . . Passages such as Acts 13:48-49 show that Paul’s missionary work was not limited to cities but also reached into the cities’ territory, the people living in villages.³²

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

The early Church was unquestionably committed to making Christ known among Jews and Gentiles. Missionary strategy, done in the simplest way possible to

³⁰ Greenway and Monsma, *Cities*, 36.

³¹ Roland Allen, *Missionary Methods: St. Paul’s or Ours?* (Grand Rapids: William B. Eerdmans Publishing Company, 1962), 13-17.

³² Eckhard Schnabel, *Early Christian Mission* (Downers Grove, IL: InterVarsity Press, 2004) 2:1300.

reach the greatest number of Jews and Gentiles most effectively, focused on the population that was primarily concentrated in urban areas. Eckhard Schnabel summarizes this strategy in the following words: “The early Christian church did not need information about the other peoples or cities that was highly specialized or detailed, as they did not plan complex military actions or risky business ventures that depended on many diverse factors. The information essential for the missionaries was about population centers and roads.”³³ Cities had, and still have, large quantities of the apostolic church’s primary mission objective: Jews and Gentiles. Simply stated, cities have multitudes of Gospel needy people. For this reason, cities were, and should remain, high priority targets for missionary engagement, despite the inevitable challenges that urban ministry brings. Once again, Eckhard Schnabel provides a helpful summary of the apostolic practice of urban mission:

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

Undeniably the urban venue played a vital part in the mission expansion of the apostolic church. However, it is not only a question of where the apostolic church ministered, but also what they did when they were there. Greenway and Monsma write, “It is not naive to expect that the Spirit has placed in Scripture important indicators to guide us in urban mission.”³⁵ Greenway lists the following best practices of the apostolic church in first-century urban mission: making disciples, focusing on families, changed

³³ Schnabel, *Early Christian Mission*, 1:471.

³⁴ Schnabel, *Early Christian Mission*, 2:1299.

³⁵ Greenway and Monsma, *Cities*, 12.

homes and societies, converts and churches, the witness of the laity, lay preachers, apostolic doctrine, and fellowship of the Holy Spirit.³⁶ It was these activities lived out in the cities of the first century in the power of the Holy Spirit that led to the remarkable expansion of the Church throughout the Roman Empire.

The City as the Eschatological End of Creation

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

John's chief interest in the new heavens and earth is precisely its setting for the City of God. . . . The New Jerusalem is a part of this new world, or, to put it better, the Holy City is its concrete form. . . . The city fills his vision since it is the center of existence for the redeemed and renewed mankind in the new creation. For John the importance of the new creation is precisely its setting for the City of God, even as significance of the city is its provision of a context for the holy fellowship of God with His creatures.³⁷

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

Gary Waldecker comments on this fact:

What is the place of the city in biblical theology? Why is it that the opening setting of the Bible is a garden, while the closing scene is a city? The thesis of this article is that the New Jerusalem is the eschatological form of the Garden. God never intended the Garden of Eden to remain simply a garden. Elements of Eden are present in the city of Revelation 20-21, but it is more than the restoration of Edenic paradise. Man was to glorify God by bringing out the potential God had put into his creation. The Holy City is the end result of God's command in Genesis 1:28 to rule,

³⁶ Greenway and Monsma, *Cities: Missions' New Frontier*, chap. 3.

³⁷ George Raymond Beasley-Murray, *The Book of Revelation*, New Century Bible Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1974), 307-8.

fill and subdue the earth. . . . The conclusion of this article is that the city is the eschatological form of the Garden of Eden. It is Eden restored and consummated. The city, with all of its organization, development and creative activity, is the expected final result of the dominion given to man in Genesis 1:28.³⁸

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

God's future redeemed world and universe is depicted as a "city". Abraham sought the city "whose builder and maker is God" (Heb 11.10). Revelation 21 describes and depicts the apex of God's redemption, as a city! His redemption is building us a city—the New Jerusalem. In fact, when we look at the New Jerusalem, we discover something strange. In the midst of the city is a crystal river, and on each side of the river is the Tree of Life, bearing fruit and leaves which heal the nations of all their wounds and the effects of the divine covenant curse. This city is the Garden of Eden, remade. The City is the fulfillment of the purposes of the Eden of God. We began in a garden but will end in a city; God's purpose for humanity is urban! Why? So, the city is God's invention and design, not just a sociological phenomenon or invention of humankind.³⁹

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

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

³⁸ Gary Waldecker, "The City-Eschatological Garden," *Urban Mission* 5, no. 4 (1988): 18-24.

³⁹ Tim Keller, "A Biblical Theology of the City," *Evangelicals Now*, July 2002, <https://www.e-n.org.uk/2002/07/features/a-biblical-theology-of-the-city/>

their structures so that they glorify God.⁴⁰

As we look with expectation to the coming of the New Jerusalem, this provides motivation for faithful Gospel ministry in the cities where we are called to serve today. Despite spiritual resistance to gospel advance in the cities, urban missionaries labor in the confident hope of the coming eschatological city. At this time, attention will be given to the contributions of Lesslie Newbigin and his missionary legacy of engaging the city, the secular city of today.

⁴⁰ Waldecker, "The City-Eschatological Garden," 25.

CHAPTER 3

CAN THE WEST BE CONVERTED?

In 1994 veteran missionary Lesslie Newbigin addressed a meeting of the *Evangelische Missionswerke* organization in Stuttgart, Germany. At that meeting, Newbigin reflected upon a book he had written which had been published ten years earlier, *The Other Side of 1984: Questions for the Churches*. He spoke to his German audience about an incident that inspired him to write the book. Newbigin was attending a World Council of Churches conference in Bangkok, Thailand. The conference's theme was entitled, "Salvation Today." Present among the attendees and sitting next to Newbigin was the respected Indonesian general, General Simatoupong. Simatoupong was responsible for leading Indonesia's military efforts to shed colonial exploitation and gain national independence.

The conference attendees were debating the question of the present global status of Christian missionary advance. Simatoupong rose to speak to the subject which was under discussion. Upon returning to his seat, frustrated with what he had heard in the discussion, he uttered within Newbigin's hearing, "Of course the number one question is: Can the West be converted?"¹ This statement, in the form of a question, set Newbigin on a missiological quest to find an answer to the question, Can the West be converted? Describing the circumstances which led to the writing of his book *The Other Side of 1984: Questions for the Churches*, Newbigin spoke to his audience concerning his reflections of the missiological importance of that moment in 1994 for him. Speaking as a

¹ Lesslie Newbigin, *A Word in Season: Perspectives on Christian World Missions* (Grand Rapids: William B. Eerdmans Publishing Company, 1994), 66.

retired missionary who had returned to England after forty years of missionary service abroad, he said,

Simatoupong's question has reverberated in my mind ever since. Most of my life has been spent as a 'foreign missionary,' and my thinking has been shaped by this experience. Now I am a pastor, along with an Indian colleague, of an inner-city congregation in Birmingham, and I find myself, as my Indian colleague also finds himself, faced with a kind of paganism much more resistant to the gospel than anything that one can find in India. And so, the question become a burning one: Can the West be converted?²

Pastors and missionaries working in cultures, countries and cities deeply impacted by the Western cultural worldview cannot help but share Newbigin's concern and with him ask, indeed, can the West (Western culture) be converted?

In countries, cultures, and cities deeply impacted by the Western cultural worldview, those involved in Christian ministry can readily attest that traditional forms of evangelism and church growth methodologies no longer enjoy the same effectiveness that they once did. This assessment must now include the United States as well. For several generations, the United States defied the global trends toward secularization that had so deeply impacted other Western nations. That resistance is known as American exceptionalism, which Nathan Finn defines as "simply the belief that America is special."³ The phrase speaks to a unique spiritual ethos that defined the United States for much of its history, including the Modern era. That now seems to have changed. The United States is now experiencing a rapid acceleration of secularization within the broader culture, particularly among younger Americans. In addition, the same observable trend toward secularization can be seen in countries like Brazil, where I have served as a missionary for twenty-six years. The secular trend is most obvious among the populace who are university educated. Trends toward secularization in Brazilian cities can be

² Newbigin, *A Word in Season*, 67.

³ Nathan Finn, "The False Gospel of American Exceptionalism," *The Gospel Coalition Blog*, November 16, 2015, <https://www.thegospelcoalition.org/reviews/american-exceptionalism-and-civil-religion/>.

observed by considering the present-day effectiveness of traditional approaches to evangelism and church planting. These traditional approaches consistently yielded effective results twenty years ago in many Brazilian urban areas; now these same approaches yield much less favorable results in those same areas. Christian leaders ministering in global cities worldwide recognize many urban areas are becoming more resistant to traditional forms of evangelism and Christian ministry. Albert Mohler, speaking from the perspective of the changing reality of ministry within the North American context, states,

I began my chapter on preaching and postmodernism in *We Cannot Be Silent* with these words, ‘A common concern seems to emerge now wherever Christians gather: The task of truth-telling is stranger than it used to be. In this age, telling the truth is tough business and not for the faint-hearted. The times are increasingly strange.’ As preachers we recognize how strange the times have become. Almost anyone seeking to carry out a faithful pulpit ministry recognizes that preachers must now ask questions we have not had to consider in the past. We recognize that preaching has been displaced from its once prominent position in the culture. Many of us are wondering, why is preaching more challenging in our cultural moment than it has been in other times? The answer to this question ultimately rests in this fact: we now live, move, and have our being in a secular age. As preachers, and even as Christians, we must understand the trends of secularization and advance that the only authentic Christian response to the challenge of secularization in faithful, clear, and informed expository preaching.

We, above all others, need to realize that the culture no longer shares our worldview and as a result the very language we use may mean something entirely different in the ears of our listeners than what we intend. The meaning of words like mortality, personhood, marriage, or virtually any other moral term has radically shifted for many postmodern Americans, making our job as preachers that much more difficult. These challenges are demanding but Scripture is sufficient for the task. Our job as preachers is not to make the message of the gospel palatable to the postmodern mind but to preach in a way that is compelling, clear, and authoritative. The times may have changed, but the task of preaching has not.⁴

Mohler is correct in observing massive cultural change is afoot. Therefore, it is important to state that worldwide, the processes of secularization and urbanization are not always to be considered as synonymous. For example, exceptions can be found in places

⁴ Albert Mohler, “Secularism, Preaching and the Challenges of Modernity,” *Albert Mohler Blog*, last modified January 12, 2107, <https://albertmohler.com/2017/01/12/secularism-preaching-challenges-modernity>.

like Africa's sub-Saharan region. In this region, many cities experience rapid urbanization but are not experiencing a corresponding rapid rise in secularization, at least not yet. In those urban areas, Christianity continues to grow at a rapid rate.

However, generally speaking, in Western culture, and cultures impacted by Western culture, the twin phenomena of secularization and urbanization most frequently occur concurrently resulting in cities deeply imbued and shaped by the worldview of deep and pervasive cultural secularism. This point concerns the missionary practitioner because cultural secularism has proven increasingly resistant to Christian witness and ministry. Seemingly, no church growth methodologies have shown long-term effectiveness in opening deeply secular hearts, despite the fact that many approaches have been developed in hopes of doing that very thing.

What is said in general of Western culture's being shaped by increasing secularization can also be said of global cities. Urban areas are being increasingly impacted by the growing influence of the secular worldview. This led Lesslie Newbigin to make the following alarming observation: "This culture has a unique power to erode and neutralize the Christian faith. It is the most powerful, the most pervasive and (with the possible exception of Islam) the most resistant to the gospel of all the cultures that compete for power in our global city."⁵ Newbigin's concern highlights the missiological challenge that secularism offers to Christian ministry and mission engagement in many global cities.

For the missiologist, this is a concern because global cities share in common so many worldview similarities. These worldview commonalities are easily transferred from one city to another; the result is a potential worldview with the ability to spread, quite literally, around the whole world. Tim Keller says,

The cultures of urban centers in different hemispheres are surprisingly similar. They

⁵ Newbigin, *A Word in Season*, 186.

share many daily connections, and their residents travel back and forth between them. Thus, ministry leaders from other cities in the world find the culture of New York City to be similar to their own global city and the ministry of Redeemer Presbyterian Church to be a model for church planting projects in the global cities of their country.⁶

Why is this the case? Many leaders of global cities, (leaders in the political, economic and cultural spheres), have had their worldviews shaped and formed as a result of having studied in Western universities or having studied under those who previously studied in Western university settings. Worldwide, western universities have proven to be primary purveyors of secularization by means of training those who now serve as global city leaders in the educational norms of Western philosophic culture and analysis. As Newbigin noted, the culture that is taught and modeled in most of these educational institutions is highly resistant to and critical of the Christian message. As Keller stated, urban culture is now global in its extent and reach. A secular Western worldview now impacts many global cities worldwide. Therefore, the urban missiologist is found echoing the sentiments expressed by Mohler when speaking to preachers and those ministering in the North American context. Taking liberty in applying his words to the global urban context, missionaries and Great Commission servants working in global cities can affirm: The task of the urban missionary is not to make the message of the Gospel palatable to those who reside in the global cities. Rather, missionaries in global cities must work to make sure that the Gospel message is preached in a way that is compelling, clear and authoritative. To this end Lesslie Newbigin's intellectual and missiological legacy can prove to be of value to the urban mission practitioner desiring to engage and reach the secular city with evangelical faithfulness and Great Commission effectiveness.

Who Was Lesslie Newbigin?

Geoffrey Wainwright provides an extensive treatment of Newbigin's life and

⁶ Tim Keller, *Our New Global Culture: Ministry in Urban Centers* (New York: Redeemer City to City, 2010), 2.

intellectual legacy in the book *Lesslie Newbigin: A Theological Life*.⁷ The interested reader can turn to Newbigin's own autobiography, entitled *Unfinished Agenda: An Updated Autobiography*.⁸ Briefly summarizing his career: Newbigin was a native of England, an ordained English Presbyterian, who spent forty years serving as a missionary in India working with the Tamil speaking population. During that period, he served in varied capacities including rural and urban evangelist, ecumenical advocate, missionary strategist and presiding Bishop of the Church in South India.⁹ This period was mostly characterized by his extensive involvement in projects which attempted to work toward greater ecumenical unity among Indian Christians. Most notably, this period of his life's work was defined by his helping to integrate the International Missionary Council with the World Council of Churches' missionary outreach.

Upon returning to England after serving in India for forty years, Newbigin entered into a new phase of missiological emphasis and ministry activity that defined the remainder of his active missionary career. Michael Goheen describes the latter phase of Newbigin's missionary career in this way:

Newbigin spent forty years in India as a missionary. Upon his return to England in 1974, he published numerous books and began to command an international audience. His missionary eyes brought fresh sight to the Western church as he called for a missionary encounter with Western culture. And it is in that phrase—a 'missionary encounter with Western culture'—that we find Newbigin's enduring legacy for the Western church today.¹⁰

Newbigin's Mind Map to Be Followed

This dissertation's next couple of chapters will explain in further detail

⁷ Geoffrey Wainwright, *Lesslie Newbigin: A Theological Life* (Oxford: Oxford University Press, 2000), 3-28.

⁸ Lesslie Newbigin, *Unfinished Agenda: An Updated Autobiography*, 2nd ed. (Edinburgh: St Andrew Press, 1993).

⁹ Wainwright, *Lesslie Newbigin*, 3-28.

¹⁰ Michael Goheen, "The Lasting Legacy of Newbigin," *Q Blog*, <http://qideas.org/articles/the-lasting-legacy-of-lesslie-newbigin/>.

Newbigin's thinking of the need for and the nature of a renewed missionary encounter with Western culture. To this end, it is necessary to define the primary features of Newbigin's proposed missionary encounter with Western culture. These contours will define the content to be studied and critiqued in the remainder of this portion of the dissertation.

Goheen summarizes the essence of Newbigin's thinking concerning the missionary encounter with Western culture: "A missionary encounter, for Newbigin, involves the recovery of three things: the public truth of the gospel, the missional nature of the church, and a missional analysis of Western culture. The word 'recover' is carefully chosen – it assumes that these things have been lost in our history."¹¹ This dissertation's analysis will follow the three categories enumerated by Goheen but will invert the order in which they will be treated.

Missional Analysis of Western Culture

First, Newbigin's missional analysis of Western culture will be examined. This is the foundation upon which, by necessity, the rest of his analysis flows. In making an analysis of Western culture, Newbigin was not alone in his generation. Newbigin's cultural analysis will be compared and contrasted to other evangelical leaders of his generation who wrote extensively on the same subject. Francis Schaeffer and Carl F. H. Henry are two exemplary models of evangelical cultural critique and engagement that both compliment and clarify some aspects of Newbigin's analysis.

Missional Nature of the church

Second, Newbigin's understanding of the missional nature of the Church will be examined in order to further clarify how it contributes to more effective evangelistic and church planting initiatives in secular cities and contexts. Newbigin's analysis on this

¹¹ Goheen, "The Lasting Legacy of Newbigin."

particular subject contributed much to the dialogue about the missional church which so dominated missiological conversations in the 1990s and in the early part of the new millennium.

Public Truth of The Gospel

Third, there will be interaction with Newbigin's understanding of the Gospels as "public truth." Particularly, his understanding of the nature and content of the Gospel will be defined and analyzed. In addition, his expression, "the Gospel as public truth" will be explained as to its importance for a genuine missionary encounter with Western culture and global cities.

Analysis, Implications and Proposals

Throughout this dissertation, attention will be given to the practical implications of Newbigin's thinking and how those ideas can be used in helping prepare and train a new generation of missionaries to engage the global cities. Based upon Newbigin's analyses, a list of concrete proposals will be presented to help prepare a new generation of missionaries preparing to deploy to the world's global cities.

However, before turning to these subjects, it is necessary to give extensive consideration to Newbigin's understanding and usage of key missiological terms. These terms reveal much about his understanding of the missionary encounter with Western culture. The next chapter will first examine key terms that Newbigin frequently uses. In understanding these usages, the reader will have a greater comprehension of Newbigin's proposal for the missionary encounter with Western culture.

CHAPTER 4

DEFINITIONS OF MISSIOLOGICAL TERMS: NEWBIGIN'S PERSPECTIVE

Lesslie Newbigin's written corpus makes countless references to words like *secularism, secularization, culture, Western culture, cities, and urbanization*. For this reason, it will be helpful to define these terminologies both with respect to their general usage as well as noting some of the special nuances that he uses. These terms help define and distinguish his understanding of the nature and task of a missionary encounter with Western culture.

Secularism

Secularism is defined as "indifference to or rejection or exclusion of religion and religious considerations."¹ Newbigin would readily concur with this popular definition. His ministerial and written legacy emphasized the imposing challenge that Western secularism presented to the Christian missionary endeavor:

What we have is as Gladstone foretold, a pagan society whose public life is ruled by beliefs which are false. And because it is not a pre-Christian paganism, but a paganism born out of the rejection of Christianity, it is far tougher and more resistant to the Gospel than the pre-Christian paganisms with which foreign missionaries have been in contact during the past two hundred years. Here, without possibility of question, is the most challenging missionary frontier of our time.²

Upon returning to his native England after a forty-year absence, Newbigin clearly saw Western secularism's worldview as a challenge to the very existence of a faltering British

¹ *Merriam-Webster's Dictionary*, s.v. "secularism," accessed June 3, 2019, <http://www.merriam-webster.com/dictionary/secularism>.

² Lesslie Newbigin, "Can the West Be Converted?" *Princeton Seminary Bulletin* 6, no. 1 (1985): 36.

church in the land that had given it birth. For almost fifteen hundred years England had been the cultural cradle of one of Christianity's most dynamic expressions of growth and development.

In light of Newbigin's concern about secularism's resistance to the Christian faith and evangelism, it is helpful to look even more closely at some of the defining characteristics of Western secularism. Secularism has been trenchantly defined as follows:

A belief system, attitude or style of life that denies or ignores the reality of God. Derived from a term that means 'worldly,' secularism (and its articulate philosophical expression, secular humanism) focuses on the natural order of things as the only reality. Increasingly, however, secularism can be viewed as an attitude that even affects people who claim to believe in God and the supernatural. Much in modern culture pressures people to live in such a way that God is marginal and insignificant to their daily existence.³

This is helpful as it highlights secularism's attitudinal component. Secularism affects how people feel about spiritual truth. J. I. Packer speaks to the spiritual toll that secularism can exact even upon evangelical spiritual sensitivities:

Then again, those who live in the post-Christian West breathe every day the poison gas (so we may well call it) of materialistic secularism in both its popular form (the media) and its sophisticated form (the arts and higher education). This damages our spiritual eyes, lungs, and heart, destroying, both the vision of and the passion for realities beyond the present world order of space and time. The combined force of these factors has made Western Christianity this—worldly in a way that can only be described as a radical distortion.⁴

Packer notes that secularism controls the public square in Western cultures and Christians are not exempt from its influence. This analysis will refer again to the concept of the public square. I use that term with this understanding: "A metaphorical way of referring to the 'space' in which citizens of a democracy discuss and decide issues of common concern."⁵ Klaus Bockmuehl offers a helpful definition that focuses on secularism's

³ C. Stephen Evans, "Secularism," in *Pocket Dictionary of Apologetics & Philosophy of Religion* (Downers Grove, IL: InterVarsity Press, 2002), Logos Library System.

⁴ J. I. Packer, "Hot Tub Religion," in *God's Plans for You* (Escondido, CA: The Ephesians Four Group, 2001), Logos Library System.

⁵ C. Stephen Evans, "Public Square," in *Pocket Dictionary of Apologetics & Philosophy of*

worldview commitment to maintaining the societal public square free, as much as possible, from any form of accountability to a transcendent point of reference:

Secularism in itself seems to be the ‘positive equivalent’ to atheism, a *de facto* atheism, a forgetfulness of the things of God, as compared with the belligerent denial of God in atheism proper. It is rather an attitude on the other side of atheism, of ‘let’s get on with the job’, the practical stance which Marx and Engels advocated berating their atheist mentor Ludwig Feuerbach who never seemed to be able to leave religion alone, once he had effectively criticized it. Secularism is the proposition to live ‘without God in the world’ (Eph. 2:12).⁶

Bockmuehl’s definition resonates with much of the tenor of Newbiggin’s usage of the term throughout his written corpus.

Newbiggin constantly refers to Western secularism as imposing a dichotomy between the public world of empirical facts and the non-empirical world of religious faith and feelings. He describes the British society as being governed by a secular worldview commitment that prioritizes and institutionalizes this radical dichotomy between facts and feelings, between public truth (the world of science) and the private opinion (the world of ethics, belief and religious sentiment). Arguably, it can be said that the Western cultural situation has not changed for the better since the time of Newbiggin’s writing about his native British society in the mid 1980s. If anything, secularism’s cultural commitment to this fact/faith dichotomy has seemingly intensified in most Western countries. Secularism continues its unabated spread to many global cities by means of Western cultural values taught and disseminated through Western education and Western cultural exportations like film, media and technology.

Philosophically, Newbiggin points to René Descartes as one of the persons most responsible for what is now known as the Western worldview. In a seventeenth-century intellectual milieu that was becoming ever more uncertain of any form of epistemological

Religion.

⁶ Klaus Bockmuehl, “Secularization and Secularism Some Christian Considerations,” *Evangelical Review of Theology* 10, no. 1 (1986): 55.

certainty concerning knowledge, Descartes argued that at least some degree of absolute epistemological certainty was possible. His famous dictum was immortalized in the words “*Cogito ergo sum*. I think; therefore, I am.” Newbigin expounds at length upon the import of Descartes’ assertion of supposed epistemological certainty and how this epistemological assertion has contributed to the making of what is now known as the Western worldview. He develops this point in several of his seminal texts.

The following quote is representative of a theme to which he regularly returns in his literary works:

He sought for clear and distinct ideas based on truth which could not be doubted. As is well known, he found (or believed that he had found) this indubitable starting point in his own thought: ‘I think, therefore I am.’ From this there developed that radical dualism which has so controlled European thinking ever since—a dualism similar to that which had been characteristic of Greek thought between the intelligible world of ideas known directly by the mind and the world of objects known through the sense of sight, sound, touch, and so on. This dualism expressed in Descartes’ distinction between *res cogitans* (thinking reality) and *res extensa* (reality extended in space) created a situation in which it was necessarily doubtful whether the gap between these two worlds could be bridged. A skepticism, about whether our senses give us access to reality is the background of the major philosophical thinking ever since. In the thought of Kant, whose giant intellectual achievement has overshadowed the thought of Europe ever since, the real or noumenal world must remain forever impenetrable by our senses. We can only know what appears to our sense, the phenomenal world. And the orderly structure which enables us to grasp and deal with this phenomenal world is not inherent in it; it is provided by our minds which, for the necessities of our own reason, provide the rational structure by which we can make sense of the phenomena. The rational structure of the created world, which science seeks to understand, is not given to it by its Creator; it is furnished by the necessities of human thought.⁷

Secularism is then the philosophic and cultural conviction of the essential rightness of Descartes’ dualism. Newbigin goes on to argue that Descartes’ thinking was further amplified and reinforced by Immanuel Kant’s epistemology which assuredly put the philosophic dualism between fact and feeling beyond the pale of any needed cultural discussion or questioning. The duality between fact and faith/feeling is the way reality is. It is a given. It is the truth. It is reality. It is believed to be of such certain conviction and

⁷ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: William B. Eerdmans Publishing Company, 1989), 17-18.

confidence that it need not be seriously questioned, and absolutely never questioned publicly. It is, to use Peter Berger's rightfully famous phrase, a plausibility structure:

Every society depends for its coherence upon a set of what Peter Berger calls 'plausibility structures,' patterns of belief and practice accepted within a given society, which determine which beliefs are plausible to its members and which are not. These plausibility structures are of course different at different times and places. Thus when, in any society, a belief is held to be 'reasonable,' this is a judgment made on the basis of the reigning plausibility structure.⁸

Secularism is now the reigning plausibility structure by which Western culture is structured and promulgated.

As a result of secularism having gained the status as Western culture's reigning plausibility structure, Newbigin argues that this specific plausibility structure leads to an inevitable closing of the Western mind to appeals made by external authorities of all sorts, and especially authority structures associated with the historic Christian faith and its appeal to revealed biblical authority:

Ultimate reality is unknowable. Human nature, like everything else in our experience, is to be understood in terms of efficient causes and not in terms of final causes. The study of the facts, in this view, will enable us to understand how human nature in fact functions. Opinions about how it ought to function can only be personal opinions, and any assertion that the purpose for which human life exists has in fact been revealed by the One whose purpose it is, is treated as unacceptable dogmatism.⁹

It is impossible to overexaggerate the resilience that this worldview and its accompanying plausibility structure offers to the hearing and subsequent reception of Christian authoritative revelation, or any other stated authoritative claim of divine revelation, be it Christianity or Islam. This is the philosophic worldview that now permeates so much of Western culture and is increasingly found in many global cities, especially in the areas of education, commerce, and culture creation. This worldview, this plausibility structure, poses Christian mission's greatest difficulty in engaging Western culture in general and

⁸ Newbigin, *The Gospel in a Pluralist Society*, 8.

⁹ Newbigin, *The Gospel in a Pluralist Society*, 18.

global cities in particular. This is especially true of those social classes in global cities with the highest educational levels.

Eddie Gibbs states clearly the challenge secularization presents as some Christian churches struggle to survive in Europe and as other churches work to re-evangelize cities and countries which previously had Christian witness but where now that witness has entered into irreversible decline:

Secularism represents a rival, anthropocentric religion, an absolutizing of what were previously regarded as penultimate concerns. All religions are relativized, the products of particular historical and socioeconomic contexts. They represent the ways in which various cultures have tried to answer ultimate questions and provide ethical norms and moral sanctions. Their value is judged on their ability to provide coping mechanisms, and not on their truth claims in regard to the nature of God and his relationship to the created order.¹⁰

Newbiggin was keenly aware of secularism's ability to relativize all religions into marginality and the immense task that secularism imposes upon those engaged in Christian missionary activity and ecclesiastical faithfulness in Western culture. When considering the missionary agenda that secularism then creates, William Baker has written: "As the world increasingly is influenced by modernization and secularization, missionaries in both the West and non-Western cultures will need to deal with secularists who have little interest in religion. Effective ministry will involve not only proclamation of the gospel but also exposing the inadequacies of secularism as a worldview."¹¹ Further attention will be given in another section of this dissertation to Newbiggin's apologetic to Western secularism. Attention will now turn to the mechanism by which secularism advances, secularization.

¹⁰ Eddie Gibbs, "Secularization," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 865.

¹¹ William H. Baker, "Secularist, Secularism," in Moreau, *Evangelical Dictionary of World Missions*, 865.

Secularization

Secularism and secularization are not synonymous. Secularism is a perspective; secularization is the process by which secularism can become a reigning plausibility structure in some cultures. Eddie Gibbs speaks to this distinction between secularism and secularization: “Secularism the philosophical perspective should be distinguished from secularization the social phenomenon, the process through which successive sectors of society and culture are freed for the influence of religious ideas and institutions.”¹² At its simplest, secularization is the process of making something secular, that is “to convert to or imbue it with secularism.”¹³

Once again, Klaus Bockmuehl provides additional insight: “One might say that secularization is the withdrawal or emancipation of social institutions, world views, and individual lives from instruction by, or responsibility to, ecclesiastical or divine authority.”¹⁴ Bockmuehl continues, “It seems that secularization and secularism differ one from another in that secularization denotes an actual process of ‘becoming worldly’—it can be thought of in terms of singular and plural—whereas secularism denotes the program, the intention of worldliness, or ‘the will to secularization’ as a practical world view.”¹⁵ Implicit in Bockmuehl’s definition is that the process of secularization liberates and emancipates the individual from institutions that otherwise would manipulate and control one for its own coercive interests. In the Western worldview, the establishment of a societal safe zone known as the private sphere is the only way by which individual’s rights and self-interests can be protected from inevitable institutional overreach. These institutions are considered prone to exercise overweening, coercive power over individual’s lives within any given society. Therefore, within the

¹² Gibbs, “Secularization,” 866.

¹³ *Merriam-Webster’s Dictionary*, s.v. “secularism.”

¹⁴ Bockmuehl, “Secularization and Secularism,” 54.

¹⁵ Bockmuehl, “Secularization and Secularism,” 55.

secularist worldview, individual autonomy is the cognitive lynchpin. It is the supreme value to which all other secondary values must show deference. By extension, secularization becomes the process by which the individual's liberty is guaranteed, protected, and promoted within a secular society. Within the sphere designated as private, the individual has autonomy to express and exercise their particular vision and understanding of what self-realization means for them as distinct, autonomous persons.

In the private world of beliefs, feelings, and values, individuals determine their preferences without interference from outside authoritative strictures or judgments. The Western worldview works to establish political structures that assure that no authoritative societal entity intrudes dogmatically or coercively into an individuals' personal religious beliefs, ethical practices, and lifestyle decisions. It is assumed that the state would not be considered a part of the social structures apt to oppress an individual's liberty. (As an aside, it is worth noting that this is a purely unsubstantiated assertion. There is no logical reason that the state could not become an instrument of oppression against its own citizenry. The Western worldview has a fideistic belief that a good government simply would not act in such a way. That is a faith declaration equal in substance to any other unsubstantiated religious declaration.) The Western worldview determines the private sphere as being *de facto* outside the realm of the factual, public sphere; therefore, it is beyond the pale of empirical scientific verification. As a result, the individual is free to make autonomous lifestyle choices, (of which ethical choices, personal preferences, and religious practices would be a part) within the sphere designated as private. It is understood as an undisputed given that what is believed or practiced in the realm of private opinion can have no authoritative standing or voice in the ongoing daily life and activities of broader society in the public square.

This discussion leads to an important conclusion about secularization that has significant missiological implications. Secularization is a phenomenon that can be observed, categorized, and enumerated. In practice, secularization occurs within a

societal entity when individuals make concrete, intentional, and rational decisions as to how a given person will choose to relate to and act within the private sphere. It is within the private sphere that the individual interacts with the likes of religious institutions, churches, private organizations, and interest-based associations. Thinking of secularization's impact on Western Europe's ecclesiastical life, Bockmuehl states clearly the implications for Christian church life and ministry:

It is also important to perceive the process of secularization as a mass departure of individuals from church and religion. Just as statisticians can, as it were, give us, a day-by-day breakdown of the growth of Christianity in certain countries, so we must think of the loss of faith as a concrete process made up of the decisions or attitudes of individual people even if it should not be marked by visible actions as in baptism.¹⁶

People might choose to leave a church for any number of causes, reasons, and factors, but the disruptive effect of secularization as a contributing factor cannot be underestimated.

Newbigin adds his own warning of secularization's detrimental effects if left unchecked on a given society:

The process of secularization necessarily involves the questioning of accepted patterns of behavior. In a sacral type of society these patterns are regarded as part of the ultimate constitution of things, bound up with the final realities which cannot be questioned. Secularization destroys these certainties and puts men in a position where they have to make conscious decisions about matters which were formerly taken for granted. This imposes heavy strains upon the individual. No society can exist without some accepted patterns of behavior. It would be impossible to live in a society where the behavior of one's neighbors was wholly unpredictable. Nor could one endure the strain of having to live without the support and guidance for oneself of generally accepted patterns of conduct. The breaking up of these patterns by the process of secularization is both an opportunity for new freedom and also an occasion for new strains upon the human spirit.¹⁷

Newbigin sees secularization as being a two-edged sword. This is of interest because he does not see secularization as an unmitigated evil. Newbigin brings a positive perspective to secularization since he sees it as bringing unprecedented freedom to individuals due to

¹⁶ Bockmuehl, "Secularization and Secularism," 54-55.

¹⁷ Lesslie Newbigin, *Honest Religion for Secular Man* (Eugene, OR: Wipf and Stock Publishers, 2011), 138.

its defense of legitimate personal expression in the private sphere. As a result of Enlightenment secularization, individuals can now live, act, and believe more freely. They can live in accordance with their most sincerely held beliefs. These beliefs are the personal convictions which are grounded in the essence of each individual's conscience and convictions. It is secularization that has made the defense of individual liberty possible. It is secularization that has given individual liberty to untold multitudes. Yet, enjoyment of this radical autonomous freedom comes at a very high worldview price.

Secularization's price is seen in the broken lives of many who live in deeply secularized societies. The societal price paid for this radical, individual autonomy, to use the word popularized by Emile Durkheim, is *anomie*. Doug Peterson defines this concept: "Anomie has generally been described as a condition in which values, norms, and worldview that give stability to the individual and collective life break down, and people are left without a sense of self-image, dignity, and social identity."¹⁸ Anomie describes a sense of social dislocation on the part of individuals. When large numbers of societal members express a sense of social dislocation, this places an interminable strain on the internal health of any sane society. Newbigin explains at length the concerning effects of pervasive secularization:

Yet we in our society know much and are learning more about the problems of pluralism. Total pluralism, in which there are no criteria by which different lifestyles could be evaluated, in which any kind of discrimination between cultural norms as better or worse is forbidden, in which there is no truth but only 'what seems meaningful for me,' leads inevitably to anomie, to lostness, to a meaningless life in a meaningless world.¹⁹

For many in the Western societies, there is a growing sense of meaninglessness and lack of direction. Tragically, this has led to a disturbing increase in all sorts of social maladies: violence, terrorism, racism, abuse, familial break down, to mention only some of the

¹⁸ Doug Peterson, "Anomie," in Moreau, *Evangelical Dictionary of World Missions*, 865.

¹⁹ Lesslie Newbigin, *Truth to Tell: The Gospel as Public Truth* (Grand Rapids: William B. Eerdmans Publishing Company: 1991), 55.

challenges facing Western societies today. The only adequate response to a secular generation's experience of anomie, of social dislocation and lostness, is to understand and convictionally apply Carl F. H. Henry's analysis of anomie as secular society's greatest malady:

In this quest for meaning man secretly yearns for anchorage in a transcendent haven that embraces all historical time and all cosmic reality. Despite the naturalistic relativization of life, secular man prizes perspectives which link him obliquely yet inescapably in relationships to the *Logos* of God. The revelation of the transcendent *Logos* sustains his quest for meaning and worth and spotlights the truth of man's divine creation and eschatological destiny. To a vagabond species that debauches the *imago Dei*, the crucified and risen *Logos* proffers redemptive grace and intellectual and spiritual rebirth, calling to himself, the Eternal Word, those who are bewitched by one or another phantom *logoi* that are born merely to die—the delusive antichrists of the lost generations of man.²⁰

It is convictional analysis like that made by Carl Henry that fuels missional passion to engage secular cultures and cities. Human brokenness calls for Christian response based on Christian compassion for individuals in Western society feeling the weight of their own individual isolation. Secular society's anomie can only be healed by secular individuals coming to understand their need for a relationship with the soul satisfying *Logos* of God.

Culture and Worldview

Culture

What is culture? This writer first heard this question in 1997 at the Southern Baptist Theological Seminary during a PhD seminar. Bryant Hicks, Professor of Christian Missions, posed the question in his deep resonant South Carolinian accent, "Mark, when you think of the word culture, what comes to your mind? Is it 'culture' or is it 'cull-chah?' If it's 'cull-chah', then you don't understand what 'culture' actually means." The memory of Dr. Hicks' question has continued with me to this day.

²⁰ Carl F. H. Henry, *God, Revelation, and Authority* (Wheaton, IL: Crossway Books, 1999), 3:171-72.

What is culture? As Professor of Missions, Dr. Hicks was keenly aware that the true nature of culture can be easily misconceived. At the same time, he advocated that a clear understanding of culture facilitated more effective missiological communication and engagement. In light of the risk of popular misconceptions about the nature of culture, Bruce Ashford offers an explanation that clarifies potential misapprehensions and lays a foundation from which more detailed examination can be developed:

When some people talk about culture, what they really mean is ‘high culture,’ because they have in mind sophisticated cultural products such as Beethoven’s music or Rembrandt’s paintings. When other people talk about culture, what they really mean is ‘popular culture,’ because they have in mind everyday cultural products such as television shows, movies, or Top 40 songs. Still others use the word ‘culture’ to refer to anything that is against what they believe as a Christian.

Unlike these three senses of the word ‘culture,’ the meaning I have in mind is all-encompassing. ‘Culture’ is anything that humans produce when they interact with each other and with God’s creation. When we interact with each other and with God’s creation, we cultivate the ground (grain, vegetables, livestock), produce artifacts (clothes, housing, cars), build institutions (governments, businesses, schools), from worldviews (theism, pantheism, atheism), and participate in religions (Christianity, Hinduism, Buddhism, Islam, Atheism). We produce culture, and at the same time our cultural context shapes us, affecting who we are, what we think and do, and how we feel.

So, the concept of culture is very broad, encompassing in one way or another the totality of our life in this world. For this reason, we don’t want to ‘get it wrong’ in figuring out a Christian’s relationship to culture. If we get the relationship right, it will positively transform our lives and the world around us, but if we get it wrong, it will deform our lives and the world around us.²¹

Ashford’s definition highlights culture as the all-comprehensive development of the artifacts of human cultural creation under the sovereignty of the Creator God, who created all. John Frame makes a similar observation highlighting that the biblical concept of culture is explicitly grounded in the theological foundation of God’s creational intent for humanity as revealed in Scripture:

From definitions and descriptions of this sort, you might come away thinking that culture is everything. But that would be a mistake. We should make an important distinction between creation and culture. Creation is what God makes; culture is

²¹ Bruce Ashford, *Every Square Inch: An Introduction to Cultural Engagement for Christians* (Bellingham, WA: Lexham Press, 2015), 12-13.

what we make. Now of course God is sovereign, so everything we make is also his in one sense. Or, somewhat better: creation is what God makes by himself, and culture is what he makes through us. The sun, moon, and stars are not culture. The light and darkness are not culture. The basic chemistry of the earth, and the original genetic structure of life forms are not culture; they are God's creation.²²

Frame notes that all human artifacts of cultural creation have ultimate ontological dependence upon the sovereign God who made creation. Humanity is not, and can never be, independently autonomous in its own cultural creative authority. This point is clearly illustrated in the Tower of Babel narrative. Whatever might be the metric by which a healthy human culture could be measured and determined, it can be certain that in order to have a modicum of societal health and sanity, a culture must have a worldview referenced, if not centered, in an accurate comprehension of the creator God and His intentions for His created order. Frame continues: "Culture is not a creation, but something that God has commanded, or 'mandated,' us to make: 'God blessed them. And God said to them, be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.' (Gen 1:28)."²³

Because human culture creation is ultimately mandated by God as part of the Creation Mandate, it can either be done well in accordance with God's plans and purposes, or it can be done poorly, that is, done in accordance to human plans and purposes. If done well, it leads to human flourishing. It leads, at least provisionally, to the experience of God's shalom in the present, while understanding that God's ultimate shalom can only be fully experienced in the coming eschatological Kingdom. Yet, the societal shalom of a well-ordered human culture exists, really exists, as an indicator pointing to a greater and even more comprehensive shalom that awaits the created order at the eschatological consummation.

²² John M. Frame, *The Doctrine of the Christian Life* (Phillipsburg, NJ: P&R Publishing, 2008), 854-55.

²³ Frame, *The Doctrine of the Christian Life*, 855.

If done poorly, human cultural creation inevitable leads to human misery and a diminishing of human flourishing. This is the anomie already mentioned previously. At present in Western culture, human flourishing is languishing after centuries of intentionally attempting to build a culture without a centered reference to the Creator God.

Both Ashford and Frame rightfully highlight the idea of culture's comprehensiveness under the sovereignty of the Creator God. Culture is all that people created in God's image do in their created humanity while living in community with others. In this sense, Ashford's definition is both true and helpful. Yet, missiologists must remember to look even more closely at the actual human activities that compose human culture and how they manifest themselves in concrete, complex human interaction. To this end, missiologists can be helped by looking to the social sciences to enrich their understanding of their theological understanding of various human cultures' specific outworking.

First, attention should be given to Newbigin's own definition of culture. It is comprehensive in scope:

By the word culture we have to understand the sum total of ways of living developed by a group of human beings and handed on from generation to generation. Central to culture is language. The language of a people provides the means by which they express their way of perceiving things and of coping with them. Around that center one would have to group their visual and musical arts, their technologies, their law, and their social and political organization. And one must also include in culture, and as fundamental to any culture, a set of beliefs, experiences, and practices that seek to grasp and express the ultimate nature of things, that which gives shape and meaning to life, that which claims final loyalty. I am speaking, obviously, about religion. Religion—including the Christian religion—is thus part of culture.²⁴

As a definition, this is most helpful. As will be shown, Newbigin's missionary experience lived out this very definition.

²⁴ Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 3.

The Lausanne Commission's Willowbank Report makes two additional observations that help missiologists understand more clearly how cultures function. First, the Willowbank writers note worldview's importance in a given culture. They underscore the dynamic relationship between worldview, which is at the center of a given culture, and the human cultural expressions which are worldview's concrete, visible expressions. The Willowbank writers said,

Culture holds people together over a span of time. It is received from the past, but not by any process of natural inheritance. It has to be learned afresh by each generation. This takes place broadly by a process of absorption from the social environment, especially in the home. In many societies certain elements of the culture are communicated directly in rites of initiation, and by many other forms of deliberate instruction. Action in accordance with the culture is generally at the subconscious level. This means that an accepted culture covers everything in human life. At its center is a worldview, that is, a general understanding of the nature of the universe and of one's place in it. This may be 'religious' (concerning God, or gods and spirits, and of our relation to them), or it may express a 'secular' concept of reality, as in a Marxist society. From this basic worldview flow both standards of judgement or values (of what is good in the sense of desirable, of what is acceptable as in accordance with the general will of the community, and of the contraries) and standards of conduct (concerning relations between individuals, between the sexes and the generations, with the community and with those outside the community).²⁵

The Willowbank Report emphasizes individual cultures are built and centered around a culture specific worldview. This worldview is the cognitive filter by which all of reality is seen, interpreted, and ultimately understood. Culture's worldview functions as the interpretive lens by which all of life is to be understood and categorized. More attention will be given to the concept of worldview, but it is important to note that the two ideas, culture and worldview, cannot be separated. They are cognitively joined at the hip. Worldview and culture cannot be understood without understanding this symbiotic unity. This means that culture is always more than merely the accumulated production of various human artifacts. Those artifacts convey meaning that helps visually identify culture and distinguish one culture from another culture. Human culture is then the sum

²⁵ "The Willowbank Report: Consultation on Gospel and Culture (LOP2)," Lausanne Committee for World Evangelization, last modified 1978, https://www.lausanne.org/content/lop/lop-2?_sf_s=The+Willowbank+Report#2.

total of what those symbolic artifacts represent and mean to those responsible for their creation and production.

Further, the Willowbank Report authors note the integrated nature of culture:

Culture is an integrated system of beliefs (about God or reality or ultimate meaning), of values (about what is true, good, beautiful and normative), of customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat, etc.), and of institutions which express these beliefs, values and customs (government, law courts, temples or churches, family, schools, hospitals, factories, shops, unions, clubs, etc.), which binds a society together and gives it a sense of identity, dignity, security, and continuity.²⁶

As stated above, human cultural production is not just merely the sum total of all human cultural activities. Rather, what makes culture truly human and distinct is that culture is the comprehensive integration of disparate human activities in order to form a comprehensible and integrated societal whole. It is humanity's capacity for abstract reasoning and expression that makes this possible. It is abstract reasoning and symbolic expression that makes for culture.

The capacity for abstract thought, reasoning and symbolic expression distinguishes humans from all other created life forms. Ken Samples describes humanity's unique capacity for abstract thinking:

Human beings communicate their conceptual apprehension of truth utilizing complex symbols (language). Propositional language is intricate, complex, and flexible (verbal written). Language networks humanity and is a necessary vehicle in establishing human culture and societal institutions. People have a deep need to communicate with each other and accomplish that interaction through a sophisticated intellectual process.²⁷

From humanity's ability to communicate symbolically, human culture is created by means of the human artifacts associated with a given culture. Fazale Rana takes Samples' argument further by stating that an essential element of the Image of God is the human ability to actually engage in abstract thinking and symbolic expression that

²⁶ Lausanne Committee for World Evangelization, "Willowbrook Report."

²⁷ Ken R. Samples, *A World of Difference: Putting Christian Truth-Claims to the Worldview Test* (Grand Rapids: Baker Books, 2007), 183.

leads to cultural production:

Humanity's mental capacity reflects God's image. Human beings possess the ability to reason and think logically. They can engage in symbolic thought. People express themselves with complex, abstract language. They are aware of the past, present, and future. Human beings display intense creativity through art, music, literature, science, and technological inventions. Much of human behavior ultimately stems from the image of God. Because the archeological record is the product of behavior and activity, it supplies the means to test for His image. Artifacts that result from reason, symbolic thought, technological inventiveness, and artistic, musical, and religious expression will reflect the image of God.²⁸

Samples and Rana are unquestionably correct in their joint observations that humanity's capacity for abstract thinking leads to the capacity for culture building. They are correct in linking the capacity for abstract thinking to humanity's being made in God's image. Humanity's image bearing expressed by abstract thinking is an integral and universal part of what is meant to be made in God's image. Yet, their unquestionably correct theological and philosophic affirmations need to be tempered with additional missiological reflection. Ebbie Smith appropriately observes that human capacity for cultural development, with its accompanying integrated societal meaning, cannot be extended without exception to encompass an absolute commonality of understanding and comprehensibility among all persons, societies, and cultures worldwide. To the contrary, he observes,

Every culture, then, is a way of life, but only one way of life, for a particular people. This integrated system of ideas, values, and symbols which is learned by people in a given society allows them to adapt to their environments. The design or pattern for life has both the characteristics of stability and openness to change. Every society or group of people will develop a group of traits or components of culture that allow them to live in a particular environment—physical and ideational.²⁹

Harvie Conn concurs with Smith's assessment of human culture's contextual particularity when he writes, "Cultures are patterns shared by, and acquired in, a social

²⁸ Fazale Rana and Hugh Ross, *Who Was Adam? A Creation Model Approach to the Origin of Man* (Colorado Springs, CO: NavPress, 2005), 79.

²⁹ Ebbie Smith, "Culture: Milieu of Missions," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: B&H Academic, 1998), 265.

group. Large enough to contain subcultures within itself, a culture is shared by the society, the particular aggregate of persons who participate in it. In that social group we learn and live out our values.”³⁰ Conn’s last sentence highlights the importance of understanding culture’s opinion forming power within a given social group. It is culture’s opinion forming power that engages and occupies so much of Newbigin’s attention as he seeks to find the most effective manner to missionally communicate the Gospel message and the biblical worldview to Western culture’s beliefs, practices, and values.

Western culture’s secular plausibility structure has left many who live within its cultural purview feeling placidly indifferent about life being lived or not lived with reference to the living God in their real-life daily existence. It has left many with little or no substantive interest in or about the Gospel’s message of redemptive hope and restoration with Scripture’s creator, redeemer God. This is the soul shaping power of a cultural worldview.

Worldview

What then is worldview? What is it that gives worldview this dynamic power to shape, and potentially reshape, the inhabitants of a whole culture’s minds, hearts, commitments, and actions? This culture shaping power is due to the fact that worldview deals with the biggest questions of human meaning and significance, questions which all humans ask and struggle to find the answers. When life’s biggest questions are asked and answers are received, for better or for worse, those given answers deeply impact the people’s values and beliefs. People, in turn, make concrete lifestyle decisions which ultimately determine the life trajectories of individuals, cultures, and societies. The late Southern Baptist Theological Seminary professor, Ronald Nash, popularly defined worldview in this way:

³⁰ Harvie Conn, “Culture,” in Moreau, *Evangelical Dictionary of World Missions*, 253.

A worldview is the total of answers people give to the most important questions in life. The five most important questions any worldview must answer are God, ultimate reality, knowledge, ethics, and human nature. Every human being has a worldview, even though many people are uninformed about the nature and content of worldviews and the power that worldviews have over the way we think and behave.³¹

A worldview is a person's or a culture's sum-total of responses to life's most important questions. Worldview reflects a culture's deepest convictions about the way things really are. Ken McElhanon quotes Nash from a prior publication, where Nash defined the term with greater academic precision: "A worldview, then, is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality."³²

In both of his definitions, Nash uses the term worldview in its more philosophic usage. In this practice Nash certainly was not alone; evangelical leaders like Carl Henry and Francis Schaeffer used the term in a similar way in their respective writings to analyze Western cultural development. The following quote is a representative example of Francis Schaeffer's use of the word *worldview*: "As Christians we are not only to know the right worldview, the worldview that tells us the truth of what is, but consciously to act upon that worldview so as to influence society in all its parts and facets across the whole spectrum of life, as much as we can to the extent of our individual and collective ability."³³

Schaeffer bluntly states a worldview corresponds with that which is ontologically true of existence. In this sense, a worldview is either true or false. It either describes ultimate reality correctly, or it does not.

³¹ Ron Nash, "What Is a Worldview?," in *If God Made the Universe, Who Made God? 130 Arguments for the Christian Faith*, ed. Holman Bible Editorial Staff (Nashville: Holman Bible Publishers, 2000), Logos Library System.

³² Ken A. McElhanon, "Worldview," in Moreau, *Evangelical Dictionary of World Missions*, 1032.

³³ Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview* (Westchester, IL: Crossway Books, 1982), 5:254.

John Frame's definition of worldview uses the term in much the same way as Nash, Schaeffer, and Henry. Frame states, "A worldview is a conception of the whole of reality, including metaphysics (theory of being), epistemology (theory of knowledge), and axiology (theory of value). It is possible, then, for a philosophy to be either Christian or non-Christian."³⁴ The principal point, once again, is that a worldview can be falsifiable; it could well be that a given worldview does not correspond with ultimate reality. These theologians describe and use the word worldview as a word that describes a comprehensive apprehension of ontological truth as it actually correlates to reality.

In the later phase of Newbigin's ministry serving in England, he interacted extensively with the naturalistic worldview that had come to dominate his homeland's culture. When the Christian worldview is contrasted with the philosophic naturalism that so occupied Newbigin's attention and concern, the Christian worldview gives different substantive responses to life's biggest questions in contrast to naturalism. These two different worldviews give two markedly different sets of answers to life's biggest questions. Thomas Rosebrough provides a helpful worldview summary that shows these distinctions between these two distinct worldviews: Christianity and Naturalism. He notes three categories of questions which have very different answers, depending upon whether one has a Christian worldview or a naturalist worldview:

Purpose in life. For Christians, one finds it in God; specifically, our purpose is to live to glorify God. For naturalists, there is no higher purpose, only to live for the material world.

Pain and suffering. For Christians, Satan brought it with him into this world when Adam and Eve fell from grace. God can give believers the grace to cope. For naturalists, suffering in this world is a part of the natural order. The fittest will survive.

After death. For Christians, our souls live for eternity and we enter it through Christ, the 'way, the truth, and the life.' Christians believe in the unseen God and the unknown life after death. For naturalists, this natural world, this cosmos we perceive

³⁴ John Frame. *Christianity Considered: A Guide for Skeptics and Seekers* (Bellingham, WA: Lexham Press, 2018), 97.

with our senses, is all there is.

Other questions, utilizing a Christian-naturalist dichotomy, comprise the set of assumptions constituting our worldview: (1) What is real in this world? Christians say it is God. Naturalists would say the material cosmos. (2) What is a human being? For Christians, humankind is created in God's image. For naturalists, humans are finite, evolved mammals or even complex machines. This question has rather obvious implications for the issue of fetal tissue research. (3) What is the meaning of human history? Christians say it is a linear playing out of God's plan: after the Fall, Christ came, died, rose from the dead, sent his Spirit, and will come again to establish his heavenly kingdom. Naturalists contend that history is linear but meaningless. (4) Finally, but not exhaustedly, what is the basis for morality? Christians assert that morality is objective—based on the transcendent principles of God as found in the Ten Commandments and the Sermon on the Mount. Naturalists and other atheists say there is no ultimate objective basis for morality—humans create their own subjective standards.³⁵

This is not a phenomenological description of a given culture's understanding of reality, but rather it is an ontological description of what two distinct worldviews perceive and understand to be the ultimate nature of reality's truth. Both could be wrong, yet certainly both cannot be right. In comparison to each other, one worldview must be right, and the other must be wrong. For this reason, a worldview, in the philosophic sense, can be falsifiable if its assertions fail to correspond accurately with ontological reality as it is found to actually exist. In missionary practice, Ken McElhanon describes the philosophic use of worldview as being an evangelistic tool to correct the theological error of a given culture. Further, he notes that this philosophic use of worldview is not an attempt to describe and understand how persons within their respective culture actually view the world and understand their place in it. He states, "Evangelical theologians generally present the Christian worldview as a systematic theology for the defense of the Christian faith or as an instrument to confront and dismantle opposing worldviews. In so doing they use philosophical and logical argumentation, and their approach is more corrective than interpretive."³⁶

³⁵ Thomas R. Rosebrough, "Christian Worldview and Teaching," in *Shaping a Christian Worldview: The Foundation of Christian Higher Education*, ed. David S Dockery and Gregory Alan Thornbury (Nashville: B&H Academic, 2002), Logos Library System.

³⁶ McElhanon, "Worldview," 1032.

The philosophic usage of worldview in the cause of missional advance is sometimes called an elenctic encounter. Elenctics finds its theological roots in the Reformed scholastic tradition of the seventeenth century. In the twentieth century, theologians and missiologists of the Dutch Reformed tradition were the primary proponents who argued that an elenctic encounter with culture is an essential prerequisite in order to guarantee genuine evangelism and missions. The names of Herman and Johan Bavinck are primary exemplars of proponents of the use of elenctics in theology, mission, and evangelism. Thomas L. Austin cites Robert Priest's description of elenctics as being essentially "apologetic in nature in that it defends the Christian faith as the only true faith and accuses all other religions as rebellion against God."³⁷ An elenctic encounter would be an attempt to analyze and engage a non-Christian's worldview for the purpose of worldview level evangelization that hopefully leads to spiritual conversion and corresponding worldview transformation.

This philosophic understanding and use of worldview are contrasted with the manner in which more anthropologically oriented missiologists use the same term developing worldview studies among cultures and people groups with whom they work. In their use of the same term worldview they look more to the disciplines of sociology and anthropology to help describe the phenomenology of how a person's mental maps work as they go about looking at and interacting with the world around them. Scott Moreau describes Paul Hiebert's use of the idea of mental maps. "Hiebert's perspective was that worldview is essentially a mental schema through which people look at the world and by means of which they make sense of it."³⁸ In so doing, he helps provide greater clarification on how many missiologists use the term worldview. In his book,

³⁷ Thomas L. Austin, "Elenctics," in Moreau, *Evangelical Dictionary of World Missions*, 307.

³⁸ A. Scott Moreau, "Paul G. Hiebert's Legacy of Worldview," *Trinity Journal* 30, no. 2 (2009): 224.

Transforming Worldviews, Hiebert writes that worldview is “the most fundamental and encompassing view of reality shared by a people in a common culture. It is their mental picture of reality that ‘makes sense’ of the world around them.”³⁹ Hiebert continues by defining it as comprising the “fundamental cognitive, affective and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives.”⁴⁰ Moreau concludes emphasizing that worldview is part of the organic, integrated whole that makes systemic culture possible:

Synchronically, people (and societies) develop commonly shared mental maps that help them understand the structure of reality. These maps meld together worldview, ethos, cosmology, and root metaphors. Diachronically, people share stories of the cosmos, seen in their understanding of larger metanarrative(s) through their cosmogonies and root myths. Worldview is thus a significant component embedded within the mental maps of cultures, but not the only one, and can only be understood as one part of larger cultural systems.⁴¹

Anthropologically oriented missiologists, like Moreau and Hiebert, use the expression worldview to describe how people and societies interpret what they understand to be the reality of their context and situation. The question, initially, is not whether the receptor culture is right or wrong in their worldview beliefs and perceptions. The question is how these beliefs impact and meld together the receptor culture’s understanding of reality and their individual and societal place in the greater cosmos.

In this sense, worldview analysis becomes a means by which the missionary researcher attempts to understand the inner cognitive world of a people group or culture in order to describe and understand their mental maps used to understand ultimate reality. This phenomenological description is done in order to facilitate the effective communication of the Gospel in a missionary encounter between the sent missionary and the cultural receptor of the missionary message. Mark Terry describes why clear

³⁹ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 84.

⁴⁰ Hiebert, *Transforming Worldviews*, 15.

⁴¹ Moreau, “Paul G. Hiebert’s Legacy of Worldview,” 224.

missionary communication is important for the missionary practitioner:

Communicating provides a way to learn the culture. It is often said that language is the key that unlocks culture. While one can learn a lot about culture by reading and observing, communicating with people—asking questions and understanding the answers—takes one much deeper into the culture. Of primary concern to a missionary, communication affords a way to convey a message. Missionaries believe they know the greatest message of all, and they want to convey that message clearly. Communication also provides a way to get feedback from the people group. A missionary can ascertain the clarity of the message he or she presents only by soliciting responses from the people.⁴²

In light of the importance of effective missionary communication, Paul Hiebert precisely defines worldview from a missiological-anthropological perspective. Although his definition highlights differences from how the same term was defined by those more philosophically oriented, it will be shown that the two usages are complimentary to each other and not contradictory in actual missionary practice:

We need a model before we can examine specific worldviews. As a preliminary definition, let us define ‘worldview’ in anthropological terms as ‘the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives’. It encompasses people’s images or maps of the reality of all things that they use for living their lives. It is the cosmos thought to be true, desirable, and moral by a community of people.⁴³

Hiebert notes that these assumptions and frameworks are the substance of a given culture’s mental maps of reality. It is what they actually believe to be true of the cosmos and their place in it. The question as whether these mental maps are ontologically true would be dependent upon the degree to which they actually corresponded to Scripture’s revelatory description of ontological reality. In the missiological-anthropological use of worldview, the missionary communicator attempts to understand how people actually think, feel, and believe in their unique social reality. Missionary communication starts where people are at in their present worldview understanding with the hope of seeing

⁴² John Mark Terry, and J. D. Payne, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction* (Grand Rapids: Baker Academic, 2013), 167-68.

⁴³ Hiebert, *Transforming Worldview*, 25-26.

them move, by God's grace, to a new comprehension. The ideal would be that from the initial reception of the Gospel message, the receptor culture would have their worldview increasingly, if not immediately, reshaped by the ontological, biblical worldview revealed in Holy Scripture. For this to happen, effective missionary communication must occur. To this end, Scott Moreau succinctly states the importance of the missiological-anthropological worldview perspective: "Worldview lies at the core of all communication."⁴⁴

At first glance, it would appear that these two understandings of worldview appear to be so distinct from each other as to be invariably contradictory in nature. Happily, this is not the case. Each of these distinct understandings and uses of the term, worldview, actually supports and enriches the understanding and practice of the other. Without question, the primary goal of a missionary encounter with unreached people groups and/or cultures is to see spiritual conversions so deep and life transforming that the receptor's worldview is fully transformed by the power of the Spirit's working through the Gospel message as revealed in Scripture. Sadly, this has never fully occurred in the history of missions. Nor, is there reason to believe that it ever will. Sin's pervasive effects are such that no culture ever has nor ever will perfectly conform to the biblical worldview that is embedded in the Gospel message. The wise missionary knows that this failure begins with their own culture.

My understanding of the degree to which my own Euro-American culture was impacted by syncretism was first brought to my attention when I read the old Anglo-Saxon epic *Beowulf* while completing my undergraduate studies at the university. I was prepared for a story that would tell a pagan epic set in the pagan world of Scandinavian Vikings. I was taken aback when I read the following in the first pages of the book:

⁴⁴ A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions, A Biblical, Historical, and Practical Survey*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 254.

The wrathful spirit was Grendel named,
The mighty mark-stepper who the moors held,
Fen and fastness: the sea-friend's abode
[105] The joyless being a while in-dwelt,
Since the Creator him had proscribed.
(Upon Cain's kin that crime avenged
The Lord eternal, for that he slew Abel:
Joyed he not in that feud, but him afar banished
[110] For that crime the Creator away from mankind:
Thence evil demons all were produced,
Eotens and elves and monsters of sea,
Such were the giants who strove against God
For a long time: He repaid them for that.)⁴⁵

I still remember thinking, "Where did this talk of Creator, Cain, and Abel come from in a pagan epic about the heroics of Swedish Vikings?" Much to my surprise, the names of Odin and Thor are not even to be found in the epic. Throughout the story, the deity mentioned was the Christian God of Holy Scripture. To be sure, the epic had a confused and odd understanding of Scripture's God, but it was definitely the Christian God who was being referenced throughout the entire epic, while pagan undertones and themes would still occasionally rise to the surface. Why was this the case? The story with its roots going back deep into southern Sweden's historic past was being retold by Anglo-Saxon descendants living in England who had a new faith, Christianity, which was different from that of their distant ancestors. It came as a surprise to find the Beowulf epic filled with Christian references side by side with those of traditional religion. This is an example of just how slowly individual Europeans were converted to the Christian faith.

⁴⁵ *Beowulf*, ed. J. M. Garnett (1912). Medford, MA: Perseus Digital Library, Logos Library System, 1.102-14.

Europe's worldview and cultural transformation was even slower still.

Kevin DeYoung describes the European worldview's slow and gradual transformation by referencing a book written by Richard Fletcher:

One of the best books I've read in recent years is *The Barbarian Conversion: From Paganism to Christianity* by Richard Fletcher. It's about the evangelization of Europe, which took the better part of a millennium. The point Fletcher emphasizes over and over is that the conversions and Christianization of Europe was very slow business. I don't know if the author is a Christian, but we can learn a lot from his historical assessment. He argues that Christianity eventually won over the West because of three factors: the demonstration of power, the faithful preaching, and dogged persistence. If we are ever going to make a difference for Christ—especially in the difficult work of the Great Commission—we have to become not just senders or goers, but stayers. And the only way we'll stay for the long haul is if we trust in the never failing, always timely providence of God.⁴⁶

The point being made is that the worldview transformation of any culture takes time. No culture fully and immediately conforms to the biblical worldview upon first being introduced to the Gospel message. It can be a process that takes centuries. Even then, the culture still might be far from the biblical ideal.

As a result of serving as a missionary in India, Newbiggin came to perceive his own home culture still needed worldview conversion and transformation. He describes his experience of coming to perceive just how deeply European culture was impacted by syncretic compromise with non-Christian cultural presuppositions in the following way:

I remember that when I went as a English missionary to India fifty years ago, and tried to understand Indian life and thought, I slowly came to realize how important it was that the doctrines of karma and samsara have hardly been changed in all the great revolutions from the Buddha to Gandhi. They describe how things are and have always been. Human life, like all of nature, is a cyclical affair, a matter of endlessly repeated birth, life, decay, death, and rebirth. In a world so understood, there is no way a particular happening in history can decisively change the human situation. It can only illustrate and exemplify what is always the case.

And that, in general, is how Indian thought understands Jesus. As a young missionary I used to spend an evening each week in the premises of the Ramakrishna Mission, studying with the monks the Upanishada and the Gospels. The great hall of the monastery was lined with pictures of the great religious figures

⁴⁶ Kevin DeYoung, "Five Surprising Motivations for Missions," in *Cross: Unrivaled Christ, Unstoppable Gospel, Unreached Peoples, Unending Joy*, ed. John Piper and David Mathis (Nashville: B&H Publishing Group, 2015), Logos Library System.

of history, among them Jesus. Each year, on Christmas Day, worship was offered before the picture of Jesus. It was obvious to me as an English Christian that this was an example of syncretism. Jesus had simply been coopted into the Hindu worldview; that view was in no way challenged.

It was only slowly that I began to see that my own Christianity had this syncretistic character, that I too had to some degree coopted Jesus into the worldview of my culture. I remember an incident that made me realize this. I was taking a group of village teachers through St. Mark's Gospel. My Tamil wasn't very good, but I was fairly confident about my theology, fresh as I was from theological college. All went well till we reached the first exorcism. Now, Westminster College had not taught me much about how to cast out demons. My exposition was not very impressive. These village teachers looked at me with growing perplexity, and then one of them said, 'Why are you making such heavy weather of a perfectly simple matter?' and proceeded to rattle off half a dozen cases of exorcism in his own congregation during the past few months. Of course, I could have said, 'My dear brother, if you will kindly let me arrange for you to come to Cambridge and take a proper training in modern science and then a postgraduate qualification in psychology, you will be able to understand that Freud and Jung and company have explained everything.' In other words, 'If you will permit me to induct you into my culture, you will see things as they really are.' But this was a Bible study, and Mark's Gospel was sitting there, saying what it does. Inwardly I had to admit that he was much nearer Mark than I was. Outwardly I kept quiet and went on to the next passage.⁴⁷

No culture is completely free from the sinful stains of syncretistic compromise with non-Christian presuppositions. Unfortunately, the deleterious effects of total depravity impede any culture's perfect conformity to the biblical worldview this side of the coming Kingdom. For this reason, even the missionary most deeply committed to the importance and necessity of an elenctic encounter, believing it necessary to ensure the receptor culture's genuine conversion and transformation to the Christian faith, will study the receptor culture deeply and patiently in order to understand its most intimate cultural innerworkings that need to be exposed to scrutiny of God's revealed Word.

Harvie Conn, a Reformed missiologist committed to elenctic encounters between the missionary communicator and the receptor culture, described how the elenctic use of worldview is dependent upon a cultural understanding that only the missiological-anthropological use of worldview provides:

Harvie Conn provides five characteristics of elenctics: (1) It is personal in that it

⁴⁷ Newbigin, *A Word in Season*, 98-99.

approaches individuals in relationship. (2) It is holistic in that it approaches in deeds as well as words. This means that the missionary becomes a part of the community and deals with people in community. (3) It is contextual in that it approaches people where they are in their culture, in their belief system. (4) It is verdict-oriented in that its goal is to bring a person to a personal relationship with Jesus Christ as Lord and God. This of course requires that a person be confronted with the claims and demands of Jesus Christ and be called to repentance. Finally, (5), it is God-centered in that it seeks primarily to convince people to be reconciled to God. It does not seek to improve systems or lifestyles but to fill the earth with worshippers for God.⁴⁸

Conn clearly states that a culture's desired worldview transformation can only take place as a result of knowing in-depth the belief system of the receptor culture. In this way, the two understandings of worldview, philosophic and anthropological, truly compliment and not contradict each other.

As a missionary to India, Newbigin understood and experienced personally the power of worldview from an inter-cultural missionary's perspective of learning language and culture. He speaks movingly about his experience of learning Tamil and how this experience opened his mind to the complexities of the Tamil worldview which both enriched and challenged his own worldview:

Traditions of rationality are embodied in languages. A rival tradition cannot become a serious threat to the adherents of an existing tradition unless these latter are able to learn the language in which the rival tradition is embodied. One may learn a language at two levels. It may be simply a second language: the learner continues to think and reason in the native language but learns to find words and phrases in the second language which correspond as closely as possible to those of the first language. But one may acquire what MacIntyre calls a "second first language," a language which is learned in the same way that a child learns to use the native tongue. A missionary or an anthropologist who really hopes to understand and enter into the adopted culture will not do so by trying to learn the language in the way a tourist uses a phrasebook and a dictionary. It must be learned in the way a child learns to speak, not by finding words to match one's existing stock, but by learning to think and to speak in the way the people of the country do. A person who seeks to learn it in that way quickly discovers that the two languages are mutually translatable only to a very limited extent. Words used in the two languages to denote the same kinds of things have very different meanings because of the different roles that these things play in the two cultures of both worlds. . . . The English missionary can feel the force and beauty of the worldview embodied in the Tamil poetry. He can set it beside the worldview in which as an English person he has been trained and the biblical worldview into which he seeks to grow. There is thus an internal dialogue in which the question at stake is: 'Which is more adequate for grasping and

⁴⁸ Austin, "Elenctics," 307.

copied with reality with which all human beings are faced?' This is a dialogue about truth. In this dialogue the two traditions of rationality are compared with one another in respect of their adequacy to the realities with which all human beings have to deal. And, obviously, this internal dialogue is the necessary precondition for the external dialogue which is at the center of a missionary's proper concern. Although the two ways of reasoning are not mutually translatable except to a limited degree, that does not mean that they cannot be compared in respect of their adequacy to enable human beings to know and cope with reality.⁴⁹

It is interesting that Newbigin describes this encounter between distinct worldviews, via his language learning experience, as an inner dialogue, a precondition, that comes before the external dialogue of which Gospel evangelism would be a primary part. In this regard, I understand Newbigin to be following Harvie Conn's advice of learning well the receptor culture's innerworkings before beginning the process of an elenctic encounter with it. It is to be noted that Newbigin is not advocating for a form of cultural and/or anthropological relativism between different worldviews. Rather, as a missionary, he is willing to listen and humbly learn from a worldview perspective different and distinct from his own.

Some proponents of missionary anthropology have been, I believe rightfully, accused of advocating an absolute form of cultural relativism that extends even to the content of the Gospel message. Carl Henry's critique of Charles Kraft's *Christianity in Culture* would be an example of this. Henry concludes his review of Kraft's book saying,

The normativity of biblical theology cannot survive alongside the normativity of humanistic anthropology. To exaggerate the role of the behavioral sciences, as Kraft does, constitutes a disservice to both biblical theology and anthropology. For it not only clouds the nature of biblical revelation, but also the very proper service that anthropological science can render the Christian missionary community.⁵⁰

Both Henry and Newbigin believed anthropology could serve the missionary community. Newbigin's missiological-anthropological use of worldview in no way runs the risk of error which Henry attributes to Kraft. To the contrary, Newbigin takes to task secular

⁴⁹ Newbigin, *The Gospel in a Pluralist Society*, 55-56.

⁵⁰ Carl F. H. Henry, "The Cultural Relativizing of Revelation," *Trinity Journal* 1, no. 2 (1980): 152.

presuppositions that would advocate the broad-based relativism of all cultures. Newbigin gives this sharp critique to those arguing in favor of this type of cultural and worldview relativism:

If the relativist claims that, since all reasoning is embodied in a particular social context, no claim to know the truth can be sustained, one has to ask for the basis on which this claim is made. It is, after all, a claim to know something about reality—namely that reality is unknowable. What is the social context within which this claim can be formulated? The answer, MacIntyre suggests, is that the social context is that cosmopolitan world in which individuals live a rootless existence and are without a firm and stable social tradition. One element in this kind of cosmopolitan culture is the use of an international language such as English into which, it is supposed, all forms of human thought can be translated. Translations of the literature of a vast variety of human societies are in fact available. The person shaped by this culture will thus have the illusion of having an overview of all these different traditions without having had the actual experience of seeing the world through any of them.

For a person who dwells in the contemporary cosmopolitan culture, shaped by the reigning dichotomy between ‘facts’ and ‘beliefs,’ it will be natural to relativize all the differing belief systems. And when, in this culture, ‘reason’ is set against the specific, historically shaped tradition of Christian belief, it is obvious that what is happening is that the ‘plausibility structure’ is performing its normal function. The Christian, on the other hand, will relativize the reigning plausibility structure in the light of the gospel. There is no disembodied ‘reason’ which can act as impartial umpire between the rival claims.⁵¹

Newbigin challenges the worldview hegemony of secularism by proposing an alternative plausibility structure based on the light of the Gospel. It is interesting to note that he believes the Gospel, both in its historicity and in ontological content, constitutes a worldview alternative that can compete with and supply an alternative to secularism in the public square of ideas.

This last point gives insight into how Newbigin understood and used the concept of worldview in his missiological writings and actual missionary work with secular people living in secular culture. He was aware and appreciative of the missiological-anthropological approach to worldview, as is illustrated in his learning the Tamil language. However, in his writings focusing on the missionary encounter with

⁵¹ Newbigin, *The Gospel in a Pluralist Society*, 56-57.

Western culture, he almost exclusively uses worldview from the philosophic, elenctic perspective. Even his discussions of contextualization, of which there are many, are not overly creative in the ideas he puts forward for contextualizing the Gospel message for a secular audience in a secular society.

Surprisingly, Newbigin's writings show no discussion of or apparent interest in methodologies like the Seeker-Sensitive and/or Purpose Driven models. These methodologies were developed in the United States in the 1980s for the express purpose of reaching a secular audience. Interestingly, Newbigin proposed nothing similar for reaching a secular British audience. Apparently, that was not the type of contextualization he thought was needed to meet the secular challenge in British society, or anywhere else, for that matter. To the contrary, the following is a representative example of Newbigin's understanding of contextualization:

If Christian obedience were to be exhaustively defined in terms of following one or other 'line' in respect of all these controversies, the Church would have splintered into fragments long before the end of the first century. That it did not do so is, I am sure, the central clue to answering our question about true and false contextualization. Where there is a believing community whose life is centered in the biblical story through its worshipping, teaching, and sacramental and apostolic life, there will certainly be differences of opinion on specific issues, certainly mistakes, certainly false starts. But it is part of my faith in the authenticity of the story itself that this community will not be finally betrayed. The gates of hell shall not prevail against it. But where something else is put at the center, a moral code, a set of principles, or the alleged need to meet some criterion imposed from outside the story, one is adrift in the ever-changing tides of history, and the community which commits itself to these things becomes one more piece of driftwood on the current.⁵²

Newbigin summarized contextualization with such stark simplicity.

Although much can be said in admiration of Newbigin, it must be noted that he was not a classic evangelical, if by that term it is meant he affirmed the doctrine of inerrancy. He did not. He styled himself as a theological centrist placing himself theologically between evangelicals to his right and the more liberal wing of the World

⁵² Newbigin, *The Gospel in a Pluralist Society*, 148.

Council of Churches to his left. His bold rejection of the doctrine of biblical inerrancy would certainly be enough to disqualify him from being considered an evangelical in good standing:

The doctrine of verbal inerrancy is a direct denial of the way in which God has chosen to make himself known to us as the Father of our Lord Jesus Christ. And, if Jesus is indeed the Word made flesh and therefore the one through whom we are to understand God's dealings with Israel, then we must conclude that God's way of dealing with Israel was not otherwise.⁵³

Such statements certainly demand that Newbigin be read with caution and critical appreciation. Yet, the study of Newbigin continues to reward the theologian and missiologist who desire to engage the now thoroughly secularized Western culture being spread to many global cities. Trevin Wax states why the study of Newbigin still merits careful attention, while readily admitting some glaring theological faults and weaknesses for which caution and discernment must be exercised:

With the eyes of an outsider, Newbigin saw that the church in his country had been coopted by the 'myth of progress'—the idea that the world is moving forward on an evolutionary trajectory toward greater and greater heights of human knowledge and moral behavior. People expected Christians to outgrow their silly superstitions (belief in miracles) and their old-fashioned rules (adherence to traditional morality). Newbigin saw how this secular mindset had infiltrated the thought and practice of his fellow church members. Many of them agreed with their unbelieving neighbors that religion is a personal and private reality, not a message true and powerful for the whole world.

Newbigin saw the damage this myth of progress did to the church's witness. After all, at the heart of the gospel is the claim that something has happened: Jesus Christ, the crucified Messiah, got up from the grave! In light of the resurrection, the question cannot be 'What is my truth?' or 'What is your truth?' but 'What is the real truth about the world?'⁵⁴

Newbigin's missionary apologetic was fearless in pursuing the question: What is the real truth about the world? At the end of an illustrious career and shortly before his death, David Hesselgrave wrote: "I believe that apologetics will be of increasing

⁵³ Lesslie Newbigin, *Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 89.

⁵⁴ Trevin Wax, "Here's Why I Keep Returning to Lesslie Newbigin," *The Gospel Coalition Blog*, February 19, 2019, <https://www.thegospelcoalition.org/blogs/trevin-wax/heres-keep-returning-lesslie-newbigin/>.

importance to future mission.”⁵⁵ Much of Newbigin’s writings could be described as an attempt to live out and model David Hesselgrave’s last written words. Newbigin’s missionary engagement with Western culture was an apologetic engagement. Newbigin primarily uses philosophic worldview analysis as the foundation of his missionary apologetic to Western culture. It can be observed that Newbigin’s missionary apologetic has many characteristics of what could be called a presuppositional approach to apologetics. John Frame defines presuppositional apologetics in the following way:

Presuppositionalism is a school of apologetics that teaches (1) that all knowledge is based on presuppositions that serve as ultimate standards in a system of thought, and (2) that all Christian thought, including apologetics, presupposes the revelation of God given in nature and Scripture. Presuppositional apologetics makes use of ‘transcendental argument,’ which maintains that the God of the Bible is the only possible source of meaning and intelligible discourse.⁵⁶

A frequent critique of presuppositional apologetics is that it is built upon an internal circularity that is ultimately self-defeating and incapable of giving absolute proof and certainty of eternal verities. Cornelius Van Til and John Frame respond extensively to these critiques stating that it is not just any type of circularity that is being advocated. It is interesting that Newbigin admits that his missionary apologetic can be accused of some form of circular reasoning but responds by saying that some form of circularity is necessary for any form of genuine epistemological understanding.

I want to suggest the word ‘confidence’ as the one which designates the proper attitude. In a pluralist society, any confident affirmation of the truth is met by the response, ‘Why should I believe this rather than that?’ Every statement of ultimate belief is liable to be met by this criticism, and—of course—if it is indeed an ultimate belief then it cannot be validated by something more ultimate. Our ultimate commitments are (as I have argued in an earlier chapter) always circular in structure. Having been brought (not by our own action but by the action of God) to the point of believing in Jesus as Lord and Savior, we seek to understand and cope with every kind of experience and every evidence of truth in the light of this faith. We are constantly called upon to rethink our faith in the light of these new

⁵⁵ David J. Hesselgrave, “Conclusion: A Scientific Postscript—Grist for the Missiological Mills of the Future,” in *MissionShift: Global Issues in the Third Millennium*, ed. David Hesselgrave and Ed Stetzer (Nashville: B&H Academic, 2010), Logos Library System.

⁵⁶ John M. Frame, “Short Definition of Presuppositionalism,” in *The Theological Correspondence of John Frame* (Bellingham, WA: Lexham Press, 2017), Logos Library System.

experiences and evidences. We are prepared to recognize (as every human being has to recognize) that there are areas of mystery and that there are puzzles which are not solved for a long time. But we expect to find, and we do find, that the initial faith is confirmed, strengthened, and enlarged as we go on through life. And if, as always happens in a pluralist society, we are asked: 'But why start with Jesus? Why not start somewhere else?' we have to answer that no rational thought is possible except by starting with something which is already given in some human tradition of rational thought and discourse. Our immediate answer may well be, 'Why not?' For the ultimate answer we have to wait for the end of all things. That expectant waiting is part of what it is to live a full human life.⁵⁷

When Newbigin's missionary apologetic is further explained and evaluated in a separate section of this dissertation, that evaluation will proceed upon the conviction that his apologetic is a type of Reformed presuppositional apologetic. Arguably his apologetic is capable of being improved upon and more biblically refined, but still it functions in the broad tradition of John Calvin and of Herman and Johan Bavinck.

Cities and Urbanization

The world is rapidly urbanizing. Fifty years ago, there were few countries with any major cities of significant size. Those same countries today are homes of urban agglomerations. The statistical information describing global urban growth is truly staggering. Troy Bush gives a helpful, although somewhat dated, description of the urban reality that missionaries face as they deploy to global cities:

In 2008 the majority of people in the world for the first time in history were living in urban areas. Every day, the world's urban population increases by 193,107 people. During the next four decades, modest estimates indicate the world's population will increase by 2.5 billion, reaching 9.2 billion inhabitants. During the same period, urban areas will increase in size by 3.1 billion people, a rate greater than the exploding global population. In 2018 or 2019, the world's rural population will climax at 3.5 billion people and begin declining. China, Indonesia, Japan, the Russian Federation, and the US have the fastest declining rural populations. Our world is moving to the city. Urban areas come in all shapes and sizes. Megacities (at least 10 million inhabitants) receive regular attention in the media, and it would seem most of the world's population lives in them. These behemoth metros usually encompass large urban areas, including adjacent cities and towns.⁵⁸

⁵⁷ Newbigin, *The Gospel in a Pluralist Society*, 243.

⁵⁸ Troy Bush, "The Great Commission and the Urban Context," in *The Great Commission Resurgence*, ed. Chuck Lawless and Adam W. Greenway (Nashville: B&H Academic, 2010), Logos Library System.

Bush made his observations approximately ten years ago. Today, the United Nations Population Division anticipates the following future worldwide population development:

Today, the world's population continues to grow, albeit more slowly than in the recent past. Ten years ago, the global population was growing by 1.254 per cent per year. Today it is growing by 1.10 per cent per year, yielding an additional 83 million people annually. The world's population is projected to increase by slightly more than one billion people over the next 13 years, reaching 8.6 billion in 2030, and to increase further to 9.8 billion in 2050 and 11.2 billion by 2100.⁵⁹

It is a truly staggering prospect to consider 11.2 billion people occupying planet earth. The actual experience of this worldwide urbanization, however, will be different from what many might imagine. The growth is not to be concentrated in what is commonly called the Global mega-cities. As Wendell Cox notes, as of today and for the foreseeable future, urban growth is projected to occur primarily in the world's mid-sized urban conglomerates. Cox writes,

For some time, some media and academics have been fascinated by the world now being more than one-half urban (54 percent), imagining that the typical urban resident lives in the largest cities, like Tokyo, New York, Shanghai or London. Not so—the 38 megacities, urban areas with 10 million or more residents, have only 8.4 percent of the world's population The median (middle) world resident lives in an urban area with a population of approximately 625,000—half live in larger urban areas and the other half lives in smaller urban areas or outside urban areas (rural areas). Thus, the average resident lives in an urban area about the size of Bakersfield, California (USA), Zhoushan, Zhejiang (China), Erode, Tamil Nadu (India), Uberlandia, Minas Gerais (Brazil) or Nuremberg, Bavaria (Germany), none of which is among the largest urban areas in their respective countries nor even their secondary jurisdictions (state, province or lander).⁶⁰

This data points to the overwhelming probability that mid-sized cities will be taking the lead in future urban growth worldwide. This means that ongoing urbanization will have the capacity to carry worldwide the worldview which controls these emerging global centers, both in mega-cities and in mid-sized cities.

⁵⁹ "World Population Prospects, Key Findings and Advance Tables, 2017 Revision," United Nations Department of Economic and Social Affairs, last modified 2017, https://population.un.org/wpp/Publications/Files/WPP2017_KeyFindings.pdf

⁶⁰ Wendell Cox, "Demographia World Urban Areas," *NewGeography Blog*, April 12, 2019, <https://www.newgeography.com/content/006272-demographia-world-urban-areas-2019-population-land-area-urban-densities/>.

This leads to the question, what qualifies as a city? Jeffery Walters, referencing Donald McGavran's earlier writings, defines cities in the following manner: "McGavran defined rural and urban in economic terms, saying, 'I classify as rural all those who earn their living from the soil, dwell in villages, and eat largely what they raise.' Urban, on the other hand, were those communities of people 'who live in market centers and live by trade or manufacture.'"⁶¹ Walters notes in his dissertation that urban centers have additional factors that contribute to their identity as urban, such as cultural, economic, social, and demographic characteristics. Yet, for the sake of simplicity and clarity, McGavran's definition has much to commend it. What is recognized by most urban missiologists is the fact that, "Cities are centers of power, and influence spreads from the city outward. If the gospel took hold in the cities, it would naturally spread to areas surrounding the cities."⁶² Wayne Meeks and Rodney Stark argue in their respective texts, *The First Urban Christians* and *Cities of God*, that this was exactly what occurred in the Church's early history. What can be said of the positive spread of the Gospel via cities in Christianity's early centuries can be said concerning the spread of secularism, via cities in the twentieth and twenty-first centuries as well. Power and influence spreads from urban centers outward.

Lesslie Newbigin viewed cities and their accompanying urbanization that propelled their growth as key factors in Western culture's continued global expansion:

There is emerging a single world culture which has its characteristic expression in the rapidly growing cities in all parts of the world, and which has as its common substance the science and technology which have been developed in the West, and as its driving power the belief in the possibility of rational planning for total human welfare. This world culture is made possible by the existence of modern means of communication and transport.⁶³

⁶¹ Jeffrey Kirk Walters, "Effective Evangelism in the City: Donald McGavran's Missiology and Urban Context" (PhD diss., The Southern Baptist Theological Seminary, 2010), 11-12.

⁶² Jude Tiersma Watson, "Urban Churches," in Moreau, *Evangelical Dictionary of World Missions*, 990.

⁶³ Lesslie Newbigin, *A Faith for This One World* (Eugene, OR: Wipf and Stock Publishers,

In an earlier book, similarly, he wrote about the capacity of impact that urban centers have on each other as they now constitute a global, connected network: “In every country the direction and the pace of human life are set by the big cities, and these constitute now a single network of interdependent thought and activity, linked together by innumerable commercial, political, and cultural relationships, so that a movement in any part immediately affects every other.”⁶⁴

Newbigin notes that cities, and the accompanying urbanization that makes them possible, are the places where the animating power of the “belief in the possibility of rational planning for total human welfare”⁶⁵ primarily takes place. The reason for this is simple. It is in the cities that the full weight of secularization’s infrastructure can be brought fully to bear. Science, technology, communication, economy, transportation, and education: they all come together in cities. When discussing his proposal for a missionary encounter with Western culture, he notes that this encounter need not be limited only to Europe. To the contrary, Western values are disseminated worldwide by means of global cities. It can be argued that global cities are in fact often times the fruit of Western technologies and services. Those technologies and services cannot be separated from the worldview which birthed them and made them possible. Newbigin affirms the point being made when he says,

My purpose in these chapters is to consider what would be involved in a genuinely missionary encounter between the gospel and the culture that is shared by the peoples of Europe and North America, their colonial and cultural off-shoots, and the growing company of educated leaders in the cities of the world—the culture which those of us who share it usually describe as ‘modern.’ The phenomenon usually called ‘modernization,’ which is being promoted throughout much of the Third World through the university and technical training network, the multinational corporations, and the media, is in fact the co-option of the leadership of those nations into the particular culture that had its origin among the peoples of western

2011), 109.

⁶⁴ Newbigin, *Honest Religion for Secular Man*, 11-12.

⁶⁵ Newbigin, *A Faith for This One World*, 109.

Europe. For the moment, and pending closer examination of it, I shall simply refer to it as ‘modern Western culture.’⁶⁶

These educated leaders in the world cities, as described by Newbigin, are those who have become the key agents for the dissemination of the Western worldview to non-Western cultures by means of urban growth in various countries. It is these cities that are now being impacted by the Western worldview. Consequently, what can be clearly affirmed is that cities, global cities, and mid-sized cities along with those who live in them, will have a critical part to play in the future of Christian world mission. The future of world mission will be linked to the continued growth of urban areas and Gospel churches in those areas. Newbigin clearly warns the missionary practitioner: “I take it that the globalization of the whole human family is probably irreversible in the near future, that we must expect increasingly to see ourselves as one global city.”⁶⁷ Therefore, the missionary practitioner needs to give detailed thought to how this secular urban society will be engaged. Attention will now be directed to Newbigin’s missional apologetic to Western culture.

⁶⁶ Newbigin, *Foolishness to the Greeks*, 1.

⁶⁷ Lesslie Newbigin, *Signs Amid the Rubble: The Purposes of God in Human History*, ed. Geoffrey Wainwright (Grand Rapids: William B. Eerdmans Publishing Company, 2003), 119.

CHAPTER 5

NEWBIGIN'S MISSIONAL ANALYSIS OF WESTERN CULTURE: THREE CONTOURS

The remainder of this study examines Newbigin's missional analysis of Western culture by highlighting three contours of it. I use the word *contours* in direct dependence upon Michael Goheen who uses the word *contour* to describe the key components of Newbigin's cultural analysis. Goheen was cited earlier using this term in this work's introduction. The three contours are (1) Newbigin's missionary apologetic to Western culture, (2) the missional nature of the church, and (3) the Gospel as public truth. Newbigin's voluminous writings have a proposed missionary agenda, that is, actionable plans for missional engagement. He repeatedly referred to that agenda in his many books; although he did not necessarily quote it in its totality each time, he regularly mentioned portions of this agenda. It is this agenda that gives concrete substance to his appeal for a missionary encounter with Western culture. Tim Keller calls this agenda a "short list of ingredients." The list Keller mentions comes from Newbigin's text *Can the West Be Converted?*

Newbigin gives his short list of ingredients for a 'missionary encounter with Western culture' that includes the following elements: (1) a new apologetic (that takes on the so-called neutrality of secular reason), (2) the teaching of the kingdom of God (that God wants not only to save souls but heal the whole creation), (3) earning the right to be heard through willingness to serve others sacrificially, (4) equipping the laity to bring the implications of their faith into their public calling and so transform culture, (5) a countercultural church community, (6) a unified church that shows the world an overcoming of denominational divisions, (7) a global church in which the older Western churches listen to the non-Western churches, (8) courage.¹

¹ Tim Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 254.

Contour 1: A Missionary Apologetic

The phrase, missionary apologetic, immediately begs two questions: What is apologetics? What is a missionary apologetic? Apologetics can be defined as,

The rational defense of Christian faith. Historically, apologetic arguments of various types have been given: philosophical arguments for the existence of God; arguments that the existence of God is compatible with suffering and evil; historical arguments, such as arguments from miracles and fulfilled prophecies; and arguments from religious experience, including mystical experience.²

As such, apologetics has been part of the Christian theology since Post-Apostolic times. In Western contexts, apologetics has most often been used popularly as a type of pre-evangelism ministry. Arguments are utilized to address intellectual and academic concerns that impede a person's responding to and acceptance of the Christian faith's call to personal conversion. Often, it is not fully appreciated that apologetics has had a long history in the service of missionary advance. Examples such as Justin Martyr in early Christian history, Raymond Lull in the medieval period, Francis Schaeffer and Josh McDowell in recent years illustrate this point. Harold Netland notes the following about apologetics in the service of mission:

Some issues have been of perennial concern throughout various cultures and times. The problem of evil/suffering, for example, is a classic problem for apologetics, which finds expression in writings from ancient Hellenism as well as in Hindu, Confucian, and Buddhist critiques of Christianity. The Renaissance and Enlightenment on Europe placed a new set of issues on the table. Christian apologetics in the West in the past three centuries has been dominated by the post-Enlightenment agenda, focusing on issues such as the existence of God, faith and reason, the relation between science and Scripture, the question of miracles, the resurrection of Jesus, and the reliability of Scripture. Given the increasingly global spread of modernity and secularization, non-Western churches will need to develop appropriate responses to these issues as well. However, each culture also presents a unique set of challenges to the gospel. Thus, Christian communities in various cultures will need to study their own cultures, discern the particular challenges to Christian faith that arise within those contexts, and respond in a biblically sound and culturally appropriate manner to those issues.³

² C. Stephen Evans, "Apologetics," in *Pocket Dictionary of Apologetics & Philosophy of Religion* (Downers Grove, IL: InterVarsity Press, 2002), Logos Library System.

³ Harold A. Netland, "Apologetics," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 72.

Missional apologetic is the Christian church's engaging the unique challenges and questions offered by a given culture in which it finds itself ministering. In Newbigin's case it was a secularized English culture in the 1980s and 1990s.

A Critique of Rational Apologetics

Newbigin offers a missional apologetic that is rigorously philosophic in its critique of Western culture but does not use the traditional rational proofs to defend Christianity from secularists' arguments against it. His reticence to use the traditional rational apologetic proofs, associated with apologists like William Paley, could well be due to Karl Barth's theological influence upon his missionary theology in the latter phase of his life. Barth was known for rejecting natural theology and the classic proofs derived from it. Rational apologeticists had argued, literally, that these arguments were the best means for defending the Christian faith against Islamic and secular critics that leveled charges that the Christian faith was inherently irrational. Following Barth's lead, Newbigin argues that the question under discussion is not one of a conflict between reason and revelation with the side having a superior logic determining which one is ultimately correct. Rather, it is a discussion between two types of rationality and determining which rationality is used most appropriately and consistently within the recognized canons of what constitutes rational thought and reasoning. He says,

It is a misunderstanding of this position to say that the human person has no possibility of knowing God. The possibility is actualized in the fact that God does reveal himself and has revealed himself. As Karl Barth says, it is in the actual meeting of God with us that we come to know that 'man is capable of perceiving the God who meets him and reveals himself to him; that he is capable of distinguishing him from himself and vice versa; that he can recognize his divine being as such and his word and his will' (CD III/2, p.399). It is from this self-revealing of God that men and women can learn to discern the evidences of his presence and work through their daily experience of the created world. In doing so, we use our reason. The true opposition is not between reason and revelation as sources of and criteria for truth. It is between two uses to which reason is put. It may be put to the service of an autonomy which refuses to recognize any other personal reality except its own; which treats all reality as open to the kind of masterful exploration that is appropriate to the world of things, where the appropriate phrase is: 'I discovered.' But it may equally be put to the service of an openness which is ready to listen to, be challenged and questioned by another personal reality. In neither kind of activity

can we engage except as rational beings. When reason is set against revelation, the terms of the debate have been radically confused. What is happening is not that reason is set against something which is unreasonable, but that another tradition of rational argument is being set against a tradition of rational argument which takes as its starting point a moment or moments of divine self-revelation and which will therefore naturally continue to say, not 'We discovered,' but 'God spoke and acted.' From another tradition of rational discourse, it is of course possible to say that 'God' does not exist and that the language of revelation has to be translated into the language of discovery. 'God spoke to Moses' will perhaps be translated as 'Moses had a religious experience.' The lines are then laid down for a dialogue between two traditions of rationality, not between reason and revelation.⁴

Reformed Apologetic Tradition

Newbigin argued, following Barth and others in the Reformed apologetics tradition, like Cornelius Van Til, that the classical arguments in defense of Christianity's truth were themselves derived from and dependent upon Western cultural assumptions antithetical to the very Christian faith being defended. Newbigin felt classical apologetics failed because its methodological approach uncritically assumed too many of the Western worldview's core philosophic presuppositions. To the contrary, the Christian worldview needed to challenge and correct Western secularism's disparate presuppositions that it uncritically assumed. He speaks directly about his missional apologetic's epistemological foundation and how it differs from Western culture's core epistemological beliefs:

I am writing this book as a missionary who is concerned to commend the truth of the gospel in a culture that has sought for absolute certainty as the ideal of true knowledge but now despairs of the possibility of knowing truth at all, a culture that therefore responds to the Christian story by asking, 'But how can we know that it is true?' There is a long tradition of Christian theology that goes under the name 'apologetics' and that seeks to respond to this question and to demonstrate the 'reasonableness of Christianity.' The assumption often underlying titles of this kind is that the gospel can be made acceptable by showing that it does not contravene the requirements of reason as we understand them within the contemporary plausibility structure. The heart of my argument is that this is a mistaken policy. The story the church is commissioned to tell, if it is true, is bound to call into question any plausibility structure which is founded on other assumptions. The affirmation that the One by whom and through whom and for whom all creation exists is to be identified with a man who was crucified and rose bodily from the dead cannot possibly be accommodated within any plausibility structure except one of which it is the cornerstone. In any other place in the structure it can only be a stone of

⁴ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: William B. Eerdmans Publishing Company, 1989), 62.

stumbling. The reasonableness of Christianity will be demonstrated (insofar as it can be) not by adjusting its claims to the requirements of a preexisting structure of thought but by showing how it can provide an alternative foundation for a different structure.⁵

Newbigin proposes an alternative plausibility structure in comparison to that proposed by the Western worldview. Newbigin's proposal is based on the full truth claims of the Christian meta-narrative as revealed in Scripture. In doing this, Newbigin develops what could be classified as a type of presuppositional or transcendental argument for the veracity of the Christian faith. A transcendental argument is "an argument that takes some phenomenon as undeniable and makes claims about what must be true *a priori* for this to be the case."⁶ Newbigin states clearly the *a priori* presupposition from which he argues is the only certain foundation upon which rational thought can be developed. To deny God's existence is to argue for the existence of rationality in a universe that is ultimately irrational. For a secularist to say, "Well, it just so happens that it worked out that way," is to concede to total irrationality. It is an unjustified faith assertion to claim universal rationality, despite believing that the Universe is a product of pure, irrational chance. Newbigin counters with the biblical worldview's explanation of reason and ultimate reality in the following way:

The heart of the Christian faith from the first apostles onward has been that the story told in the Bible is the true story of God's dealings with the people he had chosen to be the bearers of his purpose for the world, and that those through whom the story has come down to us were enabled by his Holy Spirit—the same Spirit by whom Jesus was anointed and empowered—to interpret truly his dealings with his people. But the Bible is also the work of sinful and fallible human beings whose sins had to be constantly rebuked and whose misunderstandings had to be corrected. The very heart of the Bible is in this long, patient wrestling of God with a sinful and fallible people. The writer of the letter to the Hebrews summarizes the whole story as the story of a faith that grasps what cannot yet be seen and he calls upon his readers to exercise the same faith.⁷

⁵ Lesslie Newbigin, *Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 93.

⁶ C. Stephen Evans, "Transcendental Argument," in *Pocket Dictionary of Apologetics & Philosophy of Religion*.

⁷ Newbigin, *Proper Confidence*, 99.

Scripture is God's true story that explains the whole of the Universe. Reformed theologian, John Frame, fully agrees with Newbigin on this point: "Biblical religion is unique in its appeal to history as the locus of divine revelation. God has revealed himself plainly in nature and in historical events."⁸ Newbigin boldly declares Scripture's story as his ultimate presupposition, the vantage point from which he views and understands reality's whole. The Christian story is the meta-narrative that describes and defines everyone's and everything's story. The human story makes sense only to the degree to which it is placed within God's story of Creation, Fall, Redemption and Restoration.

Epistemological Certainty

Implicit in Newbigin's affirmation is his understanding of the nature of epistemological certainty: knowledge of any kind on the part of any person begins from a starting point, some initial, unproven faith-based assumption. This is often referred to as a presupposition. Apologetics of this type is called presuppositional apologetics:

Presuppositional apologetics is the apologetic system that defends Christianity from the departure point of certain basic presuppositions. The apologist presupposes the truth of Christianity and then reasons from that point. One basic presupposition is that the non-Christian also has presuppositions that color everything he or she hears about God.⁹

Newbigin argues that the scientific method is grounded on an unproven and ultimately faith-based assumption: the universe is essentially rational. Can this declaration of universal rationality be absolutely and empirically proven? No, it cannot. It is a presupposition, a faith-based assumption. The scientific enterprise has advanced and continues to advance based upon confidence in this ultimately unprovable hypothesis, universal rationality. It is assumed, that is believed, to be true. However, it cannot be

⁸ John M. Frame, "Presuppositional Apologetics," in *Five Views on Apologetics*, ed. Stanley N. Gundry and Steven B. Cowan (Grand Rapids: Zondervan, 2000), 210.

⁹ Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids: Baker Books, 1999), 607.

unequivocally proven as true, as that would require universal knowledge which by definition is impossible. For Newbiggin, this point is of tremendous apologetic consequence. If science is at heart a faith-based endeavor, then scientism need not be conceded undisputed hegemony as final arbitrator of what is or is not allowed in the public square as public truth. Newbiggin speaks to this fundamental epistemological point:

Studies in the origin and development of modern science have led historians to ask why the brilliant intellectual powers of the ancient Chinese, Indians, Egyptians, and Greeks, in spite of their achievements both in observations and in pure speculation, never brought forth the dynamic, self-developing science of the modern era. It has been very plausibly argued that the decisive factor is to be found in the biblical vision of the world as both rational and contingent. For to put it briefly, if the world is not rational, science is not possible; if the world is not contingent, science is not necessary. Let me put the point more fully: On the one hand, the enterprise of science would be impossible if there were no principle of rationality in the universe. If every instrument reading in a laboratory were simply an isolated happening that could not be connected in an intelligible way with other readings, the whole enterprise would be futile. But, in fact, a scientist faced with an apparent irrationality does not accept it as final, nor does he take refuge in the idea of arbitrary divine intervention. He goes on struggling to find some rational way in which the facts can be related to each other, some formula or mathematical equation that will tie them logically together. This struggle is a deeply passionate one, sustained by the faith that there must be a solution even though no one can yet say what it is. Without that passionate faith in the ultimate rationality of the world, science would falter, stagnate, and die—as has happened before. Thus, science is sustained in its search for an understanding of what it sees by faith in what is unseen. The formula *credo ut intelligam* is fundamental to science.¹⁰

In saying this, Newbiggin is not denigrating science as science. Rather, he is vigorously challenging philosophic naturalism's irrational assumptions and the scientism derived from it. It is the scientism of the Western worldview that controls those arguments which are or are not permitted to have access to the public square. Newbiggin argues that indeed truth is public truth. The worldview that best accounts for truth should be the public square's arbiter and be allowed to function as such.

Apologetics and Inerrancy

Newbiggin's courage is admirable as he confronts the Naturalistic juggernaut at

¹⁰ Lesslie Newbiggin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 70-71.

its epistemological foundation. Tim Keller summarizes, both positively and affirmingly, the essence of the Newbiggin apologetic to Western culture:

When Lesslie Newbiggin spoke of a ‘missionary encounter’ with the West, he included the idea of apologetics—of making a case. Almost all people in the contemporary missional conversation cite Newbiggin’s call for the church to be a ‘contrast community,’ but they generally ignore what he said about engaging people intellectually. Many missional theorists today say that using arguments and reason to persuade people simply will not work in a postmodern situation. Instead, people will be won by the quality of our community and the vividness of our stories. But just as all people are unavoidably emotional beings, they are also unavoidably rational beings. It is obvious that the most forceful enemies of Christianity—the ‘new atheists’—use reason to undermine the faith, and these arguments are having some effect.

Newbiggin believed that Christians need to expose the myth of the modern world—that a person can jettison any faith in God and rest only on science and naturalism, and yet still have meaning in life, a basis for human dignity, moral consensus, hope for the future, strength of character, shared values, and a strong community. A Western cultural apologetic means showing the world that it cannot have these things without faith in God.¹¹

Newbiggin indeed does expose the fatal flaw in Naturalism’s epistemological foundation. He is right to show that Western culture is built around a precariously grounded and faulty worldview. This makes it all the more unfortunate that the full weight of Newbiggin’s argument is weakened by his denial of biblical inerrancy. This doctrinal negation weakens an apologetic argument and critique that otherwise has much to commend it. His apologetic argument could be enriched and strengthened by re-framing it within a commitment to Scriptural inerrancy.

In this regard, John Frame advocates biblical inerrancy. Frame defines inerrancy as,

‘Inerrant’ simply means ‘without error,’ or ‘true’ in the sense that we normally speak of true sentences, true doctrines, true accounts, true principles. Were God to speak to us in person, ‘directly,’ none of us would dare to charge him with error. Errors arise from ignorance or deceit; and our God is neither ignorant, nor is he a deceiver. Similarly, we dare not charge his written Word with error.¹²

¹¹ Keller, *Center Church*, 272.

¹² John M. Frame, “Is the Bible Inerrant?,” in *The Collected Shorter Theological Writings* (Phillipsburg, NJ: P&R Publishing, 2008), Logos Library System.

Newbiggin's presuppositional commitment to Scripture's story and message is admirable. Yet, without a commitment to inerrancy, it is hard to imagine his apologetic being capable of resisting the corrosive effects of biblical higher criticism with its broad-side attacks on Scripture's historical and theological veracity. Without a commitment to inerrancy, his missional apologetic to Western culture becomes a fideistic assertion. This is a narrow circularity of reasoning; although it might be partially true, it is still not fully convincing.

Newbiggin's missional apologetic is right in appealing to Scripture's self-authenticating meta-narrative. Yet, without a commitment to inerrancy, it loses its persuasive power to convince unbelievers. Frame speaks of the distinction between narrow and broad circularity in apologetic argumentation. One lacks the power to persuade; the other is the foundation upon which powerful persuasion can be made:

It is important to distinguish between 'narrow' and 'broad' circles. 'Scripture is the Word of God because it is the Word of God' is a 'narrow' circle, as is the similar argument 'Scripture is the Word of God because it says it is the Word of God.' But it is possible to broaden the circle. One way to do so is by bringing more biblical data into the argument. 'Scripture is the Word of God because in Exodus, Deuteronomy, and elsewhere God indicates His desire to rule His people by a written text, because in 2 Tim 3:16 and 2 Pet 1:21 the Old Testament is identified with that covenantal constitution, because Jesus appointed the apostles to write authoritative words,' and so forth. Although that argument is still circular (we are listening to what Scripture says about Scripture). It is more persuasive because it offers us more data. And we can broaden the circle even more than that: 'Scripture is the Word of God because archaeology, history, and philosophy verify its teachings.' If used rightly, that argument will still be circular, because the archaeology, history, and philosophy in view will be Christian sciences that presuppose the biblical world view. But that argument will be more persuasive than a bare circle. Thus, to say that our argument for Christianity is circular need not imply a narrow circle. That fact removes some of the sting from our admission of circularity.¹³

Frame's broad circularity presumes the Bible's inerrancy. His appeal to more biblical data is based on the conviction that the biblical data is true and can be shown to be true. The addition of more scriptural data strengthens the persuasive effect of the

¹³ John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: P&R Publishing, 1987), 131.

apologetic assertion being made. However, without a commitment to Scripture's inerrancy, introducing scriptural data thought to be possibly errant only weakens the persuasive power of the apologetic argument being made. To the contrary, Frame argues a biblical epistemology is based on Scripture's essential truthfulness, that is, truthful data upon which truth claims can be confidently based and asserted:

Scripture actually has a great deal to say about epistemology, or theory of knowledge. It teaches that the fear of the Lord is the beginning of wisdom (Ps 111:10; Prov 9:10; 15:33) and of knowledge (Prov 1:7). 'Fear' here is that reverent awe that yields obedience. It is based on the conviction that God is Lord, and we are his creatures and servants. He has the right to rule every aspect of our lives. When he speaks, we are to hear with the profoundest respect. What he says is more important than any other words we may hear. Indeed, his words judge all the affairs of human beings (John 12:48). The truth of his words, then, must be our most fundamental conviction, our most basic commitment. We may also describe that commitment as our most ultimate presupposition, for we bring that commitment into all our thought, seeking to bring all our ideas in conformity to it. That presupposition is therefore our ultimate criterion of truth. We measure and evaluate all other sources of knowledge by it. We bring every thought captive to the obedience of Christ (2 Cor 10:5).¹⁴

This is Newbigin's ultimate objective, to bring every thought captive to the obedience of Christ. A commitment to inerrancy on Newbigin's part would strengthen the persuasiveness of his argument as he attempts to bring every thought captive, including the thoughts of Western culture.

Taking the Roof Off

Despite the concern mentioned, Newbigin is to be commended for his going where few missiologists have had the courage to tread, challenging Naturalism and scientism at the level of their presuppositional assumptions concerning universal rationality. Newbigin's frontal attack on Western culture is methodologically reminiscent of Francis Schaeffer's apologetic approach, which he styled as "taking the roof off." As can be seen in his classic apologetics text, *The God Who is There*, Schaeffer described his apologetic approach in this way:

¹⁴ Frame, "Presuppositional Apologetics," 208-209.

Every man has built a roof over his head to shield himself at the point of tension: At the point of tension, the person is not in a place of consistency in his system, and the roof is built as a protection against the blows of the real world, both internal and external. It is like the great shelters built upon some mountain passes to protect vehicles from the avalanches of rock and stone which periodically tumble down the mountain. The avalanche, in the case of the non-Christian, is the real and the abnormal, fallen world which surrounds him. The Christian, lovingly, must remove the shelter and allow the truth of the external world and of what man is, to beat upon him. When the roof is off, each man must stand naked and wounded before the truth of what is.

The truth that we let in first is not a dogmatic statement of the truth of the Scriptures, but the truth of the external world and the truth of what man himself is. This is what shows him his need. The Scriptures then show him the real nature of his lostness and the answer to it. This, I am convinced, is the true order for our apologetics in the second half of the twentieth century for people living under the line of despair.

It is unpleasant to be submerged by an avalanche, but we must allow the person to undergo this experience so that he may realize his system has no answer to the crucial questions of life. He must come to know that his roof is a false protection from the storm of what is; and then we can talk to him of the storm of the judgment of God.

Removing the roof is not some kind of optional exercise. It is strictly biblical in its emphasis. In the thinking of the twentieth century man the concept of judgment and of Hell is nonsense, and therefore to begin to talk here is to mumble in a language which makes no contact with him. Hell, or any such concept, is unthinkable to modern man because he has been brainwashed into accepting the monolithic belief of naturalism which surrounds him. We of the West may not be brainwashed by our State, but we are brainwashed by our culture. Even the modern radicals are radicals in a very limited circle.¹⁵

Newbigin and Schaeffer disagreed on several important theological issues, like the importance of biblical inerrancy as an apologetic starting point. Yet, both agreed that Christianity could not sit back in quiet passivity as secular Naturalism advanced making bold, but unsubstantiated claims of worldview superiority to all worldview alternatives, particularly the Christian worldview. Something had to be done. An apologetic response had to be given and Newbigin (and Schaeffer) gave it.

Newbigin, Schaeffer, Frame, and Keller have all shown, to some degree in their respective ministries, that cultural engagement of the Western worldview begins

¹⁵ Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview* (Westchester, IL: Crossway Books, 1982), 1:140-41.

first with apologetic engagement. Urban missionaries engaging cities worldwide today would do well to learn from and follow their examples. In doing that, they will have to learn to apply and model three things. (1) They will learn to use an apologetic method that reflects Scripture's worldview in order to challenge the Western worldview at its very philosophic foundation. (2) They will seek to engage Western culture by reminding secularists that all belief statements have always been and will always have to be rationally justified beliefs. In this regard, science and the Christian faith are two forms of expressing rational belief. The question becomes whose rationality is more consistent and can be more fully justified. Both worldviews are based on a common presupposition, universal rationality. One, Naturalism, assumes a rationality to be true despite believing that ultimate reality is ontologically irrational. The other, Christianity, believes ontological reality is rational because it was created by a rational Creator who is the source of all universal rationality. (3) It takes courage to stand up to a worldview monolith like Naturalism and scientism. Newbigin's missional apologetic speaks truth to the powerful interests of Western culture by telling them that they are using the borrowed moral, intellectual and cultural capital of the Christian worldview in order to bolster their naturalistic vision of the universe. Newbigin's missional apologetic shows that it was not by accident that cultures deeply impacted by the Christian worldview gave birth to modern science. Despite great technological achievements in non-Western cultures, modern science did not arise in those cultures where the cultural worldview taught that ultimate reality was illogical or illusory.

Apologetics has never been, nor will it ever be, for the weak of heart. Now, more than ever, it will require courage to engage Western culture. The urban mission practitioner would do well to remember Newbigin's description of the missional apologetics task, to tell the truth:

We shall have to bold enough to confront our public world with the reality of Jesus Christ, the word made flesh the one in whom the eternal purpose of almighty God has been publicly set forth in the midst of our human history, and therefore to affirm

that no facts are truly understood except in the light of him through whom and for who they exist. We shall have to face, as the early Church faced, an encounter with the public world, the worlds of politics and economics, and the world of science which is its heart. It will not do to accept a peaceful co-existence between science and theology on the basis that they are simply two ways of looking at the same thing—one appropriate for the private sector and one for the public. We have to insist that the question, ‘What is really true?’ is asked and answered.¹⁶

Contour 2: The Missional Nature of the Church

Newbigin’s missional apologetic has a palpable sense of urgency. He believes the Western worldview is ultimately incapable of protecting, promoting, and defending British citizenry’s civic liberties. This is reason for deep concern on behalf of all who treasure those liberties, Christian and non-Christian alike. Newbigin states,

We are discovering that the principles developed at the Enlightenment cannot in the long run sustain religious freedom. This freedom is increasingly threatened by religious movements which claim absolute control over all life. The only ultimate secure ground for religious freedom is in the fact that Almighty God, in the act of revealing his sovereign power and wisdom in the cross and resurrection of Jesus Christ, has at the same time established for his world a space and a time during which faith is possible because unbelief is also possible.¹⁷

This threat is due to the secular worldview’s faulty and unsubstantiated epistemological foundation upon which it is built. In several places he states that it is the shrinking Christian majority with their corresponding fading Christian memory that has made civic liberty possible for so many. He argues that this is despite the secular Western worldview, not because of it. As that memory slowly fades away, societal liberty inevitably will fade with it as well. Islam, although more concerned about growing British secularism’s societal impact than many British Christians, still does not have the theological categories and philosophic commitment to be the guarantor and defender of freedom and societal liberty for the whole of British society. It is only the Gospel that provides the philosophic and convictional bulwark capable of assuring and securing

¹⁶ Lesslie Newbigin, “Can the West Be Converted?,” *Princeton Seminary Bulletin* 6, no. 1 (1985), 35.

¹⁷ Lesslie Newbigin, Lamin Sanneh, and Jenny Taylor, *Faith and Power: Christianity and Islam in “Secular” Britain* (Eugene, OR: Wipf and Stock Publishers, 2005), 162.

societal freedom for all citizens, whatever might be their religious or philosophic commitments. It is the Christian Church that is both the steward and defender of this biblical and Gospel based worldview that assures societal liberty for all:

During their long histories, both Christendom and Islam have sought to establish the absolute hegemony of their faiths over whole societies. Christians have, for the most part, been so chastened and humiliated that they have learned the bitter lesson and should never again be tempted to go down this road. It is not clear that Islam has been through the same experience. What is becoming clear, as I shall argue later, is that in the last analysis it is only the gospel that can provide the basis for a society which is free, but in which freedom does not lead into disintegration and destruction. The reason for this lies in the unique character of the gospel itself. It is in the fact that God's decisive revelation of his wisdom and power was made in the crucifixion of the beloved Son, that in his resurrection from the dead we have the assurance that, in spite of all appearances, God does reign, that in the commission to the Church we have responsibility to bear witness throughout history to its end that God does reign, and that until the end God has provided a space and a time in which the reconciliation of our sinful race is possible, not by coercion but by freely given faith, love and obedience.¹⁸

God reigns in this world. His divine regnum is all-inclusive. The divine rule encompasses the creation's whole, including humanity in all its complexity: body, mind, soul and created social structures. In all these spheres, God desires to manifest His rule and reign. In this regard, Newbigin argues for a missional cultural engagement similar to that proposed earlier in twentieth-century Holland by Abraham Kuyper. It was Kuyper who famously said, "There is no square inch of territory in the whole universe over which Christ does not say, 'This is mine.'"¹⁹ God's Church, through obeying His commission, is principal witness to God's reign throughout the world. To fulfill this global missional mandate, the whole of God's people need to be mobilized for worldwide missional engagement, both clerical and the laity.

Christian Mission in Word and Deed

Writing primarily with a British audience in mind, Newbigin envisioned his

¹⁸ Newbigin, Sanneh, and Taylor, *Faith and Power*, 22.

¹⁹ John M. Frame, *The Doctrine of the Christian Life* (Phillipsburg, NJ: P&R Publishing, 2008), 950.

missiological prescriptions being applied to the British culture and society of his day. Yet, he clearly states that God's church has a commission and mandate that extends beyond Great Britain to all peoples and places. God's global mission extends to every facet of created reality: creation care, societal care and individual care. God desires His church, by means of His people, to give Gospel witness in all these areas. His church is to be involved either by direct involvement (lifestyle evangelism and church planting) or by training and discipling individual church members to deploy and be involved as concerned citizens, professionals and humanitarians. However, Newbigin does not envision nor does he advocate the establishment of a theocracy in any form. The Christian mission does not consist, in any way, of the church's taking control of the political and social levers of power and authority. Rather, the Christian mission is a call to service; it is a call to serve everyone in society. God's church serves among the world's peoples and places by witnessing in word and deed to the reality of God's Kingdom and establishing new Kingdom communities in the midst of the worlds' peoples and places, by planting churches.

It is by faithfulness to this mission that God brings salvation and redemption to the nations:

The mission of the Church is the clue to the meaning and end of world history. But the Church does not exist for itself, it exists for the sake of fulfilling God's purpose for the world. It is the people of God in the world and precisely in its concreteness and particularity, it is the bearer of the universal salvation for the world. Therefore, we must state, and this is the point that I am trying to make here, that the duty and authority of the Church to preach the gospel to all the nations rests upon the fact that God has chosen it for this purpose, to be the witness, the first fruit and the instrument of his saving deeds. He might have chosen others. In the nature of the case, he must choose someone. In the mystery of his will, he has chosen us, the weak and foolish and insignificant. That ought to leave in us no room for pride, but equally it ought to leave no room for disobedience.²⁰

God's church is missionary by its nature and calling. The church's identity can never be

²⁰ Lesslie Newbigin, *A Faith for This One World* (Eugene, OR: Wipf and Stock Publishers, 2011), 81.

severed from its missional calling and responsibility. God's people engage in God's mission, preaching the Gospel and living in communities where they serve, manifesting the works of the Kingdom. Newbigin teaches that the good works of God's people function as signs of the arrival of God's Kingdom. His church, wherever it is established, is established with the understanding that it is to be a community distinctly different from the world around it. It is distinct both in the Kingdom message it proclaims and the Kingdom ethic by which it lives and seeks to daily demonstrate. The church is in the world, imbedded among a given people in a given place, but it is not of it. That is to say, God's people are to be separate and distinct, but not separatist. This is their missionary mandate as God's people. There is a commission to be fulfilled, but it not a commission and mandate fulfilled out of drudgery and duty. To the contrary, it is a call to joy, and it is fulfilled by joyful service.

Motivation for Christian Mission

The motivation for mission is pure, unadulterated joy in the Gospel of the resurrected Jesus Christ. Missions is to be fulfilled out of a joyous heart overflowing with gratitude toward a gracious God and His glorious Gospel. Newbigin said this about the church's missional motivation:

There has been a long tradition which sees the mission of the Church primarily as obedience to a command. It has been customary to speak of 'the missionary mandate.' This way of putting the matter is certainly not without justification, and yet it seems to me that it misses the point. It tends to make a mission a burden rather than a joy, to make it part of the law rather than part of the gospel. If one looks at the New Testament evidence one gets another impression. Mission begins with a kind of explosion of joy. The news that the rejected and crucified Jesus is alive is something that cannot possibly be suppressed. It must be told.²¹

Christian mission began as an explosion of joy and is sustained by the confident joy of knowing that Jesus is alive. The mission of God's church can never be seen as an unnecessary appendage to the church's core identity. It is the church's core identity. The

²¹ Newbigin, *The Gospel in a Pluralist Society*, 116.

church's missional identity is a servant to and an expression of its core grounding in the *missio Dei*.

The concept of *missio Dei*, the sending God, has had a vibrant if not justifiably controversial place in twentieth-century mission history. Generally, ecumenical and evangelical Christians and missiologists have understood the concept in the following way:

Ecumenicals claim a comprehensive definition of *missio Dei*: everything God does for the communication of salvation and, in a narrower sense, everything the church itself is sent to do. Historically, most evangelicals focused on the more immediate purpose of the Triune God in the sending of the Son: the task of world evangelization, the planting of the church among non-Christians, and the nurture of such churches.²²

In the hands of different groups, *missio Dei* has had distinct meaning and very different applications. In Johannes Hoekendijk's writings, *missio Dei* became synonymous with the church's total identification with the world's agenda in order to bring God's shalom to a world in need. God's focus of attention was the needy world, not the already blessed church. Practically, in Europe, this missiological understanding, whether intentionally on Hoekendijk's part or not, resulted in many churches losing their vital, institutional identity in their local communities all the while doing so in the name of serving the world. Hoekendijk's position became the majority position of many missiologists affiliated with the World Council of Churches. Newbigin was aware of these debates, but took a dissenting view about the nature of *missio Dei* in contrast to the majority of the World Council of Church members:

In *The Open Secret*, Newbigin criticized what he called the 'secularization' of mission. He argued that conversions, the growth of the church, and the quality of Christian community were all critical and central to mission. Newbigin looked with favor on the theories of missiologist Donald Mc Gavran, who taught that the purpose of mission was 'church growth' in quality and quantity. Nevertheless, Newbigin retained the term *missio Dei* and its original theological concept of a missionary God. He insisted that the church needed to grow through evangelism yet

32. ²² John A McIntosh, "Missio Dei," in Moreau, *Evangelical Dictionary of World Missions*, 631-

be involved in service and in the struggle for justice in the world as well. Newbigin sought to uphold the basic idea of the *missio Dei*, but he tried to save it from the excesses and distortions of the ecumenical movement.²³

In Newbigin's vision, God's missional church is to be committed to working toward comprehensive, societal shalom while simultaneously advancing Great Commission discipling by means of planting and extending local churches. The triune God's Great Commission would require nothing less.

Christian Mission and the Triune God

God's church, in faithfulness to God's mission, is to be a missional community. However, its core identity is not grounded in those activities popularly designated as missions activities. Rather, the church's essential identity is grounded in and defined by its being identified as an instrument of the triune God's missional outworking. As a result, Christian mission is to be understood as trinitarian in its essence. Newbigin states,

The mission of the Church is to be understood, can only be rightly understood, in terms of the trinitarian model, It is the Father who holds all things in his hand, whose providence upholds all things, whose tender mercies are over all his works, where he is acknowledged and where he is denied, and who has never left himself without witness to the heart and conscience and reason of any human being. In the incarnation of the son he has made known his nature and purpose fully and completely, for in Jesus 'all the fullness of God was pleased to dwell' (Col 1:19). But this presence was a veiled presence in order that there might be the possibility of repentance and freely given faith. In the Church the mission of Jesus is continued in the same veiled form. It is continued through the presence and active working of the Holy Spirit, who is the presence of the reign of God in foretaste. The mission of the Church to all the nations, to all human communities in all their diversity and in all their particularity, is itself the mighty work of God, the sign of the inbreaking of the kingdom. The Church is not so much the agent of the mission as the locus of the mission. It is God who acts in the power of his Spirit, doing mighty works, creating signs of a new age, working secretly in the hearts of men and women to draw them to Christ. When they are so drawn, they become part of a community which claims no masterful control of history, but continues to bear witness to the real meaning and goal of history by a life which—in Paul's words—by always bearing about in the body the dying of Jesus becomes the place where the risen life of Jesus is made available for others (2 Cor 4:10).²⁴

²³ Keller, *Center Church*, 252.

²⁴ Newbigin, *The Gospel in a Pluralist Society*, 118-19.

In missions, the trinitarian God is sovereign. He works in and through His people, His church. Yet, after having done all possible within their power, God's missionary people look to the sovereign God who works and fulfills His mission through His people. Christian mission is done in human weakness. The community life of the churches planted by broken, but redeemed humanity functions as the hermeneutic lens by which its missional testimony to the Gospel message is understood by a watching world. However, it is not the church in itself which is the focus of Christian mission. Rather, the church, despite being composed of broken, redeemed humanity, is the platform by which God's redemptive power is publicly manifested. As a result of this demonstration of divine power and initiative, His church is blessed, and the world is blessed through His church.

The mission of the church finds itself firmly anchored in this world revealing the signs of God's Kingdom in both word and deed. Newbigin refers to this mission as the this-world ministry of the church. Yet, ultimately the church, while firmly grounded in this world, awaits anxiously for the eschatological coming of the Kingdom. Newbigin says the following about the church's two-fold missional focus:

The church exists as sign and foretaste of the gift that is promised; in all its members it is called to act now in the light of the promised future: that is its proper this-worldliness. But the church maintains at its heart, through the word and sacraments of the gospel, its witness to a reality which is not of this world. Only the church can give that witness. Without it, our this-worldly programs are only a minor disturbance in the world's business, offering illusory hopes that are not changing the realities of the human situation before God. The church has a real purchase on the world's life only insofar as it finds a point of reference beyond the life of this world. Only the hope which enters into the inner shrine behind the curtain provides us with an anchor which cannot be moved by any storm or tide.²⁵

Attention will now turn to Newbigin's understanding of the Gospel message that provides eternal hope for all.

²⁵ Lesslie Newbigin, *Signs Amid the Rubble: The Purposes of God in Human History*, ed. Geoffrey Wainwright (Grand Rapids: William B. Eerdmans Publishing Company, 2003), 106-7.

Contour 3: The Gospel as Public Truth

The Gospel is unlike any other religion both in terms of its origins and in terms of its assertions. It is not like Buddhism offering a personal salvation by which one finds individual enlightenment leading to escape from suffering. Yet, neither is it like Islam proclaiming the arrival of an authoritative theocracy to which all humanity must submit. In this regard, Christianity is unique in the very substance of its claims. Among the world's religions, it stands alone as being like no other. Newbigin describes the difference between the Gospel's distinctiveness and other religious alternatives:

It is the announcement of the reign of God present and active. It sends Jesus and his disciples out on a mission which includes healing the sick and feeding the hungry as well as preaching the good news and teaching the way of life. But it does not lead to the creation of a theocratic welfare state in Israel; it leads to rejection, crucifixion and death. And yet death is not the end; beyond death is resurrection and the coming of the new era of the spirit—promise and guarantee of a new creation, of new heavens and a new earth, of the new Jerusalem.²⁶

Grounded in History

The Gospel's message of hope, the announcement of God's Kingdom having come in the person of Jesus Christ, is embedded in the events of actual space-time history. The Gospel message, upon which Christianity is based, is not merely an extended religious reflection on first-century spiritual experience. Rather, it is public truth that must be announced to all who will hear. It is news; it is news of what actually happened in Roman Palestine in and through the life, death and resurrection of Jesus Christ. The Gospel is the news that Jesus is alive and offers his life transforming message to all who believe. This Gospel, this good news, changes everything.

The fact that this Gospel is embedded in actual historic events is that which distinguishes it from several other religious alternatives. For example, Christianity's commitment to the actual historicity of its founding events distinguishes the Gospel

49. ²⁶ Lesslie Newbigin, *The Finality of Christ* (Eugene, OR: Wipf and Stock Publishers, 2009),

message from other worldview alternatives like Hinduism or Western secularism. Both these alternatives would say that questions of the Gospel's historical veracity are irrelevant to the fundamental truthfulness and usefulness of the Gospel as a strictly religious message.

Newbigin recalls a conversation he had with a Hindu scholar and summarizes his friend's thought by saying, "If the truths which Jesus exemplified and taught are true, then they are true always and everywhere, whether a person called Jesus ever lived or not."²⁷ At the other worldview extreme, a Western secularist using Rudolph Bultmann's hermeneutic of scriptural interpretation could conceivably deny the historicity of major portions of the NT resurrection account, but still find existential meaning in the message of eternal hope to which the resurrection story points.

In contradistinction to these two worldviews, Newbigin insisted that Christianity is grounded in historical reality. Scripture's recorded events actually occurred, including the historical events recorded in the Gospels. Newbigin states that this historicity makes the Gospel public truth:

In contrast to both of these related positions it seems clear that the writers of the New Testament attached immense importance both to showing that the things recorded really happened, and also to placing them exactly in the continuum of secular history. The constant citation of 'witnesses', the careful statements about place and time, the dating of the main events in terms of secular history, and the words with which several of the books of the New Testament open, all testify to the fact that these writers were describing events which they believed to have happened in the same sense in which they believed that there had been a census where Quirinius was Governor of Syria. In keeping with this realistic attitude to history, they believed that the events which they recorded concerned not just the personal situation of the individual believer, but the end of human and cosmic history as a whole—an end which was still in the future.²⁸

Christianity is not just a philosophy that is subject to debate, nor discussion as if it were any other philosophic opinion. No, it is news that must be publicly proclaimed and

²⁷ Newbigin, *The Finality of Christ*, 50.

²⁸ Newbigin, *The Finality of Christ*, 51-52.

announced. As a message, it can be accepted or rejected by its hearers, but the message claims to be a factually true account of events that actually occurred. As such, it demands of its hearers a personal verdict, a decision, either in favor of it or against it.

The historicity of the Gospel message has a fixed center, the person and word of Jesus Christ. The word Gospel is used with such frequency in common parlance that Newbigin feels compelled to define what he means by it when he uses the term:

I think we have used the word 'gospel' without giving as much attention as we need to the question of what exactly we mean by that word. We don't mean Christianity. Christianity is what generations of us have made of the gospel, and we know we have often made a mess of it. We're not talking about religious experience either, because that also is a very ambivalent affair. We're talking about a factual statement. Namely, that at a certain point in history, the history of this world, God who is the author, the sustainer, the goal of all that exists, of all being and all meaning and all truth, has become present in our human history as the man Jesus, whom we can know and whom we can love and serve; and that by His incarnation, His ministry, His death and resurrection, He has finally broken the powers that oppress us and has created a space and a time in which we who are unholy can nevertheless live in fellowship with God who is holy.²⁹

Gospel Proclamation

The whole of Newbigin's missional apologetic and the church's missional mandate hinges on the fact that the events proclaimed in the Christian message actually occurred. Newbigin is to be commended for his ardent defense of Gospel's historical veracity. For some evangelicals, with their justified suspicion of the World Council of Church's theological legacy, this might come as a surprise. Newbigin's long-time association with the World Council of Churches would give most evangelicals good reason to lack confidence in his evangelical inclinations to promote and defend the Gospel's historicity. In this regard, Newbigin pleasantly surprises the evangelical reader.

Yet despite Newbigin's commitment to the historicity of the Gospel, evangelicals do have reason for concern. Newbigin's doctrine of salvation, particularly his strong inclination towards some form of universalism, is disturbing. A doctrinal error

²⁹ Newbigin, *Signs Amid the Rubble*, 113.

of this magnitude obviously will have consequences at some point in the communication of the Gospel's core doctrinal content. It will impact the missional urgency to be proclaimed among the nations.

With respect to the ultimate destiny of those without explicit faith in Christ, Newbigin was a self-professed agnostic. He stated that he just could not be certain of the eternal destiny of those who have never heard nor explicitly believed the Gospel message. In fairness, he tried to characterize his position as a mediating position between two doctrinal extremes:

It has become customary to classify views on the relations of Christianity to the world religions as either pluralist, exclusivist, or inclusivist, the three positions being typically represented by John Hick, Hendrik Kraemer, and Karl Rahner. The position which I have outlined is exclusivist in the sense that it affirms the unique truth of the revelation in Jesus Christ, but it is not exclusivist in the sense of denying the possibility of the salvation of the non-Christian. It is inclusivist in the sense that it refuses to limit the saving grace of God to the members of the Christian Church, but it rejects the inclusivism which regards the non-Christian religions as vehicles of salvation. It is pluralist in the sense of acknowledging the gracious work of God in the lives of all human beings, but it rejects a pluralism which denies the uniqueness and decisiveness of what God has done in Jesus Christ. Arguments for pluralism and inclusivism usually begin from the paramount need for human unity, a need hugely increased by the threats of nuclear and ecological disaster. We must surely recognize that need. But the recognition of the need provides no clue as to how it is to be met, and certainly does not justify the assertion that religion is the means by which human unity is to be achieved. The question of truth must be faced.³⁰

Multiple citations could be made of his other writings, but the point is clearly made: Newbigin was open to the possibility of eternal salvation outside of explicit faith in Jesus Christ. At this point, without his directly citing his dependence on Karl Barth's doctrine of election, it would seem that he argues for a position very similar: God's universal love salvifically extended to all in the atonement of Jesus Christ. At the same time, like Barth, he steadfastly denies being a universalist. Newbigin could best be described as a tortured agnostic on the question of the need for explicit faith in Christ as a guarantor of eternal salvation. What then is the truth that he says needs to be faced? Why

³⁰ Newbigin, *The Gospel in a Pluralist Society*, 182-83.

is it that religion cannot bring about human unity? Newbigin continues,

The disciples once asked Jesus: ‘Lord, are they few that be saved?’ Jesus answered: ‘Strive to enter in by the narrow door, for many, I say unto you, shall seek to enter in and shall not be able’. Jesus does not answer our theoretical questions about Hell. But He bids us recognize that the door into life is narrow, and that it is possible, and indeed terribly easy to miss it. In the end this is certain: that what opposes the love of God must be done away. We believe that God wills to knit together all His created world in one common salvation, in which the glory of His love will be perfectly revealed and reflected. We have seen in Jesus that this involves a judgment upon the whole human race as it is now. We know that He has given time for men to hear and believe the gospel, to repent, and to return to Him. But at the end we cannot deny the possibility that men—even the majority of men—may be left outside. If they are left outside, it will be because—like the elder brother in the parable—they are not willing to share the Father’s fellowship on His terms. His invitation is to everyone. ‘He that cometh unto me I will in no wise cast out.’ But when we begin to speculate about the question of eternal loss we are quickly in regions where we do not know the answer. We can only give heed to the words of our Lord: ‘Strive to enter in by the narrow door.’³¹

In following Barth, Newbigin rejected his own Reformed tradition’s confessional understanding of election arguing that election was principally election for service, not individual salvation. He writes about election showing how he has distanced himself from historic Reformed thinking by saying, “It is election not simply to privilege but to responsibility. God’s people have constantly forgotten that fact both under the old covenant and under the new and have therefore brought the whole idea of divine election into disrepute.”³² While Newbigin says “not simply to privilege,” nowhere in his writings does he actually refer in any way to individuals being elected unto salvation. It would have been more straightforward for him to have written that election is to service, not to privilege, as he understands the term to be used. Rejecting his own Reformed theological tradition’s understanding of election, in the end, he could only plead ignorance as to the fate of those who never placed explicit faith in Christ’s Gospel message. He states that he does not know their fate and leaves no doubt that he believes that on one else knows

20. ³¹ Lesslie Newbigin, *Sin and Salvation* (Eugene, OR: Wipf and Stock Publishers, 2009), 119-

³² Newbigin, *A Faith for This One World*, 78-79.

either. In his opinion, Scripture is not clear on the matter, so he can remain an agnostic on the question. Is this the influence of Barth's theology of election being worked out in Newbigin's theology of missions? It could well be.

Newbigin is not alone, however, in being theologically agnostic on the fate of the unevangelized. Even an evangelical stalwart like Robert L. Dabney was surprisingly vague and uncommitted on this issue as well. Much like Newbigin, he basically confessed a form of humble agnosticism concerning the fate of the unevangelized, albeit within a much more rigorous and classical Reformed theological paradigm.

On the awful question, whether all heathens, except those to whom the Church carries the gospel, are certainly lost, it does not become us to speak. One thing is certain: that 'there is none other Name under heaven given among men, whereby we must be saved.' Acts 4:12. Guilt must be expiated; and depravity must be cleansed, before the Pagan (or the nominal Christian) can see God. Whether God makes Christ savingly known to some, but means unknown to the Church, we need not determine. We are sure that the soul which 'feels after Him if haply he may find Him,' will not be cast off of God, because it happens to be outside of Christendom. But are there such This question is not ours to answer. We only know, that God in the Scriptures always enjoins on His Church that energy and effort in spreading the gospel, which would be appropriate, were there no other instrumentality but ours. Here is the measure of our duty concerning foreign missions.³³

Two different Presbyterian theologians, with two different understandings of election, share the same uncertainty concerning the fate of the unevangelized. Thankfully, both arrive at the same missiological conclusion: mission is essential because Scripture's teaching concerning the fate of the unevangelized is not to be taken lightly. For this reason, both authors argued for the urgency of the missionary mandate.

Sympathetic though I am to the emotive weight of their concerns, I feel Charles Hodges' more robust biblical position on this subject accord with greater clarity and fidelity to Scripture's teaching:

The Wesleyan Arminians and the Friends, admitting the insufficiency of the light of nature, hold that God gives sufficient grace, or an inward supernatural light, which, if properly cherished and followed, will lead men to salvation. But this is merely an

³³ Robert L. Dabney, *Syllabus and Notes of the Course of Systematic and Polemic Theology*, 2nd ed. (St. Louis, MO: Presbyterian Publishing Company, 1878), 588.

amiable hypothesis. For such universal and sufficient grace there is no promise in the Scripture, and no evidence in experience. Besides, if admitted it does not help the matter. If this sufficient grace does not actually save, if it does not deliver the heathen from those sins upon which the judgment of God is denounced, it only aggravates their condemnation. All we can do is to adhere closely to the teachings of the Bible, assured that the Judge of all the earth will do right; that although clouds and darkness are round about Him, and his ways past finding out, justice and judgment are the habitation of his throne.³⁴

No doubt, any consideration of the eternal fate of the unevangelized raises the strongest of emotions. Nonetheless, Hodge is correct in emphasizing that close adherence to Scripture's teaching is the only safe and certain response to a question of such imposing eternal consequence. Hodge and Dabney enjoy secure standing as paragons of traditional, orthodox, Reformed theology. His doctrine of election aside, Newbigin's doctrine of salvation has much about it that is orthodox and biblically faithful. Certainly, his summary of the Gospel's essence would be considered orthodox and biblical by the generous standards of much of modern evangelicalism today. However, Newbigin's and Dabney's teachings open a door to doubt about the exclusivity of the Gospel. With the passage of time, this uncertainty inevitably undermined missional urgency among many Presbyterians.

The history of Presbyterian missions after the time of Dabney would seem to give adequate proof to the lesson of seemingly small doctrinal error at one point in history leading to missional fidelity and urgency being downgraded and undermined at a future point in history. The subsequent history of a missionary like Pearl Buck and the Presbyterian mission work in China quickly comes to mind as a case in point. Many Presbyterian missionaries of Buck's generation came to the point where they questioned the overall legitimacy of Christian mission in China. Lesser known, but equally illustrative, were Brazilian Presbyterians requesting that liberal American Presbyterian missionaries no longer be sent to Brazil due to their erroneous teaching undermining the

³⁴ Charles Hodge, *Systematic Theology*, Theology Proper (Oak Harbor, WA: Logos Research Systems, Inc. 1997), 1:31, Logos Library System.

strength and vitality of local Brazilian Presbyterian churches.

It could be argued that Newbigin as an English Presbyterian was birthed in a theological context that was already reaping the deleterious effects of doctrinal deviations and theological liberalism sown several generations earlier both in Great Britain and in the United States. At the time some of these deviations occurred, they might have been considered only slight doctrinal deviations. Dabney's teaching may have been considered thusly. It took several generations for what started as a slight doctrinal deviation to become a full-fledged disavowal of the Christian faith and its missionary commitments, but it happened. Newbigin came of age during the high-water mark of that doctrinal abnegation in Europe and North America. A clear position like that of Charles Hodge's is necessary in order to keep the urgency of God's mission ever before the hearts of God's people.

With the above-mentioned concerns duly noted, it must be expressed that, despite some concerns, Newbigin had a clear and evangelical apprehension of the Gospel message. Speaking of the Gospel message, he wrote:

God's justifying activity rests upon His redemptive work in Christ and is conditional upon our acceptance in faith of what He has done for us in Christ. 'God,' says St. Paul, 'set forth (Christ Jesus) to be a propitiation, through faith, by His blood . . . that He might Himself be just and the justifier of him that hath faith in Jesus' (Rom 3:25-6). Immediately beneath the surface of this language, of course, is the whole sacrificial system of the Old Covenant. The sacrifice is the objective condition of man's approach to God. Yet it is not man's effort to propitiate God, for the whole sacrificial system is provided by God Himself. What God has provided in Christ is something as objectively real. But it is not, as were the sacrifices of Israel after the flesh, merely symbolic. It, unlike them, has the power truly and actually to accomplish man's justification and reconciliation with God. Yet it has the power to effect this only 'through faith.' Christ's sacrificial death has expiatory value for us, and avails for our justification, only when it evokes in us the response of faith. And the purpose and effect of this is that God, who is Himself righteous (and who will manifest His righteousness in the Last Day), should so manifest His righteousness at this present season that He, the righteous One, might yet also accept as righteous all who (having sinned and fallen short of His glory) have faith in Jesus. God in His grace has, in Christ's death, provided a place where men, through faith, may share now in that relationship with Him which belongs properly to those who are declared righteous at the Last Day.³⁵

³⁵ Lesslie Newbigin, *The Reunion of the Church: A Defense of the South India Scheme*

As has been discussed, Newbigin's theology has some serious concerns and weaknesses. Yet, his definition of the Gospel is rich with the biblical language of grace and redemption. For him, the Gospel is put forward as public truth and the world needs to hear it and to respond to its offer. The Gospel is the offer of NT salvation; this must be offered to the world. For this reason, he could say:

God is at work in the world, but the world in its wisdom does not know God. It has been so from the beginning, and it will always be so, that the word of the cross is foolishness to the wise of this world and a scandal to the pious of this world, but for those whom God calls to be witnesses against the world for the sake of the world, it is the power and wisdom of God. To speak that word to all who will hear is not arrogance: it is but responsible stewardship, and—more than that—it is the grateful offering of love to the One who so loved the world.³⁶

This is a solid testimony of evangelical conviction.

It is fitting to conclude this section with a practical illustration of Newbigin's own evangelistic experience. He tells of a conversation that happened while he was still a missionary in India. This conversation took place between one of his church workers and a sanitation worker:

This call for total commitment is the very center of our mission. But what are we asking men to be committed to? While we were engaged in the public sanitation program one of our workers was asked, 'What are you doing this for? Are you trying to convert us?' It would have been easy for him to answer, 'Oh, no, we are just trying to help you.' To say that would have meant that we were not taking the people seriously. He answered, 'Of course we are trying to convert you; do you think we want to leave you as you are?'³⁷

This is a response to which all missionaries could heartily concur. We do not want to remain the same, nor do we want others to remain the same. We desire to see all persons transformed by the renewing grace of God. In light of what has been studied to this point, attention will now be given to applying Newbigin's missionary mandate to those seeking to serve in the world's global cities.

(Eugene, OR: Wipf and Stock Publishers, 2011), 86.

³⁶ Newbigin, *Signs Amid the Rubble*, 109.

³⁷ Lesslie Newbigin, *A Word in Season: Perspectives on Christian World Missions* (Grand Rapids: William B. Eerdmans Publishing Company, 1994), 37.

CHAPTER 6

LESSONS AND APPLICATIONS FROM NEWBIGIN ON REACHING THE SECULAR CITY

Newbigin's missiological legacy is replete with extensive philosophic and missiological analysis. In this regard, the academic missiologist is well served in giving his writings close and careful attention. Newbigin was also a missionary practitioner. He was an evangelist, preacher, church planter, and mission leader. Newbigin has much to offer the missionary practitioner in terms of practical insight from his writings and experiences.

In general, Newbigin's suggestions for urban missionary practitioners would not be considered as either creatively novel or overly profound. This was not due merely to a lack of creative reflection and application of the Gospel on his part. To the contrary, the applications that he makes in his writings are characterized by simplicity, objectivity, and fidelity to Scripture. He follows a historic evangelical understanding of missionary principles in their application and practice. This is a reflection of his confidence in the fact that the Christian mission is God's mission. Newbigin believed that it was incumbent upon God's missionaries to be faithful in the basics of Christian ministry and leave the numerical results to God's providential care. Today's urban mission practitioner would be wise to consider Newbigin's three commitments to the basics of missionary ministry: evangelism and service, church planting and leadership training, and courage and confidence in God's missionary provision.

Evangelism and Service in the Urban Context

The urban missionary practitioner is to be an evangelist. As the world's cities continue to grow unabated, the inhabitants of these cities need to hear and to respond to

the Gospel's call for biblical conversion. This is a priority. Many things demand an urban missionary's time and attention. This is the very nature of urban ministry. Cities are filled with every form of human need in every conceivable variety. Yet, Newbigin aligns himself with those missiologists who advocate for the priority of evangelism above all other priorities:

There has been a long tradition which has isolated the declaratory element in the Church's mission and insisted that it must have priority. Evangelism, the direct preaching of the gospel, it is often said, must be the first priority. Everything else is secondary or—at best—auxiliary. The missionary movement at the present time suffers from the running battle between those who make this emphasis on the primacy of evangelism, of the declaratory function of the Church, and those who insist that the first priority must be given to action for challenging injustice, prejudice, and oppression, action for justice and peace. For how, it may be asked, is a Christian message to be credible if its meaning is not being illustrated in patterns of action which correspond to it? And yet the New Testament has many passages which speak of the power of the word. It is the seed that, small and vulnerable as it is, can bring forth immense fruit. It is the sword by which the ascended Lord destroys his enemies. It is the power of God for salvation. Is there not good biblical ground for affirming the priority of preaching over any other kind of action in the mission of the Church?¹

Newbigin was not an uncritical proponent of Donald McGavran's Church Growth missiology. In other places, he elaborates the points where he diverges from him. Yet, he agreed that the missiological first priority must be to disciple the lost. Newbigin believed that perfecting the saints who are already saved can only begin after the church has been firmly established:

Jesus instructed his apostles to disciple the nations, to baptize, and to teach. The order of these three words represents an order of priorities that must be observed. The primary business of missions is to disciple and baptize. Teaching must follow, not precede, the others. It is no doubt the task of the church to teach men to observe all that Jesus has commanded, but this can come only after they have been part of the church. The 'mission station' strategy has resulted in the stopping of growth because missions have been devoted to perfecting the energies that should have been given to discipling.²

¹ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: William B. Eerdmans Publishing Company, 1989), 131.

² Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 122.

The urban missionary practitioner should deploy to a global city with this same clear understanding of missionary priorities. The lost need the Gospel and nothing should deter the missionary in giving priority to evangelization. A commitment to the evangelism task assumes the practitioner has a clear understanding that ultimately evangelism is God's work through His missionary servants.

For Newbigin evangelism was not a technique or a gimmick; evangelism was faithfulness in proclamation of the Gospel message leaving the results with God's Spirit. He explains,

Evangelism is not some kind of technique by means of which people are persuaded to change their minds and think like us. Evangelism is the telling of good news, but what changes people's minds and converts their wills is always a mysterious work of the sovereign Holy Spirit and we are not permitted to know more than a little of his secret working.³

An urban mission practitioner does not err studying and perfecting a given form of or specific approach to personal or pulpit evangelism. At the same time, confidence in a given evangelistic approach or technique can never be a substitute for humble dependence on God's Holy Spirit in the work of evangelism. Evangelism from first to last is the Spirit's work, but it is a work that He does through His faithful Gospel servants. Therefore, preaching is a priority in urban mission engagement. Yet, evangelistic proclamation is not to be done in isolation from the deeds of the Kingdom. Word and deed complement each other. They go together, and both need to be visibly present in an urban mission ministry.

The Kingdom's message is illustrated by the Kingdom's deeds and the Kingdom's deeds are explained by the proclamation of the Kingdom's message. In urban missions the two cannot be and should not be separated. Urban mission practitioners would be well advised not to forget this simple truth and plan to strategize accordingly. However, the primacy of preaching can never be forgotten or diminished in actual urban

³ Lesslie Newbigin, "Evangelism in the City," *Expository Times* 98, no. 12 (1987): 356.

mission practice. Newbiggin aligns himself with those who advocate the logical priority of evangelism over other ministry commitments. By extension, he encourages the urban mission practitioner to do the same.

Evangelism is to be done with intentionality in the urban context. Deploying to an urban area, the missionary needs to find a way, or rather various ways, by which they can most effectively engage in direct evangelism. One way to do this is by means of intentional service projects with a view to personal evangelism done within the community that is targeted for church planting.

Some urban missionary practitioners might choose to do service projects in partnership with a local church ministry or an on-going small group connected directly to a local church. This assumes that the missionary is in a context where there is some form of already existent local church life. If there is no local church presence in the community, the small group's service and ministry project could well transition to what might become the nucleus of a new church start. It is my opinion that this is one of the most effective ways the typical urban missionary practitioner can regularly be involved in loving and caring for people. In many urban contexts, this type of servant evangelism naturally opens doors that lead to more extensive evangelistic, Gospel-centered conversation as curiosity almost always begs the question, why are you doing this?

Those who are typically on the receiving end of ministry via these small group ministry projects are either participants of an already existing small group or are relationally connected to members of the small group. In either case, the ministry project is done within a network of thick relationships that often lead to long term impact. As a rule, the service ministry projects being described tend to be small in terms of structure and format. This makes them imminently feasible for the urban mission practitioner to develop and implement. What they lack in scale, these projects make up for in impact. They are highly effective ways to make personal contact and deepen relationships with individuals as well as families within the community.

This type of service project is not limited to a particular type of missionary. The reason for this is that any gift, skill or interest can become the basis for a community ministry project. I am not a skilled handyman; yet, I have been able to use my love for gardening to serve urban poor communities by helping them to plan and plant small, sustainable gardens. This practical project led to many opportunities to evangelize families in a challenging urban poor community.

Often, female urban missionaries are even more effective in urban ministry service projects than many of their male colleagues. Many men who might be comfortable with the tasks of sermon preparation, preaching, and strategic planning tend to be more ill at ease, or at least slower, in building relationships that lead to effective service projects. In such cases, it is recommended that men work closely with their wives in developing ministry projects where they can serve others together. The key point is that service projects are best done in direct connection with local church ministry and oversight. This connection facilitates opportunities for evangelistic conversations that in turn directly strengthen a local church or a new church plant. Other social ministry projects possibly done in partnership with political and Non-Governmental Organizations inevitably make Christian witness more challenging and complex in most global cities.

Church Planting and Leadership Training Profiles in the Urban Context

For Newbigin, the church is an entity with a core missional identity that expresses itself in concrete missionary engagement. He states, “I have said that in the New Testament the Church is depicted as a body of people chosen by God and trained and empowered for a missionary task. It is a task force which exists not simply for the sake of its members, which would be absurd, but for the sake of the doing of God’s will in the world.”⁴ God’s church exists not for itself and its own self-preservation but exists

⁴ Lesslie Newbigin, *Honest Religion for Secular Man* (Eugene, OR: Wipf and Stock

for the good of others. Where there are people, but there is no local church at present among them, a local church needs to be planted. Where there is an established church, but it has grown lifeless and languid, it must be revitalized, so that its ministry can be extended throughout the urban metroplex. This requires the urban missionary to have a biblical vision for the city and the task to be accomplished in it.

For many Christians serving in the urban context, that biblical vision is often reduced to two primary biblical models, Jonah and Lot. Lot chose to flee the city because of its wickedness. Although God's church must not participate in the city's wickedness, it must be in close contact with the city in order to impact the it, including those parts most unseemly. Newbiggin cites Bunyan's *Pilgrim's Progress* as having shaped how many evangelicals view how urban centers should be engaged:

In the English-speaking world it has been reinforced by the vivid imagery of Bunyan's *Pilgrim's Progress*. 'Come out from among them and be separate from the, says the Lord' (2 Cor. 6:16) has been an immensely powerful text in Christian history. It suggests a model of ministry in the city which has as its central thrust the effort to draw individuals out of the wicked city and bring them one by one into the ark of salvation.⁵

Certainly, the call to follow Christ is a call to Gospel holiness, but it is also a call to Gospel holiness in the midst of an un-holy world, not separated from it. Neither is the ideal biblical model for urban missions modeled by Jonah, who sat apart on the outskirts of the city in anticipation of condemnatory judgement.

Jonah represents an urban ministry engagement that although it cannot ignore the city, it still does not identify fully with it. This approach does not engage the city with love, compassion, and concern. Newbiggin describes Jonah's attitude and the churches that continue to follow his ministerial example:

Its classic representation in the Old Testament is the story of Jonah, that improbable missionary who tries to run away from the wicked city but is stopped in his tracks

Publishers, 2011), 105.

⁵ Newbiggin, *The Gospel in a Pluralist Society*, 237.

by the Lord and ordered to go into the city to call it to repentance. The call meets with a fantastic response, but Jonah is left at the end in a thoroughly ambivalent position, not quite inside the city and not quite far from it but sitting on its edge waiting to see what will happen, caring more about himself than about the fate of the city. Is this where the Church can stay—half in and half out, more concerned about itself than about the city? The end of the book of Jonah leaves us in no doubt. Jonah may not care, but God cares deeply—even for the dumb animals in their stalls.⁶

Many urban missionaries at the beginning of their careers adopt one of these two profiles, that of Lot or Jonah. One profile, that of Lot, is to flee the city, in effect avoiding it by not deploying to it. If perchance they are possibly deployed to it, these missionaries tend to gravitate toward subcultures within the city that reflect their own rural and/or small-town cultural preferences. Understandably, the churches planted by these missionaries in urban areas typically reflect those cultural preferences. One could imagine some church planter even saying with pride, “It’s a big country church in the city.”

The other profile, that of Jonah, goes to the city, but stands apart from it. The message of condemnatory divine judgment is proclaimed with clarity, but there is little or no personal identification with the city. There is no visceral love for the city on the part of the one preaching the coming judgment nor is there love for the city’s sinful inhabitants. Newbigin challenges the urban missionary to consider a model for urban ministry different from the two profiles that have been described.

Church Planting and Church Revitalization in the Urban Context

A kingdom model of urban engagement requires a different type of church planter; leadership training is essential in developing this type of church planter. Newbigin argues that the clue to understanding effective urban ministry is to be found in Jesus’ triumphal entry into Jerusalem at the end of his earthly ministry. He describes the significance of that historical event in this way:

⁶ Newbigin, *The Gospel in a Pluralist Society*, 237.

He chose for his mount not a warhorse or a chariot, but a mount that would call to mind the ancient prophecy of a king who would come in lowliness to claim his kingdom. By what he did he challenged the public life of the city and the nation. He claimed rightful kingship. He challenged all the powers that usurped God's rule over public life. He came as a king claiming the throne that was his by right. And he accepted, with open eyes, the cost of the claim. The throne would be a cross. But it was, and is, the throne. The death of Jesus was the place where 'the ruler of this world' was cast out of his usurped throne (John 12:31). It was the place where the principalities and powers were disarmed (Col. 2:15).⁷

In Jesus' triumphal entry, Newbigin sees Jesus establishing His lordship over the city. As the city's rightful King, He calls His people to establish His kingdom in that very place. However, it is not a kingdom established by force or power, but rather it is established by prophetic proclamation, love, and companionate service. The divine kingship is to extend to every part of the city's social fabric. God's people equipped by and sent from His Church, are to display His lordship in every facet of the city's structures. In this sense, Newbigin follows Johan Bavinck's concept of *possessio*. He argues that Christ is Lord of the city; therefore, all structures of the city need to submit to His regnant. Bavinck defines *possessio* as:

The Christian life does not accommodate or adapt itself to heathen forms of life, but it takes the latter in possession and thereby makes them new. . . . Christ takes the life of a people in his hands, he renews and re-establishes the distorted and deteriorated; he fills each thing, each word, and each practice with a new meaning and gives it a new direction. Such is neither 'adaptation,' nor accommodation; it is in essence the legitimate taking possession of something by him to whom all power is given in heaven and on earth.⁸

For this to occur, the old societal structures based on ignorance and sinful rebellion against God's ways and works must be replaced by godly societal structures that recognize and submit to Jesus' Lordship. To do this, the first step is that the church must be planted and be present in the city. Once established, its membership must be trained and deployed to engage, impact, and transform the whole of urban reality. To this point, Newbigin makes concrete suggestions as to what leadership training should

⁷ Newbigin, *The Gospel in a Pluralist Society*, 238.

⁸ Johan H. Bavinck, *Introduction to the Science of Missions* (Phillipsburg, NJ: P&R Publishing, 1960), 178-79.

attempt to do in the urban reality.

Leadership Training in the Urban Reality

To engage the city, local church leaders must be trained, and those who lead local church leaders must be trained as well. Urban churches need a deep pool of trained leaders in order to effectively fulfill Christ's urban mission for His church. Newbigin speaks to the leadership preparation task:

The task of ministry is to lead the congregation as a whole in a mission to the community as a whole, to claim its whole public life, as well as the personal lives of all its people for God's rule. It means equipping all the members of the congregation to understand and fulfill their several roles in this mission through their faithfulness in their daily work. It means training and equipping them to be active followers of Jesus in his assault on the principalities and powers which he has disarmed on his cross. And it means sustaining them in bearing the cost of that warfare.⁹

Three words come to the fore in Newbigin's explanation of the importance of leadership training: train, equip, and sustain. Training and equipping imply preparation. Urban training and equipping should consist of three levels of development. The urban missionary practitioner, as well as urban church members, should receive the benefit of training and equipping. The three components of leadership development are spiritual disciplines, theological and biblical knowledge (within the context of actual ministry application), and missionary/pastoral care (sustaining and caring for the local church workers who face the brunt and pay the personal toll for their engagement in the rigors of urban ministry).

Spiritual disciplines. The first and primary call for all Christians is to be faithful, Christ-centered disciples. For this reason, urban missionaries and those with whom they work must have a baseline knowledge and practice of the classic spiritual disciplines. This would consist of things like growth in the Word of God, consistent daily prayer (both personal and corporate), evangelism, fellowship, and service. The spiritual

⁹ Newbigin, *The Gospel in a Pluralist Society*, 238.

formation of urban workers (missionaries, pastors, and church members) in these spiritual disciplines can no longer be assumed, neither on the part of the urban missionary nor on the part of those with whom the missionary will be working. To make this assumption would be a dreadful mistake. I have seen a growing trend in missionary candidates who deploy to their field of missionary service (urban and otherwise) who display a shallowness in their prior Christian discipleship preparation. This is not true of all newly arriving missionaries, but unfortunately, it is true of too many.

The reasons for the decline in spiritual disciplines are many. The ultimate solution is a return to greater spiritual health in the local church responsible for sending out missionaries. Yet, the immediate response to the challenge must be clear and urgent: the urban missionary practitioner must make certain of their own spiritual preparation and practice of the spiritual disciplines before fully engaging in urban mission. Newbigin speaks directly to the importance of this practice of the spiritual disciplines: “The minister’s leadership of the congregation in its mission to the world will be first and foremost in the area of his or her own discipleship, in that life of prayer and daily consecration which remains hidden from the world but which is the place where the essential battles are either won or lost.”¹⁰ Missionaries cannot lead in an area in which they are not practitioners. Therefore, training, preparation, and practice of the spiritual disciplines is an urgent necessity for the urban mission practitioner, both the prospective candidate and the one already involved in field ministry.

Upon assuring that their own spiritual disciplines are in order, urban missionaries must prioritize the spiritual formation of those with whom they regularly work: the local church, and/or church planting team of which they are a part. Christians have always needed to have their lives grounded in the basics of biblical spirituality. This has been the case throughout the whole of church history. However, the rigor of urban

¹⁰ Newbigin, *The Gospel in a Pluralist Society*, 240-41.

life and ministry make this spiritual preparation all the more important and necessary. The Devil is not more devilish in cities than he is in small towns or rural areas. Yet, the stresses, strains, and temptations of urban living bring more readily to the surface the full display of the human heart's depravity. A grounding in the spiritual disciplines is the first line of spiritual defense in the spiritual warfare that is part and parcel of missions in general and urban missions in particular.

Theological and biblical training. Urban missionaries and urban church members need a strong biblical and theological foundation upon which their beliefs can rest, and their ministries can be directed. Seminary preparation continues to be the best and most efficient way to see this initially accomplished for those deploying to the cities as appointed missionaries of denominational sending agencies. Upon deploying to the city, the urban missionary must train and disciple new converts and church members in theology and Scripture's foundational truths. The strength and pervasiveness of the secular worldview requires that urban Christians have a firm convictional grasp of the biblical narrative and implications of the biblical worldview. If not, the aggressive secular onslaught of urban reality might prove a significant impediment to effective ministry.

Once again, this training must be done with the highest levels of intentionality. This might be a classroom or small group setting where the urban missionary will be communicating and inculcating content. Yet, training focused on content must always be within the context of actual urban ministry practice. It is training provided in the context of on-going ministry. In this sense, the urban mission practitioner needs to train both by word and example. Newbigin says,

Ministerial leadership for a missionary congregation will require that the minister is directly engaged in the warfare of the kingdom against the powers which usurp the kingship. Of course, the minister cannot be directly involved in each of the specific areas of secular life in which the members of the congregation have to fight their battles. But there will be situations where the minister must represent the whole Church in challenging abuse of power, corruption, and selfishness in public life and take the blows that follow. As he or she does this, the way will be open for standing in solidarity with members of the congregation who have to face similar conflict.

There is a sense in which the Christian warfare against the world, the flesh, and the devil is all one warfare. Those who display courage in one sector of the line encourage everyone. The minister will encourage the whole company by the courage with which he or she engages the enemy.¹¹

The example of the urban missionary and/or pastor living out the very truths proclaimed in the pulpit and taught in the classroom continues to be the strongest of all apologetics offered in defense of the truthfulness of the biblical message. The reality is that this Gospel faithfulness often comes at a price for those involved in the white-hot fires of urban ministry. The cost for this service is often very high for those who are involved in it. For this reason, sustaining nurture and care must be given to those who bear the brunt of the spiritual conflict.

Missionary/pastoral care. Those who take the blows of urban ministry need the pastoral care that their efforts often require. In a denominational mission context, this is normally provided for the missionary by those who work in the area of Member Care. Where it is available, Member Care is a blessing for those serving in hard places and challenging circumstances. However, the bulk of pastoral care must take place, when possible, within the local church context. For this reason, the urban missionary needs to be a part of an on-going, small group ministry that focuses on pastoral care and genuine Christian community. It is my belief, at this juncture of my missionary career, that on-going contact with genuine Christian fellowship and community is the primary key to missionary longevity. True Christian fellowship is what urban missionaries, pastors, and church members need above all else to survive and thrive in the rigors of urban ministry.

Perhaps most importantly, the urban missionary needs a true friend with whom they can have genuine heart to heart fellowship. If possible, for the urban missionary serving in a different culture, this true friend (or friends) should be found among the very people with whom the missionary works. (This includes nationals as well as North

¹¹ Newbigin, *The Gospel in a Pluralist Society*, 240.

American colleagues.) True friendship is the under-appreciated key to Christian sanctification in any missionary context, particularly the urban context. J. I. Packer speaks to the importance of this:

Christians today must seek fellowship. Lonely and isolated Christians, spiritually starved and discouraged Christians, and with them members of prosperous churches and busy Christian workers—all need fellowship, and all should make a point of endeavoring to get it. The Puritans used to ask God for one ‘bosom friend’, with whom they could share absolutely everything and maintain a full-scale prayer-partner relationship; and with that they craved, and regularly set up, group conversations about divine things. We should be wise to follow their example at both points.¹²

The urban missionary who has a “bosom friend” will find the strength to persevere and prosper in the midst of the rigors of urban ministry.

Call to Confident Faithfulness and Courage

Up to this point, Lesslie Newbigin’s thinking has been examined as it relates to Christian missionaries engaging the secularized cities of the West and those global cities impacted by the Western secular worldview. This missiological idea of engaging Western secularism has proven to be a helpful lens by which the whole of Newbigin’s thoughts can be assessed and applied by this generation’s missionaries now deploying to the world’s cities. Newbigin left no doubt or question as to the difficulty Western Christians face at this juncture of history in attempting to advance Christian missions in the Western cultural milieu. The task before them is one of unprecedented difficulty. Yet, Newbigin was neither a defeated pessimist nor a naïve Pollyanna, overly optimistic concerning the future of Christianity in the West. Despite difficulties, he challenged the missionaries of his generation and by extension the missionaries of today to continue in Gospel faithfulness. With respect to the future, Newbigin wrote:

In a pluralist society there is always a temptation to judge the importance of any

¹² J. I. Packer, *18 Words, The Most Important Words You Will Ever Know* (Fearn, Scotland: Christian Focus Publications, 2007), chap. 18, “Fellowship,” Logos Library System.

statement of the truth by the number of people who believe it. Truth, for practical purposes, is what most people believe. Christians can fall into this trap. It may well be that for some decades, while churches grow rapidly in other parts of the world, Christians in Europe may continue to be a small and even shrinking minority. If this should be so, it must be seen as an example of that pruning which is promised to the Church in order that it may bear more fruit (John 15:1ff.). When that happens, it is painful. But Jesus assures us, 'My Father is the gardener.' He knows what he is doing, and we can trust him. Such experience is a summons to self-searching, to repentance, and to fresh commitment. It is not an occasion for anxiety. God is faithful, and he will complete what he has begun.¹³

For how long will Christians have to wait before God brings relief, renewal, and revival to His people in the West? Decades? Generations? Centuries? The answer is that we do not know. Western culture shows no signs of a weakening of the secular worldview's grip on men and women's minds and hearts; to the contrary, all signs indicate a further entrenchment of the secular worldview in centers of Western cultural power and influence. Christians in the West must accept this as part of God's sovereign plan for them at this historical juncture. As Newbigin stated, this historic moment is a call for Western Christians to search their hearts, humbly repent of their sins, and seek the renewing, reviving presence of God's spirit upon His Church. God is faithful; He can be trusted to guide His people; He will certainly never abandon His people. What is needed of the missionary deploying to Western and Western influenced urban centers at this cultural and historical moment? The answer is courage.

Will this task be easy? No, it will not be easy. However, ministry in the great urban centers has never been easy. It was not easy for Augustine, when he was in Hippo, to receive news of the sacking of Rome. It was not easy for Wesley and Whitefield in eighteenth-century London. It was not easy for any of them. Nor is there reason to anticipate that it will be easy for the missionaries of this generation. Newbigin spoke directly about this need for courage on the part of missionaries and missionary churches working to reach the secular West:

But finally, and this is fundamental, there will be the need for courage. Our

¹³ Newbigin, *The Gospel in a Pluralist Society*, 244.

wrestling is not against flesh and blood but against the principalities and powers—realities to the existence of which our privatized culture has been blind. To ask, ‘Can the West be converted?’ is to align ourselves with the Apostle when he speaks of ‘taking every thought captive to Christ,’ and for that—as he tells us—we need more than the weapons of the world.¹⁴

In the urban mission that lies before missionaries in the coming decades, courage will be needed to face the worldview challenges that have been discussed in this dissertation. This courage is to be found in trusting in the God who gives us His strength and accepting the role that each is to play in that spiritual fight for His Kingdom’s advance. The courage needed is to embrace in the heart the motto by which seventeenth-century Puritans both lived and died. This section focusing on Newbigin ends with the words of J. I. Packer quoting John Green’s definition of a Puritan. This same description of a Puritan’s character is what will be needed by urban missionaries as they courageously face the challenges of urban missions in the future. Green said, “His whole life he accounted a warfare, wherein Christ was his captain, his arms, prayers [prayers] and tears. The Crosse his Banner and his word [motto] *Vincit qui patitur* [he who suffers conquers].”¹⁵

With this biblical undergirding, attention will now be given to understanding some of the actual experiences of IMB missionaries who have engaged in Brazil’s great urban centers.

¹⁴ Lesslie Newbigin, “Can the West Be Converted?” *Princeton Seminary Bulletin* 6, no. 1 (1985): 37.

¹⁵ J. I. Packer, *A Quest for Godliness* (Wheaton, IL: Crossway Books, 1990), chap. 2, “Why We Need the Puritans,” Logos Library System.

CHAPTER 7

URBAN MISSION SURVEY

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

It is important to answer these questions because few situations create more optimum conditions to demonstrate leadership hubris than the implementation of a major program or training initiative, based exclusively upon the intuitions and preferences of the person developing the program. For this reason, it is necessary to understand the thinking and experiences of actual IMB Brazilian urban missionaries, past and present. The Urban Mission Survey assesses the calling to urban missions, preparation for urban missions, place of urban ministry, spiritual health while serving in an urban context,

urban cultural familiarity, urban church planting experiences, understanding and application of urban contextualization, and CPM facilitation in the urban reality. This survey can be found in its entirety in appendix 3. Based upon this data, a training model can be developed that is sensitive to needs and experiences of urban missionaries. Attention will first be turned to a more detailed understanding of attrition rates between the implementation of ND and the Great Recession of 2008 and how these rates impacted IMB missionaries serving in Brazil.

International Mission Board Attrition in Brazilian Urban Centers

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

William Taylor defines missionary attrition as follows:

Departure from field service by missionaries, regardless of the cause. There are two general categories. Unpreventable attrition (understandable or acceptable) includes retirement, completion of a contract, medical leave, or a legitimate call to another place or ministry. Preventable attrition occurs "when missionaries, because of mismanagement, unrealistic expectations, systemic abuse, personal failure, or other personal reasons, leave the field before the mission or church feels that they should. In so doing, missionaries may reflect negatively on themselves, but of greater concern is the negative impact on the specific mission structure and the cause of world mission."¹

As mentioned in Taylor's definition, unpreventable attrition occurs for any number of justifiable reasons, all of them part of the normal missionary life cycle. At such moments, field missionaries and missionary leadership alike are called to lean upon and accept God's providential purposes in such circumstances. This type of attrition Taylor

¹ William David Taylor, "Attrition," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 94.

designates as understandable or acceptable loss, unpreventable attrition. The concern of the Urban Mission Survey is to focus on what Taylor describes as preventable attrition.

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

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

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

age children and aging parents. New Directions is the name given the board's decision three years ago to organize in such a way as to target the whole world outside North America. It includes focusing on people groups instead of countries and seeking to promote church-planting movements. People groups are ethnic or socioeconomic language groups, of which more than 12,000 exist worldwide.²

In this 2000 report, it was acknowledged that attrition was higher in the older established missionary fields like South America and Western Europe. Yet no actual explanation for that higher attrition rate was offered at the time other than several general observations concerning unpreventable attrition: issues pertaining to teen-age children, college age children, and aging parents. This no doubt is a plausible explanation for some attrition that occurred during this period. Yet, there is reason to question if unpreventable attrition was a fully adequate and satisfactory explanation for the high attrition rates that were being experienced in South America and Western Europe at the time this report was being presented to the IMB's trustees. High attrition rates continued unabated in South America and Western Europe throughout the decade after that report was issued until the economic recession of 2008 brought a halt to significant missionary appointments worldwide, including South America and Western Europe.

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

Clyde Meador, IMB executive vice president, told trustees the attrition rate of missionaries in 2005 was 5.2 percent of the overall force. The board had 5,036 missionaries under appointment at the end of 2005. "Historically, our attrition rate has remained essentially the same—at the 5-percent range", Meador said. "So, this 5.2 percent attrition rate for last year is normative. And, it's actually a very good figure. One thing that's interesting is the attrition rate of Masters personnel—those 55 years and older. Twenty-three Masters resigned last year, which is approximately 6 percent. We used to run 10-12 percent annual attrition among Masters with the various challenges they have at advanced ages. So, it's good to see that attrition rate coming down." Last year, the West Africa region had the highest attrition rate at 7.7 percent, with the lowest rates reported in the South Asia and Central Asia regions, each with 3.1 percent attrition overall. In a five-year analysis, Western Europe has the highest rate at 7.9 percent attrition through those years. Again, the lowest rates

² Louis Moore, "Missionary Resignations Remain Low, Trustees Told," Baptist Press, last modified April 5, 2000, <http://www.bpnews.net/5575/missionary-resignations-remain-low-trustees-told>.

over the five years were for the South Asia and Central Asia regions with 3.7 percent and 2.6 percent, respectively. Meador noted personnel who serve in areas hostile or closed to a Gospel witness tend to have lower attrition rates than personnel who serve in regions generally receptive or indifferent to missionary presence. “The major reason I point that out is because often people say it must be difficult to keep missionaries in places where they have to be careful about how they reveal their identity and where they cannot publicly proclaim themselves as missionaries,” Meador said. “That’s simply not true. In fact, the opposite, for whatever reason, tends to be true.”³

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

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

³ Michael Chute, “IMB Trustees Appoint Missionaries,” Baptist Press, last modified May 25, 2006, <http://www.bpnews.net/23324/imb-trustees-appoint-95-missionaries-elect-officers-table-doctrinal-qualifications-study-extend-burleson-sanctions>.

⁴ Erich Bridges, “IMB Trustees Celebrate Record Offering,” Baptist Press, last modified May 10, 2007, <http://www.bpnews.net/25615/imb-trustees-celebrate-record-offering>.

significantly higher than that of other regions. This phenomenon requires an adequate explanation.

No doubt many would refer to a lag-effect in missionary resignations as being the adequate explanation for missionary attrition in South America and Europe at this time. It could be argued that missionary resignations at the time of those reports were due to earlier dissatisfaction with the missiology embodied in ND. The dissatisfaction engendered in the minds of many in the mid 1990s culminated in actual missionary resignations occurring only several years later. This is partially true, but it is not fully adequate to describe the actual attrition phenomena. The IMB's Brazilian attrition numbers at this time were extremely high for first term missionaries as well as those possibly disaffected by ND. Those who had been appointed to serve in Brazilian urban centers after the implementation of ND were appointed with an assumed commitment to its missiological and church planting principles.

During the 1990s and at the beginning of the new millennium, IMB missionary appointments reached an all-time high. Most of these appointees were short-term missionary appointments. These appointments kept overall numbers of IMB missionaries serving on the field high during that period. Upon completion of term of service, the departure of these short-term personnel was not considered a part of overall missionary attrition. The attrition rate for career missionaries gives a different perspective. The attrition rates of IMB missionaries serving in Brazilian urban centers continued to be very high during this time period.

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

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

From others, we encountered passive resistance. "Well . . . I guess if you have to do it, but really. . . ." Or the "blood and guts" people: "This is war, so expect attrition. Stuff happens! Get tough." From some, the attitude was denial, "circling the wagons" to protect their history, traditions, and structures. The latter reaction comes from too many agencies and primarily older leaders. Many do not value their missionaries honestly and do not acknowledge that they and their families are hurting or that something is seriously wrong with the mission policy or leadership. This becomes a major constituency issue for agencies, and again it reveals denial and fear.⁵

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

Urban Mission Survey Results

The Urban Mission Survey was developed using the Zoomerang survey tool,

⁵ William Taylor, "Introduction: Examining the Iceberg Called Attrition," in *Too Valuable to Lose*, ed. William Taylor (Pasadena, CA: William Carey Library, 1997), 7-8.

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

Seventy-six persons were invited to participate in the survey. This number was evenly divided between men and women, husbands and wives. Thirty-eight men and thirty-eight women were invited to take the survey. All of these missionary units had been assigned to urban mission positions within a Brazilian urban center since ND. Fifty-one persons completed the survey. Thirty-seven men and fourteen women responded making for an overall response total of 67 percent of those invited to participate. This data sampling is good but is hampered by the fact that female representation is disproportionate to that of male respondents. However, in compensation, the 99 percent response rate among males shows a high rate of participation among those who view urban church planting as their primary role. Of those respondents, thirty-seven were currently serving in Brazil at the time of the survey, making for 73 percent of the survey respondents. Fourteen respondents (27 percent) were no longer serving with the IMB at the time of the survey. The average age of the respondents at the time of their appointment to an urban mission position in Brazil was 34.9 years of age, which was slightly above the average age of appointment for an IMB missionary at that time.

The majority of the missionary respondents expressed serious Christian commitment for over twenty years indicating that they had made decisions to receive and follow Christ at a very early age. Sixty-nine percent of respondents described their familial upbringing as being stable with 67 percent describing their family upbringing as

being Christian. Only 18 percent described their familial background as unstable with 12 percent of those coming from families of divorce. The average number of children was 2.18 per family. What does this information tell us about those urban missionaries at the time of the survey?

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

The Heart and Health of Missionaries

In some missionary circles, urban mission is at times considered the refuge of the effete missionary unable or unwilling to meet the rigors of frontier or pioneer missions work. No doubt, this has occurred in the past and continues to occur in the present. Yet, despite urban life often being considered as synonymous with living in ease and luxury, urban living itself often times is fraught with genuine stress and difficulty for the missionary, particularly for the newly arrived missionary. Many Southern Baptist missionaries come from small and mid-sized towns in the South, Southwest, and Midwest regions of the United States. As a result, they find living in a city, rearing a family, and church planting in a city to be an intimidating prospect.

One Urban Missionary Survey respondent summarized his emotional state after serving several years in a major Brazilian urban area with these words:

The physical problems sometimes cause a slow steady drain on physical vitality. Allergic reactions to the city's smog would leave me feeling physically sick for

weeks on end. There were times when sinus infections would seem to last for months on end. At other times, the noise and the traffic could lead to real and intense anger. There was the sense of having your rights violated by not even being able to find refuge in your own home. At other times there were loud parties in the middle of the night keeping you awake lying in bed unable to sleep and seething in anger.

This type of stress touches the heart of the missionary and inevitably adversely affects the missionary's job performance. Craig Ellison defines stress in general and urban stress in particular:

Stress is not unique to city life but seems to be magnified by it. City dwellers must contend with the special stressors of stimulus overload, rapid and regular change, crowding, noise and widespread interpersonal isolation. Those who minister effectively to city dwellers must not only be aware of these factors, but find ways to manage these and other stressors which affect their own lives and ministry. . . . Our bodies constantly try to maintain a state of inner balance. Any stimulation or change, any perception of threat, throws us momentarily out of balance. Stress is essentially the result of such changes and the attempt to restore inner balance. It's a natural part of life. Living, therefore, is stressful. Everyone experiences stress, if they are alive. . . . Urban pastors live immersed in a sea of uncertainty.⁶

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

Missionaries and urban transit. Fifty-seven percent of those surveyed rated driving in urban traffic as a major source of stress and tension in their lives. Seventy-nine percent of male respondents complained of ongoing tenseness in urban transit. Twenty-

⁶ Craig Ellison, "Stress and Urban Ministry," *Urban Mission* 1, no 2 (1983): 5.

five percent of women expressed stress due to urban transit. One respondent replied, “At times I would prefer not to leave the house at all. It's easier than fighting the traffic and the seeming self-absorption people have with themselves.” Another stated, “Many times with the stress of traffic I would not even want to get out of my house.” These comments reveal missionaries at the point of being non-functional, not leaving their homes due to fatigue and frustration with urban traffic. Those who have lived in major urban areas can easily identify with these feelings.

The sober reality is that driving in Brazilian urban transit is dangerous and the wise person knows this. The World Health Organization (quoted here from the Portuguese version, the Organização Mundial da Saúde, or OMS) cites, “Brazilian roads are considered extremely dangerous and unsafe. According to OMS, Brazil is the fifth country with deaths in traffic accidents, with more than forty-seven thousand deaths per year.”⁷ Most missionaries personally know people who have died in Brazilian traffic related accidents; most missionaries have witnessed, firsthand, traffic related deaths on Brazilian highways.

This experience leaves a deep and unforgettable impression on both mind and heart. The real specter of a serious accident resulting in grave injury or even loss of life weighs upon the minds of many, making engaging in urban ministry more challenging. One respondent reported frequently a “general feeling of ‘unwellness’ where at times I would be forced because of health issues to remain at home. Rather than ‘confront’ the frustration of traffic during peak traffic hours I would opt for remaining at home.” This sentiment is understandable on the part of those who have lived, worked, and ministered in large urban areas like São Paulo. This megalopolis is considered by many to have some of the world’s worst traffic. Time magazine describes São Paulo’s traffic and those

⁷ Organização Mundial da Saúde (OMS), “Predicting victims on national roads in Brazil-Part 1,” *Leticia Portella Blog*, September 25, 2018, <https://leportella.com/english/2018/09/25/federal-road-accidents-1.html>.

who make that commute daily:

With more than twenty million people living in the greater metropolitan area, a topography of hills and valleys that makes it difficult to get your bearings, and the hum of a city that is South America's business, design and industrial capital, Sao Paulo has never been easy to navigate. But the growing economy and higher living standards of recent years have made getting around the city increasingly difficult. More cars were sold last year than during any in history, and close to one thousand new vehicles take to the streets each day. The result, predictably, is chaotic congestion. . . . 'I feel useless, like I am a prisoner,' says Andreia de Oliveira, an architect who spends between two and three hours each day going to and from work. 'I could be at the gym, studying, at home relaxing. But instead I am stressed and frustrated.'⁸

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

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

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

⁸Andrew Downie, "The World's Worst Traffic Jams," Time, last modified April 21, 2008, <http://content.time.com/time/world/article/0,8599,1733872,00.html>.

great zeal and energy, but after two or three months the symptoms set in and some of them think they have made a big mistake in going overseas.⁹

Feelings of deep fatigue can lead many to think that a mistake has been made in moving their family and household to serve in a Brazilian city, or any other new cultural situation. One person described their urban mission experience saying, “I shut down and closed myself off from others.” Certainly, some longing for privacy is altogether understandable and acceptable. However, this person’s fatigue describes a person reaching the limit of their physical and emotional energies. Raymond Hicks describes this stress as red zone stress. The type of stress where the missionaries feel they are on the brink of mental and physical exhaustion. Hicks goes on to say, “Fatigue, relationship struggles, psychosomatic problems, can be the result of unexpressed thoughts and feelings. The longer that these stressful experiences remain unprocessed—not shared with/discussed with confidants—the greater the possibility of further complications.”¹⁰

It is interesting to note that there was almost 100 percent male participation among those invited to respond. In addition to completing the survey, a number of those wrote back to me personally stating that they appreciated the chance to process what had been their urban mission experience. Many of those reporting the highest levels of stress were men who perhaps never felt they had a venue to express what they had experienced in urban mission service. It is speculation, but it raises the legitimate question, could it be that women chose not to respond because they had already shut down and felt the pain was too deep to revisit? Or, perhaps these women learned the lesson from O’Donnell and had previously found a healthy outlet for sharing their stressful experiences with confidants prior to the survey.

⁹ Michelle G. Whitecotton, “Causes of Stress and What to Do about Them,” *Evangelical Missions Quarterly* 32, no. 4 (1996), last modified October 6, 1996, <https://missionexus.org/causes-of-stress-and-what-to-do-about-them/>.

¹⁰ Raymond Hicks, “Doing Member Care in Red Zones,” in *Doing Member Care Well*, ed. Kelly O’Donnell (Pasadena, CA: William Carey Library, 2002), 196.

Sleepless and frustrated. Twenty-nine percent of the respondents ranked four issues on equal par: sleeplessness, loud noise, lack of trust, and ongoing frustration. Once more, these numbers tracked significantly higher for male respondents than for female respondents. Sixty percent of male respondents and 40 percent of female respondents reported problems with sleeping. Seventy-three percent of men and 27 percent of women reported problems with noise. Sixty-six percent of men and 33 percent of women reported feeling distrust of their urban neighbors. Roughly 75 percent of men and 25 percent of women reported feeling ongoing anger and frustration. It needs to be underscored that the respondents reporting such strong feelings and emotions are not bad Christians or emotionally weak persons but are honestly expressing a simple point: the city impacts a person. I have this confidence because I supervised several of the respondents for almost ten years and had some degree of personal acquaintance with all who participated in the survey. Craig Ellison describes how the city impacts a person:

Cities impact people. The urban environment in general, and specific sub-environments within it, significantly shape the physical, emotional, relational, cognitive, and spiritual functioning of urban dwellers. Although the psycho-spiritual needs of people are the same regardless of where they live, the ways in which they learn to address their needs vary with their particular setting. One of the key environmental realities of urban life is the intensification of stress. Urban dwellers are jostled and bumped by stressors on every hand: the crush of commuting, economic pressures, fear fostered by crack and crime, adjustments demanded by urban-pluralism, poverty on the one hand and professional competitiveness on the other are but a few. Stress demands the development of coping strategies. Many of the lifestyle and interaction patterns of urban dwellers reflect their attempt to cope with these stresses.¹¹

The responses listed in the Urban Mission Survey are those of missionaries genuinely trying to survive, thrive, and minister in difficult urban surroundings. Several respondents acknowledged this difficulty and the resulting physical symptoms urban stress induces. One survey respondent said, “The primary effect has been the increase in stress. The increase in stress may have contributed to the frequent headaches that I

¹¹ Craig Ellison, “Counseling in the City,” *Urban Mission* 9, no. 2 (1991): 6.

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

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

Stimulus overload results as the urbanite is flooded with people, noise, and events, and constantly faced with the need to process information just to live and work. We can only absorb so much, so the result is the development of several defensive strategies. These include (1) cutting off possible social interaction with strangers by averted eye glances and silence; (2) being very selective about our involvements, resulting even in a reluctance to help others; (3) making social interaction more role-based and efficient. We relate to others in terms of the necessary functions they play in our lives. We also tend to shorten interaction times, although this is less true in poorer and minority communities. Finally, (4) we make privacy a right. Our penchant for privacy comes out of the need for “space” away from the flood of

people over whom we have no control.¹²

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

The Call to Urban Mission

Robert Dabney said, “The church has always held that none should preach the gospel but those who are called of God.”¹³ What Dabney said of Christian ministry in the nineteenth century still holds true today with respect to a call to missions. The IMB expects missionary candidates to be able to articulate their felt call to international missionary service. Erich Bridges highlights the importance of a sense of missionary calling in order to be considered for career appointment by the IMB:

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

An IMB guide for prospective missionaries describes it this way: Those who are called to a special task [have] a specific sense of God’s leadership in their lives. That may come in a dramatic spiritual experience or in reflecting on how God has led you through a series of circumstances. Many experience this personal leadership to overseas missions service when they are involved in a short-term missions project. God may affirm that they are doing exactly what He has called them to do. Everyone experiences this call in a different way¹⁴

Many IMB missionaries still remember with fear and trembling the moment when they stood before the IMB’s trustees and described their call to missions. The call to missions is assumed by many to be a prerequisite to mission service. Yet, how is a missionary call to be defined? M. David Sills defines the missionary call in the following

¹² Ellison, “Counseling in the City,” 7.

¹³ Robert Dabney, *Discussions of Robert Dabney*, Evangelical, ed. C. R. Vaughn (Edinburgh: Banner of Truth, 1982), 2:19.

¹⁴ Erich Bridges, “Worldview: Still Answering the Call,” Baptist Press, last modified November 18, 2010, <http://www.bpnews.net/34115/worldview-still-answering-the-call>.

manner:

So, what is the missionary call? How are we to understand it? The missionary call includes an awareness of the needs of a lost world, the commands of Christ, a concern for the lost, a radical commitment to God, your church's affirmation, blessing and commissioning, a passionate desire, the Spirit's gifting, and an indescribable yearning that motivates beyond all understanding.¹⁵

The Urban Mission Survey assumes that all IMB missionaries have a strong sense of call to missions. However, survey results showed, for a strong majority of respondents, a call to urban mission was incidental, and not central, to their primary calling to missions. Sixty-nine percent stated they felt no special call to urban mission. Thirty-one percent stated that they had a specific call to work in an urban area. The break-down by gender proves to be most intriguing. Two-thirds of male respondents expressed no explicit call to urban mission; however, among the women who responded, an overwhelming majority stated that they had no specific call to urban mission. Fourteen males and only two females indicated a call to reach cities was an initial part of their missionary calling.

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

The missionary call is not as much about the exact neighborhood where you are to serve as it is a sustained burden to see hell-bound souls around the world redeemed by the blood of the Lamb. It is a yearning to see all the nations fall before the throne to worship Christ, and a radical surrender of all one has and is for His glory. It is a fervent desire to cross any and every barrier to share the saving gospel of God's grace: language barriers, geographic barriers, socioeconomic barriers, and cultural barriers. This is what we think of as the inward call. It is essential to understand that the beginning of a missionary call rarely includes all the details of timing, mission agency, location, language, or people group.¹⁶

Urban Mission Survey confirms Sills' observation. Neither the biblical mandate to reach

¹⁵ M. David Sills, "Understanding Missionary Call," in *The Missionary Call: Find Your Place in God's Plan for the World* (Chicago: Moody Publishers, 2009), Logos Library System.

¹⁶ Sills, "Understanding and Answering the Missionary Call."

cities nor a specific call to reach a particular PG ranked high among respondents as priority for engagement in the Brazilian urban reality. Fifty-nine percent, reported that they were influenced (to some degree) to respond to an urban ministry request due to quality of life factors/needs for their families that could only be provided in an urban setting: health care, schooling, housing, security, etc. Sixty-one percent reported they accepted the urban request due to the influence of a pastor or missionary. Eighty-three percent reportedly responded to a job request that just happened to be located in an urban area. (Each of these three statistics reflects answers ranging from “moderately influenced” to “very influenced” on the survey.) Implicit in this commitment is a passionate desire to see souls saved. This point is well illustrated in the reply of one respondent who said that he serves in the city due to “the vast numbers in the cities. Fish where the fish are.”

Sills aptly notes that guidance within the Christian life and a call to missions are not to be considered as synonymous. “God calls people to Himself in salvation, and that call is often accompanied by a call to specific service, or it follows close behind. After a call to specific service, God’s guidance then follows. Many confuse guidance and call.”¹⁷ This no doubt is the case. One respondent stated, “A little more than ten years ago I began to pursue a dream. The dream was to plant a church for university students in São Paulo, Brazil.” In the case of this missionary unit, the call was to work with university students; the guidance was to continue in an urban area only to the point of seeing this ministry initiated. After that, he returned to the United States. The sense of personal accomplishment of missionary call explains the attrition of some missionaries and can be considered as a healthy part of non-preventable attrition. Sills says, “We hear the still, small voice, and we know His heart, but we still come to Him and lay before Him our major decisions and life choices asking for guidance. Certainly, whether or not to

¹⁷ Sills, “How Can I Know God’s Will?”

surrender to missions is just such a major decision.”¹⁸

Yet, that positive assessment must be counter-balanced by another equally pronounced perspective expressed by some. Another quote from the Urban Mission Survey aptly summarizes the understanding of many younger respondents concerning the urban mission call: “Our calling isn't to a specific location.” This quote reflects what most IMB missionaries have heard countless times from various sources: God calls one to a people not to a specific place. For many younger missionaries in particular, that phrase is said almost as if it were a badge of honor. The belief that God calls to a specific people is not in dispute; rather, what is disputed is the idea that people and place can be or should be so easily distinguished.

No doubt all Christians desire to see multitudes come to Christ in cities. Yet historically, IMB missiology, and Southern Baptist churches in general, have lacked effective categories to describe God's redemptive intentions for the city as a distinct place of missionary engagement. This is a partial explanation for why so few respondents had any initial sense of call to a city, and perhaps why so many do not stay in Brazilian cities after their initial first years of service. For those who continue to live in a city, but have no specific call to be there, lacking a sense of call to minister in and to the city can easily lead to the mentality of being in the city but not of the city. The missionary lives in an urban area, takes advantage of its numerous urban amenities, and yet still is not integrated into the city itself as a place of missionary engagement.

My own personal testimony is that of someone who was in the city but not of the city; I did not initially feel missionary service within the city to be a viable missionary calling. Sills states, “Mission agencies that define their role in geographic terms certainly listen for a geographically specific missionary call from their applicants.”¹⁹ Conversely, it

¹⁸ Sills, “How Can I Know God's Will?”

¹⁹ Sills, “How Can I Know God's Will?”

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

Training and Deployment

William Taylor cites “appropriate pre-field equipping/training for the task”²⁰ as one of the factors that leads to the reduction of preventable attrition. Few things more characterize young missionaries than their eagerness to quickly deploy to their field of missionary service. Few things have more dominated recent IMB strategic deployment discussions than the need for speed in getting missionaries to their field of service. M. David Sills aptly describes the results of this discussion:

As missionaries have joined the race to reach the unreached people groups of the world as quickly as possible, they have strategized to increase speed. The need for speed has influenced missionary efforts so much that many traditional missions tasks have been jettisoned in order to enable it. Indeed, in recent years it seems that increasing the speed has itself become the task.²¹

Sills correctly notes that many traditional mission tasks have been jettisoned in order to increase the speed of missionary deployment. However, it is not only traditional missionary tasks that have been jettisoned. For many newly appointed missionaries, significant initial missionary preparation has been jettisoned as well. Bruce Dipple speaks to the importance of pre-field training for the newly arriving missionary:

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

²⁰ Taylor, “Attrition,” 95.

²¹ M. David Sills, “Teaching Them: The Great Omission of the Great Commission,” in *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), Logos Library System.

time of service earlier than originally planned.²²

The next section of the Urban Mission Survey addressed the level of pre-field training received by IMB missionaries in Brazil, the size of the cities where they deployed, ministries conducted within those cities, and the quality of the missionary's spiritual life as a result of having served in a major Brazilian urban area.

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

Rodolfo Girón defines the missionary training process as being composed of three levels of training: foundational, ecclesiastical and missiological. Theological training falls under the second category, that of ecclesiastical training.²³ Historically, the majority of IMB Brazil missionaries received a strong ecclesiastical training foundation prior to missionary appointment from a Southern Baptist seminary. Both missionaries and most Brazilian national pastors have in common some form of formal theological education. This shared experience helps explain the close working relationship that has traditionally existed between Brazilian Baptist partners and IMB missionaries. However, the Urban Mission Survey casts additional interesting light on Girón's third category, missiological preparation.

According to Girón's categories, missiological preparation involves the

²² Bruce Dipple, "Formal and Non-Formal Pre-Field Training," in Taylor, *Too Valuable to Lose*, 217.

²³ Rodolfo Girón, "An Integrated Model of Missions," in Taylor, *Too Valuable to Lose*, 30.

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

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

Since the time of this survey, the IMB has recognized the importance of some type of urban pre-field deployment experience and is now implementing this element into their FPO program. In addition, there are chat groups and internal on-line training options

currently being offered to help urban missionaries enrich their understanding of the challenges of church planting in the urban mission context. This is a positive development, but much remains that could be, and should be, done.

Urban field assignments. According to IBGE, (the Brazilian national census agency) Brazil, as of 2018, has seventeen metropolitan regions of one million or more inhabitants. The Urban Mission Survey revealed that 63 percent of missionaries deployed to the smaller cities of five million residents or less. Twenty percent deployed to cities between five and ten million. Eighteen percent served in cities of ten million or more. This deployment pattern accurately reflects broader urbanization patterns throughout much of Latin America. The United Nations Human Settlements Programme's Report, *State of the World's Cities 2008/2009*, states the following:

Urban development in Latin America and the Caribbean, the most urbanized region in the developing world, is also characterized by a high degree of urban primacy with a large proportion of the urban population residing in the largest cities. In 2000, one-fifth of the region's urban population lived in large cities of 5 million people or more. . . . Perhaps, one of the most distinctive features of urbanization in the region is the growth of small cities, (with between 100,000 and 5000,000 inhabitants). Small cities not only experienced the fastest urban growth in the region (2.6 per cent per year), but also were home to nearly half of all new urban residents from 1990 to 2000. Small cities such as Barcelona in Venezuela and Itaquaquecetuba in Brazil experienced growth rates in excess of 10 per cent per year in the 1990s. Today, small cities are home to a greater proportion of the population of Latin America and the Caribbean than any other region in the developing world (39 per cent, compared to 18 per cent in Asia and 16 per cent in Africa).²⁴

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

²⁴ "State of the World's Cities. 2008/2009," United Nations Human Settlements Programme, accessed July 12, 2019, (Sterling, VA: Earthscan, 2008), 22, https://sustainabledevelopment.un.org/content/documents/11192562_alt-1.pdf

missionaries deployed to these rapidly growing urban areas.

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

By dividing the population of the city into ethnic groups, we get a better idea of the evangelistic task that remains. . . . This writer is convinced that the Christian community must identify ethnic groups in the cities of the world. . . . When these groups have been identified, missionaries and evangelists can prepare to go to them with the Gospel. . . . Anyone who wishes to investigate a specific city is advised to draw up a list of ethnic groups within that city and to identify those that already have living, growing churches in their midst. In this way one will, by a process of elimination, be able to target those groups still in need of a vital witness. . . . Once the list has been drawn up, one must determine which of those ethnic groups is still in need of a vital witness constitutes what missions literature calls 'people groups'. An urban ethnic group is a people group if one can contemplate planting a church or a worshiping congregation just for them.²⁵

Ethnicity is only one of several socio-cultural markers by which an urban population can be understood and assessed for missionary engagement. What is the most effective way by which the majority ethnic population of a given city, perhaps numbering in the millions, can be adequately reached with the gospel witness? For this type of assessment, segmentation is the preferred strategic tool. Segmentation is the process by

²⁵ Roger Greenway and Timothy Monsma, *Cities: Missions' New Frontier*, 2nd ed. (Grand Rapids: Baker Academic, 2000), 120-21.

which homogeneous units of a larger PG are identified and prioritized for church planting engagement. Peter Wagner defines the homogenous unit principle in the following manner:

What is a homogeneous unit? McGavran's brief definition is: 'The homogeneous unit is simply a section of society in which all the members have some characteristics in common.' A more precise definition was later forged through discussions among missiologists over the years, and now it is generally accepted, using the term people group instead of homogeneous unit: A people group is a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another. From the viewpoint of evangelization, this is the largest possible group within which the gospel can spread without encountering barriers of understanding or acceptance. The 'common affinity' can be based on any combination of culture, language, religion, economics, ethnicity, residence, occupation, class, caste, life situation, or other significant characteristics which provide ties which bind the individuals in the group together.²⁶

The IMB's Brazil urban segmentation during the era of ND was based upon socio-economic groupings: urban poor, middle class, professional, etc. For this reason, a large number of survey respondents indicated that they were not working with a specific PG. In fact, they were engaged with distinct Pop Segs within the overall Brazilian PG. This strategic urban segmentation using Pop Segs was a deliberate and intentional attempt to follow and implement McGavran's more narrow definition of the homogeneous unit rather than the more expansive common affinity definition developed from McGavran's original teaching to which Wagner refers. This focus proved necessary because the common affinity definition to which Wagner refers is currently considered synonymous with ethno-linguistic peoples in the IMB strategy databank. The result is that many PGs with an evangelical population of above 2 percent have been declared as being "reached."

The reality is that pockets of intense under-served lostness, numbering in the millions, continue to exist within the larger Brazilian PG with little prospect of being reached with the gospel message without intentional missionary engagement by someone

²⁶ Peter Wagner, "Homogeneous Unit Principle," in Moreau, *Evangelical Dictionary of World Missions*, 455.

either from within or without the culture. Ralph Winter speaks to the importance of recognizing the many barriers that exist within a given people, which can potentially impede the flow of the gospel:

While language is often a primary means by which a person understands his or her cultural identity, in order to reach all peoples, we must consider other factors that keep peoples separate. Religion, class distinctions, education, political and ideological convictions, historical enmity between clans or tribes, customs and behaviors, etc., all have potential to develop strong socio-cultural boundaries within ethno-linguistic clusters of unimax peoples. This fact alone helps to explain the differing estimates for the number of “unreached peoples”.²⁷

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

Spiritual Health

Urban mission is physically, emotionally, and spiritually demanding. Mary Thiessen describes her urban mission experience:

We sought desperately to remain vibrant and to maintain a semblance of order. But

²⁷ Ralph Winter, “Advanced Strategies for Closure,” *International Journal of Frontier Mission* 19, no. 4 (2002): 7.

the staff began to burn out, relationships grew tense, and differences remained unresolved. People from the city felt like recipients, the slow change disillusioned staff member, and the conflict erupted. Many missionary colleagues left and the people in the city felt abandoned.²⁸

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

While not true of all Brazilian urban realities, those who work among Brazil's urban poor must regularly face social conditions that place them in what Raymond Hicks calls *red zone* for stress and burnout. "The term 'Red zone' refers to those areas of the world where there is intense stress on a regular and sometimes daily basis, brought on by perceived or actual danger and threats to one's safety."²⁹ In light of these recognized challenges for maintaining vibrant spirituality in difficult surroundings, how do IMB missionaries spiritually fare working in Brazilian cities?

Eighty-eight percent of respondents described their daily devotional life as growing and vibrant during their time of urban missionary service. Sixty-seven percent of respondents rated their family devotional time as growing and vibrant during their urban mission service. What was the reason for such positive numbers? Sixty-seven percent of respondents said involvement in a local church or small group was the most important factor in maintaining their spiritual growth and development. Jim Berg says, "Burnout is God's red warning light on the dashboard that says the engine is overheating."³⁰ If this conclusion is true, then on-going involvement in a Christian community is the key to keeping the missionary's spiritual engine functioning smoothly. Local church involvement is not only a good spiritual discipline; it is nothing short of a necessary

²⁸ Mary Thiessen, "When We are Dying in the City," in *God So Loves the City*, ed. Charles Van Engen and Jude Tiersma (Monrovia, CA: MARC, 1994), 81.

²⁹ Hicks, "Doing Member Care in Red Zones," 193.

³⁰ Jim Berg, "Basics for Pressured Believers," *Journal of Biblical Counseling* 19, no. 3 (2001): 38.

requirement for those wanting to prosper in the urban environment. One respondent summarized the point being made, “Living in an urban center this large if I were not involved in daily prayer and Bible study, I would have already ‘cracked up’! Also, being a part of a growing church fellowship has been an essential element.”

Among those who struggled to maintain spiritual vitality in urban ministry, what were some of the responses given? One person said,

Having served so many years in an urban area, I can say that I have seen seasons of growth and decline in my own life. I have had times of real spiritual dryness. Why? There are many factors, but some could be the following: (1) A lack of quiet in the city. (2) A lack of routine. City life has an accelerated rhythm about it. This is especially true when there are children at home. (3) City life is filled with distractions.

Another respondent shared the following, “I am glad you have probed deeper with this particular question. My spiritual life is excellent, but only in light of the circumstances, challenges, and conditions that mark living cross-culturally. I would rate my current spiritual life as only fair if I were to put it in context of living back in the US.” One respondent spoke for many when he said, “I found missions in an urban setting to be full of distractions and cultural confusion. My spiritual life was not the focus that it should have been.” Although no respondent admitted to burnout, several acknowledged that urban ministry left them spiritually drained.

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

ministry.

Viv Grigg, although referring specifically to ministry among the urban poor, speaks for all who want to maintain spiritual vibrancy in urban ministry:

We believe our whole lifestyle should become a true walking in the Spirit. We hold to the importance of Spirit-directed self-discipline in the cultivation of spirituality, through regular meditation, study of the Word, worship, prayer, and fasting. We recognize that without steadfastness in these disciplines our lives will be inadequate to cope with the stresses of living among the poor. Our first work is intercession, from which springs our ministry.³¹

A final quote from the survey aptly describes the positive potential for growth in the urban context:

There were times of growth in my spiritual life as a result of serving in the city. Why? (1) God is merciful. God is everywhere, including in the city. I discovered that often times he is present in the city in a very clear and powerful way. (2) God's people are vibrant and dedicated. Urban life requires that a Christian be intentional about following Christ. That intentionality makes for a more vibrant faith expression. (3) Cities draw outstanding Christian servants. You have greater opportunities for spiritual growth in urban areas. You can hear great preaching, experience great worship, attend edifying discipleship conferences, study in advanced theological setting, etc.

Competencies

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

³¹ Viv Grigg, *Cry of the Urban Poor* (Monrovia, CA: MARC, 1992), 123.

our ministry outreach.”

Training for urban evangelism. Ninety-two percent of respondents had some form of evangelism training prior to their arrival on the field, including things like Evangelism Explosion, Continuing Witness Training, FAITH, Four Spiritual Laws, etc. Upon arriving in their place of urban ministry, the majority of missionaries gravitated toward the use of evangelistic approaches with which they were already familiar. This observation provides an interesting counterpoint to the arguments frequently made today against canned or artificial approaches to evangelism. Certainly, evangelism should not be lifeless and artificial, but the Urban Mission Survey showed that some form of systematic evangelistic training before arriving on the field proves to be of great value when actual urban ministry begins.

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

Training for spiritual warfare. According to Timothy Warner, “Spiritual warfare is the Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called demons or evil spirits.”³² Many missionaries knew nothing of spiritual warfare before deploying to missionary service in Brazil’s urban areas. As a result, 57 percent of Urban Mission Survey respondents stated that they were inadequately prepared for spiritual warfare before arriving in Brazil. One person observed,

Pre-field arrival training in spiritual warfare would have been helpful. It would have been helpful to have had basic knowledge like, what is spiritual warfare? How can I recognize it? How should I respond to it? How can I mobilize others to pray for me and encourage me in the struggle? How can spiritual warfare be overcome? How can I tell the difference between spiritual warfare and normal human depravity?

It is true that most IMB missionaries go to their place of service without extensive training in spiritual warfare. However, those who have experienced several years of urban missionary service in Brazil’s cities are soon keenly aware of spiritual warfare’s reality. Sixty-five percent of respondents reported frequent experiences of spiritual warfare during their urban ministry experience. Why is the frequency so high in Brazilian urban areas?

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

Animism then can be defined as the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and that humans, consequently, must discover what beings and forces are impacting them in order to determine future action and, frequently, to manipulate their power. . . . Animism is a belief system through which reality is perceived. The seen world is related to the unseen. Personal spiritual beings and impersonal spiritual forces are everywhere thought to be shaping what happens in the animists’ world.

³² Timothy Warner, “Spiritual Warfare,” in Moreau, *Evangelical Dictionary of World Missions*, 902.

Animists live in continual fear of these powers.³³

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

Daniel Dirks defined *Spiritism* in the following way: “Spiritism is a mediumistic religion developed from animistic contexts with a strong emphasis on reincarnation. It is a mediumistic religion in that it is based on the belief that human beings can contact spirits and influence them to act on their behalf through mediums.”³⁴ Spiritism pervades the Brazilian worldview. This Spiritist worldview permeates most Brazilian urban areas, often in surprising ways and in surprising places.

For example, Brazil’s most secular state is Rio Grande do Sul, located in southern Brazil. Yet, counter-intuitively, this state also has one of Brazil’s highest levels of Spiritist practitioners. Surprisingly, the percentage of Spiritist practitioners in Rio Grande do Sul is even higher than in the state of Bahia where Brazilian Spiritism originated soon after the arrival of African slaves. The main place of Spiritist practice in Porto Alegre, Rio Grande do Sul’s capital city, is the Central Market located in the city’s geographic center. In this place, Spiritists believe their religion demonstrates itself as the true spiritual center about which the entire urban area revolves. Where Spiritism is most intense, evangelism and church planting becomes more challenging. This is particularly true in urban areas. This statement initially appears counterintuitive as tribal animism has proven to be extremely open to gospel witness in most cultures worldwide. It is precisely

³³ Gailyn Van Rheenen, “Defining an Animistic Worldview,” *Missiology.com Blog*, last modified March 14, 2011. <https://old.missiology.com/defining-an-animistic-worldview/>.

³⁴ Daniel Allen Dirks, “The Challenge of Kardecism to an Effective Evangelistic Witness in Brazil” (PhD diss., Southwestern Baptist Theological Seminary, 1998), 5.

at this point that the difficulty arises. The urban missionary is not confronting tribal animism in Brazilian cities, rather a contextualized and vibrant urban animism. Charles Uken explains more about the origins and urban nature of Brazilian spiritism:

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

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

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

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

Umbanda is an Afro-Brazilian cult that attracts adherents from the upper middle class down to the lowest class. Several of Brazil's modern-day presidents are known to have regularly consulted with mediums. The middle class has been especially influential, first in accepting Kardecism and then in exercising the 'barbaric elements' (sorcery, black magic, blood rituals, and low-class atmosphere) from Afro-Brazilian cults, and finally in legalization and promotion of the movement.³⁵

Like a virus that has mutated, this form of urban animism has proven to be much more resistant to gospel witness than the more familiar form of tribal animism. Not coincidentally, Porto Alegre, the capital of Brazilian Spiritism, is also Brazil's least evangelized urban area. Viv Grigg speaks to this spiritual phenomenon in the following way: "The world is moving to the cities, where all the depravity of man coalesces in giant grotesque forms that enable the spiritual powers to wreak great destruction in increasing

³⁵ Charles Uken, "Spiritism and the Brazilian City," *Urban Mission* 9, no. 5 (1992): 20-21.

levels. And so in general, reaching and transforming the cities becomes increasingly difficult.³⁶ The practical implication of Grigg's comment are aptly summarized by a survey respondent who said, "Knowing more about how the cultural beliefs in spirits directly affects the degree of demonic activity present in that culture would have been helpful."

Church Planting

Thomas Wright wrote, "The New Testament indicates that church planting was the primary method the apostles utilized to fulfill the Great Commission."³⁷ IMB missionaries continue to work in that NT method by emphasizing the importance of church planting among the peoples and places where they serve. Prior to ND, many IMB missionaries serving in Brazil worked in various denominational capacities within the Brazilian Baptist Convention. This form of missionary service was the legacy of the Advance Program initiated by Milledge Theron Rankin and nurtured under the long tenure of Baker James Cauthen in which a growing worldwide Baptist denominational structure was the primary benefactor.³⁸ Few countries benefited more during this period than Brazil; to this day almost all Brazilian Baptist physical infrastructure harkens back to this period of growth, advance, and construction. ND brought an effective end to the IMB's direct involvement in Baptist denominational building and initiated a phase of intense church planting among PGs worldwide. The missionaries interviewed in the Urban Mission Survey reflect individuals committed to the church planting emphasis of ND, although some had experience in the IMB prior to ND's implementation.

³⁶ Viv Grigg, "Intercessors and Cosmic Urban Spiritual Warfare," *International Journal of Frontier Mission* 10, no. 4 (1993): 196.

³⁷ Thomas Wright, "Contextual Evangelism Strategies," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: B&H Academic, 1998), 467.

³⁸ William R. Estep, *Whole Gospel Whole World* (Nashville: B&H Publishing Group, 1994), 277.

Starting new churches. Sixty-three percent of respondents stated that they had a positive experience working on an IMB church planting team in a Brazilian urban area. However, actual statements from the Urban Mission Survey belie this overly sanguine assessment of church planting satisfaction and accomplishment on the part of IMB missionaries working in Brazilian cities. The following citations illustrate this point:

I wish there had been less restrictions by IMB, and more of a sense of being part of a church body rather than a corporation or military unit. Prior to 1997 the experience was both more relaxed and far more productive. We had genuine multiplication in the earlier years. In the later years it has been difficult to start churches because of the restrictions and lack of interaction with national leaders on the state convention level.

Another person responded,

Communication on all levels was completely lacking. None of the expectations and understandings of what the job actually was were the same between ANY of the levels of leadership within the IMB. The job our “trainers” talked about did not look like the job that we signed up for or the job that our “team” thought we were there to do when we got to our first city . . . it was quite plain that no one knew what they were doing nor did they talk to each other about anything.

Obviously, these two comments represent some stringently negative assessments; yet, they are but representative of several other negative assessments in the same vein. One even-handed comment represents what is perhaps a majority opinion: “Having been on various teams, some were great, others were adequate. The experience could have been improved if there were not continuous changes in mission structure and methodology. Consistency would have been nice.” No doubt much good urban church planting has been done in Brazil’s urban centers since ND’s implementation; however, responses indicate that there was a sense of something being awry throughout the whole process. What was that? Relationships with Brazilian partners might give an indication to one significant problem that developed during this time.

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

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

WIGTAKE is an acronym that defines one of the key core values of ND:

What's it to going to take? Jerry Rankin described the *WIGTAKE* attitude at a missionary appointment service in 2007: “Paul had a vision to go to far-off regions, and he had a passion for those who had never heard the Gospel. He developed a ‘wigtake’ attitude—to do ‘whatever its going to take’ to get the Gospel to all peoples—much like the missionaries today.”³⁹

As Rankin described the *WIGTAKE* attitude, there is no doubt that it serves as a commendable core value motivating missionaries for effective engagement in the most difficult of circumstances. The *WIGTAKE* attitude prioritized missionary resilience and intense task focus. Both of these are necessary for effective missionary service. However, ND's implementation problems began to increase when the *WIGTAKE* attitude was

³⁹ Marie Travis, “84 New Missionaries Appointed,” Baptist Press, last modified July 20, 2007, <http://www.bpnews.net/26110/84-new-missionaries-appointed>.

combined with the gatekeeper analysis by which impediments to gospel progress were specifically indicated. Based upon these indications, intentional strategies to bypass the gatekeepers were then developed and implemented.

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

Now we have learned that once we get beyond the religious and political gatekeepers, many of the people are in fact “ripe for the harvest” and accept the gospel upon hearing it in their cultural context. Many of those currently resistant to the gospel are not unlike other unresponsive peoples of yesteryear where harvest is now taking place.⁴⁰

Getting beyond gatekeepers became an essential first step in implementing an effective CPM strategy. It is at this point that significant issues were encountered. Willis describes a missiological context in which Christianity faces hostile and antagonistic resistance from predominantly non-Christian forces. Such was not the case in Brazil. Yet some IMB Brazil missionaries arrived at the conclusion that established Baptist partners were impeding Gospel progress, with older IMB missionaries often being their unwitting accomplices. No doubt, this was an unintended result of ND’s implementation. Some leaders might say it was a fundamental misunderstanding of the original intent of ND. I do not doubt that this is the case. Nonetheless, it was this that occurred in some instances.

The following Urban Mission Survey quotes illustrate the above observation from both sides of the gatekeeper issue: those who consider Brazilian Baptists to be gatekeepers impeding Gospel advance and those who do not. One respondent wrote, “It was not easy to overcome cultural-traditional Baptist obstacles, but God has provided.” Another said, “I felt that Brazilian Baptists were generally more concerned for who got

⁴⁰ Avery Willis, “The Last Frontier,” in Terry, Smith, and Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 675.

the credit for a project than for the results of the project itself. And Northeastern Brazilian Baptists created bureaucratic barriers to productivity.” Still another responded, “Brazilian pastors were threatened by our success.” It must be underscored that each of these statements indicates serious situations requiring tremendous tact and diplomacy that would tax the skills of the most experienced missionary. What is being questioned is the wisdom of washing one’s hands of working with Baptist nationals who have been faithful partners in Gospel advance. Subsequent history since the Urban Mission Survey implementation has shown that wisdom was on the side of those who worked to continue nurturing strong relationships with their national partners.

The following are quotes that reflect frustration many IMB missionaries felt at what they sensed was pressure to distance themselves from Brazilian Baptist partners.

One person said,

If national leaders were still a part of the life of the new missionary, and viewed him as part of the team, we would still have a vital and productive relationship. Leaders who have moved into leadership in the past 10 years assume there are IMB missionaries around, but they also assume the missionary will do his work and they will do theirs. They have that assumption because that is the way they see things being done.

Another respondent said, “We develop good positive relationships with Brazilian partners and after making commitments with them on how we can partner, rules are changed, and we have to go back and negate our earlier promises.” Still another respondent said, “Less FMB/IMB dominance, and more Brazilian Baptist Convention partners leading, especially since we were there to equip and prepare them to do the ministries and be the ministers!”

In the final analysis, many IMB missionaries found it hard to align what they understood to be the principles of ND with the church planting practices of Brazilian Baptists, resulting in a slackening of momentum in what had been an effective partnership. There was a philosophic division between some IMB missionaries who distanced themselves from Brazilian Baptist partners, whom they considered to be

gatekeepers, and other IMB missionaries who considered Brazilian Baptists to be time honored partners in Great Commission advance. My sincere desire is that the Urban Missionary Training Model developed in this dissertation maintains ND's intense focus on Great Commission advance, while working with established Baptist partners to strengthen historic relationships for world evangelization.

There was an additional unforeseen collateral effect from this distancing of some IMB missionaries from Brazilian Baptist partners, which was not anticipated by anyone. Many of the missionaries who distanced themselves from Brazilian Baptist partners were newer missionaries who inadvertently cut themselves off from their greatest single source of personal friendship and familial and ministerial support as they adjusted to life in a new culture. This could well have contributed to an unusually high attrition rate among IMB missionaries serving in Brazil's cities. Many survey respondents indicated that a close personal connection to a local Baptist church was a key factor in their personal happiness and missionary longevity. Those missionaries who failed to culturally connect soon returned to the United States, some even before completing their first term of missionary service. Simply stated, many left because they felt no reason to stay.

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

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

biblical requirements for the sake of expediency.⁴¹

Missionaries realize the importance of quality leadership training in order to facilitate healthy ongoing Gospel expansion. The Urban Mission Survey showed few significant impediments to training Brazilian Baptists for urban church planting, but some key points that appeared to greatly facilitate leadership training. Seventy-six percent of survey respondents said that qualified potential leaders were available for training in urban church planting principles. Seventy-one percent observed that Baptist partners were willing to receive training. Most surprising, 82 percent of respondents mentioned printed literature as being a tremendous aid in the training of national partners.

Experiencing God, *MasterLife*, and *Pioneer Evangelism* were often mentioned as key texts that facilitated the training of leadership. Sixty-one percent noted that using oral based methods helped in the training of national leadership. This data points to Brazilian cities as being fertile locations for the training of leadership in traditional and non-traditional formats.

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

⁴¹ Sills, "The Bare Minimum: What We Must Teach."

much theoretical discussion of church planting, but which actually developed few church planting coaches.

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

As disheartening as the above responses are, several other respondents gave answers that demonstrated how leadership training for church multiplication actually took place. One person said,

(1) T-I-M-E! (2) Answer questions that trainees have rather than cram another method down their throats. (3) Use simple, reproducible methods. (4) Standardize methods that all trainers and trainees can work with—these are not exclusive, but can be changed, improved or discarded. (5) Quality control—trainers must go through a “refresher course” every 3 years to make sure all the training the same.

Another person responded,

The most important factors are proving to be training trainers as a part of the first plant, and mapping all contacts, all developing relationships, all Bible studies, all new believers, all developing disciples, and identifying where the gospel is taking root and bearing fruit. All of those that are somewhat separated from the main cluster demonstrate where the next starts should be. The developing believers in that area are the basis for the new church planting team, and the next new church or churches.

These responses illustrate a point made by John Mark Terry:

In my opinion the day when most evangelism and church planting is done by western missionaries is past. The most effective evangelists and church planters (with some exceptions) are local believers. Of course, if there are no local believers or churches, then missionaries and evangelists must bring the gospel into a society from outside. Still, often that can best be done by people with an affinity to the society. Am I advocating a moratorium on sending western missionaries? No, I believe the missions by proxy movement (stay at home and send your money) is bad theology and missiological heresy. So, then, what can western missionaries contribute to international missions? Western missionaries today should focus more on training nationals and producing materials. I am not saying that missionaries should stop evangelizing and planting new churches. They need to share and plant to obey the Great Commission and model those activities for the local believers. However, increasingly in the 21st century the role of western missionaries will

focus on training.⁴²

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

Summary of Survey Findings

The Urban Mission Survey has shown strengths and weaknesses, failures and successes of the IMB's urban missionaries who serve in Brazil, in their own words. The survey showed factors that increased cultural adaptation on the part of missionaries and cultural factors that were causes of ongoing stress and difficulty in cultural adjustment. The survey probed the missionaries' call to urban mission and their preparation for the urban mission task. It highlighted difficulties and disagreements that occurred in the implementation of what was understood to be the actual intention of ND philosophy. Finally, it revealed a gap in the actual training of future leaders. Based upon this snapshot, a clearer understanding of the urban mission reality in Brazil has been established. Attention can now turn to the ideal profile for a missionary serving in the Brazilian urban reality.

⁴² John Mark Terry, "Second Thoughts on the Future of Mission," *The Exchange with Ed Stetzer*, last modified February, 2011, <https://www.christianitytoday.com/edstetzer/2011/february/second-thoughts-on-future-of-missions.html>.

CHAPTER 8

PROFILE OF AN URBAN MISSIONARY

In his article “Don’t Be an Urban Missionary Unless” Roger Greenway tells the story of a young couple: bright, enthusiastic, and called to urban missions. They felt God’s call to missions while attending seminary. Hearing of the needs and challenges of Latin America’s great cities, this couple indicated during their pre-field interview a desire to serve in an urban area. Yet after several years serving in a Latin American city, they asked to return home, broken and defeated by their urban mission experience. Speaking of this occurrence, Greenway makes the following comment, which highlights the importance of this chapter’s subject material: “It’s sad to see young missionaries packing to go home, but it happens too often in the city. If the world’s burgeoning cities are to be evangelized and urban churches multiplied, something better has to be done to train workers for the streets.”¹

I have now completed more than a quarter of a century in missionary service with the IMB in Brazil. All these years of service have been in urban areas of more than 2.5 million people. More than half of that time of that time, I served in some capacity of missionary leadership. Having worked with missionaries serving in urban areas for many years, my personal experience confirms Greenway’s observation. I have seen missionaries leave their mission assignments and return to the United States in deep emotional and spiritual frustration. I have seen others physically and emotionally collapse under intense psychological pressure. This pressure brought some to the point of

¹ Roger Greenway, “Don’t Be an Urban Missionary Unless,” *Evangelical Missions Quarterly* 19, no. 2 (1983), last modified April 1, 1983, <https://missionexus.org/dont-be-an-urban-missionary-unless/>.

complete physical incapacitation, resulting in days spent lying in bed too tired and too broken to leave their bedroom. These actual field-based cases have one common thread: the missionary units described were living and ministering under the intense stresses of urban life. Jim Reapsome, commenting on Greenway's article, says,

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

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

Context, Definitions, Examples, and Differences

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

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

² Jim Reapsome, "Cities Must Have Our Best Efforts," *Evangelical Missions Quarterly* 19, no. 2 (1983), last modified April 1, 1983, <https://missionexus.org/editors-analysis-cities-must-have-our-best-efforts/>.

academic life disconnected from a place of ministry often proves to be an amazingly frustrating way to prepare for working cross-culturally in a two-thirds-world village.³

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

Thirty years ago, this shift in the missionary harvest force became noticeably pronounced; Ralph Winter described this demographic change provocatively as the re-amateurization of Christian missions.

One hundred years ago hordes of young people rushed out to the field and did silly, tragic things—and were encouraged by adults back home. That was a massive amateurization of mission. It is happening again. . . . Does 'amateurization' always happen when a new rush to the field takes place? Will 60,000 young Koreans flooding out to the frontiers do more harm than good? Even 'short-termers' have their problems. Can a little knowledge be a dangerous thing? It did happen before. But we are reluctant to admit it. Popular interest in mission is so scarce that we mission professionals are inclined to accept 'interest'—warts and all.⁴

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

Amateurization, in its extreme, refers to sending missionaries unaware of

³ Ben Sells, "Horizon Three: Re-thinking Mission Education The Breakthrough for On-Field Mission Training," *Missions Frontiers* (1998), last modified September 1, <https://www.missionfrontiers.org/issue/article/horizon-three-re-thinking-mission-education-the-breakthrough-for-on-field-m>.

⁴ Ralph Winter, "The Gravest Danger...The Re-Amateurization of Mission," *Mission Frontiers* (1996), last modified May 1, 1996, <http://www.missionfrontiers.org/issue/article/editorial-comment67>.

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

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

In the past, many missionaries were often sent out by agencies after training at colleges or seminaries. Knowledge was emphasized—the accumulation of facts and methods a student was expected to need in missionary ministry. It was assumed that once on the field, a graduate would be able to draw on this reserve of information. The trouble with this approach is that much more is required of a missionary than knowing the right stuff. Cross-cultural service is a crucible that tests one's character and stretches one's ministry skills, while still demanding a wide range of background knowledge.⁶

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

Defining the Concept

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

⁵ Sells, "Horizon Three."

⁶ Steve Hoke and Bill Taylor, "The Missionary Needed Today: Profile of a Critical Role," in *Send Me: Your Journey to the Nations*. (Pasadena, CA: World Evangelical Fellowship, 2000), Logos Library System.

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

Steffen refers to the issues of character, commitment, competence, and culture as forming the basis of a missionary profile. The urban missionary profile developed in this chapter follows the categories of affective (character qualities), skills, and strategy, but the end product has much in common with Steffen’s categories described above. Jonathan Lewis and Robert Ferris place these three categories: affective, skills, and strategy, as seen in table 1.⁸

Table 1. Qualifications of a church leader

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

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

⁷ Tom Steffen, “Training of Missionaries,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau, (Grand Rapids: Baker Books, 2000), 964.

⁸ Jonathan Lewis and Robert Ferris, “Developing an Outcomes Profile,” in *Establishing Ministry Training: A Manual for Program Developers*, ed. Robert W. Ferris (Pasadena, CA: William Cary Library, 1995), 29.

The significance of a missionary profile is that it breaks the gridlock between having to choose between either professionalism or amateurism. Neither status is sufficient in and of itself. The ideal missionary candidate is neither exclusively defined by knowledge acquired in a formal institutional setting, nor by skills and/or abilities honed exclusively from professional secular experience or natural giftedness. Rather, being, doing, and knowing are considered as having equal weight and importance for the preparation of an effective field missionary. Steve Hoke describes this new understanding of the ideal missionary candidate as being “an important shift from concern only with what individuals need to *know*, to who they *are* and what they can *do* as a result of training.”⁹ This is the desired outcome of this chapter: the establishment of a profile of an urban missionary who is, knows, and does. M. David Sills’ book *Reaching and Teaching* uses the categories of head, heart, and hands to express similar ideas. Sills states, “The bare minimum necessary for national pastors requires holistic preparation of their heads, hands, and hearts.”¹⁰ What Sills says of national pastors could be equally applied to missionaries as well.

Representative Examples

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

⁹ Hoke and Taylor, “*The Missionary Needed Today.*”

¹⁰ M. David Sills “The Bare Minimum: What We Must Teach,” in *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), Logos Library System.

missionary training program should certainly strive to attain.

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

(1) Commitment to God's Call, (2) Spiritual maturity, (3) Managed household/singleness (4) Psychological maturity, (5) Evangelistic experience, (6) Discipleship experience, (7) International political awareness, (8) Empathetic contextual skills, (9) Servant leader/follower, (10) Effective action planner, (11) Flexibility and adaptability, (12) Physical vitality, (13) Basic medical skills, (14) Financial support/expansion.¹¹

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

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

The methodological point to be noticed is Steffen's emphasis on task specificity as providing substance and direction for the profile to be developed. Steffen's profile has extensive similarity with the more detailed profile descriptions developed by

¹¹ Tom Steffen, *Passing the Baton* (La Habra, CA: Center for Organizational and Ministry Development, 1997), 44.

¹² Steffen, *Passing the Baton*, 43.

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

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

- (1) Prayer: convinced that prayer is more than a devotional practice; prayer is the work of ministry.
- (2) Spiritual Vitality: exhibits a compelling walk with God demonstrated in a deep commitment to Christ and his Word.
- (3) Integrity: demonstrates sound moral principle in daily interactions, both in private and in professional life; honors commitments and affirms the church, its mission and policies.
- (4) God's Call: possesses and exhibits a willingness to give himself to the service of God and the church because of an inner constraint; expresses devotion to Christ's work rooted in a growing conviction that God would have him faithfully proclaim the word of God in starting a new church.
- (5) Family Life: husband and wife agree upon and share the ministry vision; they have an explicit agreement regarding each partner's role and involvement in ministry.
- (6) Conscientiousness: is responsible in accomplishing tasks; a self-controlled person leading a disciplined life; uses time in a way that best serves God and the church.
- (7) Humility: leads with confidence in God and His activity with an absence of selfish assertion.
- (8) Leadership: leads others in accomplishing the mission; respects the feelings,

viewpoints and abilities of others and matches the gifts of people with ministry needs and opportunities.

(9) Evangelism: cooperates with God in leading people to salvation; communicates the gospel in a style that is understood by the unchurched.

(10) Management: organizes the tasks of ministry into an action plan easy to follow, evaluate and revise; identifies required resources; accomplishes the ministry through others.

(11) Preaching: proclaims God's word in a redemptive, convincing and winning manner.

(12) Philosophy of Ministry: designs church ministry that is rooted in Biblical principles taking into account specific giftedness of the leader and uniqueness for the context.

(13) Training leaders: builds mature followers of Christ, utilizing their giftedness in ministry.

(14) Flexibility: welcomes new possibilities, coping effectively with ambiguity, change and stress.

(15) Likability: is friendly, pleasant and attractive to others.

(16) Emotional stability: maintains emotional balance, is patient and sincere, not moody but able to laugh at himself.

(17) Sensitivity: is other-centered, demonstrating love, patience and kindness in all his relationships; is sensitive to the hurts and struggles of others; values those who are not valued by society and denies himself for their sake.

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

Thompson's list shares a number of concepts in common with profile lists developed by Steffen, Taylor, and Hoke. However, Thompson's profile accentuates competencies that the missionary candidate needs in the area of ecclesiology and personality. Again, this represents a case of contextualized fine-tuning. The primary task of an urban church planter is to plant urban churches; therefore, knowledge of the craft is essential. In addition, networking and training are key components of the urban missionary's job responsibilities, so giftedness, and to some degree proven ability, is needed in these areas.

¹³ Tim Keller and J. Allen Thompson, *Redeemer Church Planting Manual* (New York: Redeemer Church Planting Center, 2002), 69.

Thompson emphasizes the person of the urban missionary: likability, sensitivity, and dynamism. These are not characteristics that immediately come to mind in the desired profile of a tribal missionary for whom independence, fortitude, and steadfastness are traits foremost on the list. Yet, these soft relational skills can be of great value to the missionary working in the urban reality, as the missionary will have constant contact with persons in the urban environment.

Steffen and Thompson illustrate that most cross-cultural missionary profiles have a core set of competencies that are shared in common with other cross-cultural missionary profiles. In other words, the missionary task is composed of some common tasks done by all practitioners. At the same time, Steffen and Thompson demonstrate that the place and focus of a given cross-cultural ministry demands that some form of fine-tuning occurs in the development of a profile for the missionary who serves in that specific context. As a sufficient profile is developed, it can in turn become the foundation upon which an effective training model can be developed.

The Urban Missionary Profile for Brazil

William Taylor concludes his book *Crisis and Hope in Latin America* with these words: “I learned this lesson from my own parents and their ministry in Latin America: Leave a legacy. . . . The Latin American church needs more and more expatriate servants with practical experience both in sheer living that brings personal maturity as well as in ministry.”¹⁴

From a mission leader who leads, serves, and trains missionaries for service in Latin America’s great cities, these words draw attention to the importance of being able to conceptualize the type of missionary capable of leaving a personal mission legacy in those fields now denominated as “Legacy Fields.” This section will examine and explain

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

the profile that has been developed especially for this training model (see appendix 4). Before examining the specifics of the profile, it would be helpful to consider the structure of it and how individuals can use the profile.

Following Tom Steffen's lead, the left column contains a list of task-based training areas that an urban missionary serving in Brazil needs to master in order to have an effective ministry. Several of these training areas focus on tasks the missionary can regularly anticipate doing throughout their urban mission ministry, such as church planting. Other skills focus on specialized disciplines that need to be acquired or mastered during the initial adaptation phase, such as urban anthropology. The list of training areas used in the urban mission profile developed for this chapter is based upon the Latin American missionary profile first developed by the First Southern Cone Consultation of Mission Trainers.¹⁵ This consultation specifically met in order to study the training areas needed to effectively equip Latin American missionaries for Great Commission deployment; therefore, by extension, missionaries serving in Latin America's cities could be well served by receiving similar areas of training in order to effectively deploy.

The top line of the document is divided into the categories of attitude, aptitude, and action. These categories correlate with the categories mentioned in the first chapter, affective (character qualities), skills, and strategy. Attitude refers to those competencies directly related to the person of the urban missionary. Aptitude refers to the knowledge component that is necessary for effective urban ministry to occur. Action reflects those tasks that must be done in order for the mission to be accomplished. Two of these headings, aptitude and attitude, intentionally reflect categories first used in Ray Bakke's "Old First Conferences," held in the early to mid-eighties when he served as urban

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

consultant with the Lausanne Committee for World Evangelization.¹⁶ In this series of North American urban conferences, Bakke led groups of urban practitioners in extended times of reflection focusing upon the ideal profile of an urban pastor working within the American metropolitan context. Bakke's headings continue to prove helpful in effectively grouping the competencies that in turn form the principle content of the profile itself.

Explanation and Overview

There is an additional design function of the Urban Missionary Profile that merits further explanation. The profile is designed to give a quick view of the skill set needed for an urban missionary. This profile tool helps the mentee and the mentor to see at a glance the progress being made during the initial adaptation phase; it is not necessarily a competency assessment of either the missionary mentee or the mentor. An effective tool by which the mentee can be fairly and accurately assessed will be a key part of the training model described in the following chapters. The term *mentee* will be used interchangeable with *new missionary*, the one who is being trained and equipped through the urban training model. The term *mentor* will be used to refer to the experienced missionary who serves as a coach or guide of the mentee in the training process.

As previously noted, there are twelve Training Areas listed down the vertical axis. The horizontal axis is divided into three categories: Missionary Attitude, Missionary Aptitude, and Missionary Action. Each of these categories has a descriptive phrase with a key word or words highlighted. Next to each phrase is a column with numbers 1, 2, 3. During the initial adaptation phase, the urban missionary mentee is expected to have exposure (E) to each of these ideas, opportunities for practice (P) in which progress can be measured and consistent opportunities for ministry where competency (C) can ultimately be assessed. The urban missionary profile document is not the same as the

¹⁶ Ray Bakke and Sam Roberts, *The Expanded Mission of City Center Churches* (Chicago: International Urban Associates, 1998), 103.

annual review document used to assess missionary competency at the completion of their initial adaptation phase. That annual review will be addressed in the later part of this dissertation.

The purpose of this profile document is two-fold: First, it gives the missionary mentee a comprehensive view as to the direction of the training model over a three-year ministry period. It answers questions such as, “What types of skills will I be expected to develop?” “How will I know if I am making good progress?” Second, it gives the mentor (or coach) a simple overview of the scope and sequence of the overall training model. It answers questions such as: “What are the essentials the new missionary needs to know?” “Which skills can be taught, and which are character qualities that need to be developed?”

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

The tracking tool has a total of 228 points to be achieved over the three-year initial adaptation phase. In order for the training model to be considered on track to succeed at the end of the three-year initial adaptation phase, a goal of 30 percent (69 points) should be reached by the end of the first year. A goal of 60 percent of the total (137 points) should be attained by the end of the second year, and 80 percent (182 points) by the end of the third year of the initial adaptation phase.

The missionary mentee and the mentor will work through this tracking tool

together to determine if the new missionary has been exposed to a specific skill (E/1), if they have had opportunities for progress to be made (P/2), and if a satisfactory level of competency in a specific skill has been attained (C/3). The desired outcome is that none fail, and all succeed in being equipped to *be, know, and do* the concepts presented in the twelve training areas. Training programs by definition must have some assessment mechanism, and the model to be proposed has such a mechanism. Yet fairness to the person being assessed makes it necessary that there is a mechanism in place by which the training model itself can be assessed. In this way, an assessment of the mentee can be made that is rigorously fair in its assessment and intentionally God glorifying in its application.

Training Areas and Competencies

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

Church Relations

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

appreciate the body of Christ that exists in the city. . . . The urban body of Christ covers a wide spectrum, each element with its own strengths and weaknesses. The successful urban worker learns to love them all and praise God for the variety of ways the Spirit is building Christ's body."¹⁷ Vast spiritual lostness continues to exist, and in some cases grow, in many Latin American cities in general and Brazilian cities in particular. It is incumbent upon the urban missionary serving in a Brazilian city to develop an effective and appreciative working relationship with established Baptist partners.

Further, the effective urban missionary needs to have a commanding grasp of classic church growth teaching as advocated by Donald McGavran and those associated with his teaching. "The church faces huge city populations growing still enormous. Her task is to disciple, baptize, and teach these multitudes. It was urban multitudes that the Lord would have gathered as a hen gathers her brood under her wings; and His church, indwelt by Him, longs to do the same."¹⁸ McGavran focused on eight keys to Church Growth in cities: "(1) Emphasize house churches, (2) Develop unpaid lay leaders, (3) Recognize resistant homogeneous units, (4) Focus on the responsive, (5) Multiply tribe, caste, and language churches, (6) Surmount the property barrier, (7) Communicate intense belief in Christ, (8) Provide the theological base for an egalitarian society."¹⁹

These eight keys can and should still be considered essential concerns for missionaries serving in urban centers, wherever they might be. Upon learning these principles and their implementation, it is essential that the urban missionary and family be involved in a local Christian community where these principles can be consistently practiced. As Lesslie Newbigin taught, the church is the hermeneutic lens by which the

¹⁷ Roger Greenway and Timothy Monsma, *Cities: Missions' New Frontier*, 2nd ed. (Grand Rapids: Baker Academic, 2000), 245.

¹⁸ Donald McGavran, *Understanding Church Growth*, 2nd ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1980), 279.

¹⁹ McGavran, *Understanding Church Growth*, 285-95.

Gospel is to be interpreted. For this reason, the urban missionary needs to be a part of local body of believers.

Urban Anthropology

Donald McGavran and the School of Church Growth introduced what had been heretofore virtually unknown and seldom practiced, the use of the social sciences in the service of Great Commission advance. McGavran aptly summarizes the importance of the social sciences with these words: “Many conditions conducive to church growth are found in cities. . . . Large scale research is needed in every major country to report what activities, modes of life, and kinds of proclamation communicate the Christian faith in the cities, and which do not.”²⁰

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

Harvie Conn summarizes McGavran’s use of research and the social sciences. Conn says,

McGavran’ optimism, anchored in a call for the traditional values of evangelism and church planting, spoke to the heart and dispelled earlier fears. His emphasis on careful research to remove the fog of pietistic clichés and missionary newsletter jargon, to really see what was going on, was well received. . . . It was McGavran’s attention to ‘winnable people groups’ that gradually moved to the center of research interest.²¹

The training area under consideration, urban anthropology, affirms the importance of understanding how to use the social sciences as tools for self-understanding and for understanding the city itself. Each of these points merits further elaboration. How does knowledge of urban anthropology help the missionary to arrive at greater self-understanding? It does so by making the individual aware of their own ethnocentricity.

Harvie Conn notes what he calls the ongoing urban misperceptions that

²⁰ McGavran, *Understanding Church Growth*, 283.

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

characterize many North Americans involved in urban missionary service:

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

I have participated in an international church planting conference in which an esteemed missionary leader repeatedly emphasized that the reason for difficulty in urban church planting was due to the city’s sin and spiritual darkness. The implication was that the city, as a place, was the problem. Never once was the city mentioned as a positive good in God’s plan of humanity’s redemption. With such an under-realization of God’s heart and providential plan for urban areas, is it a small wonder that many missionaries view the city exclusively through the lens of Emile Durkheim’s anomie, a place of relational collapse and social disorder? Could this view of urban life as a place of alienation and the breakdown of recognizable social norms contribute to the high rates of attrition among many missionaries working in urban areas worldwide, including Brazil? Certainly, it cannot be discounted.

It is the missionary’s own mental maps, defined by their own home culture, which provides the lens by which the city is perceived and interpreted. What then is the answer? The urban missionary needs self-understanding in order to recognize many of the negative perceptions that they have imbibed from their own culture of origin. These perceptions often times say less about urban reality where a given person may serve and much more about the place in which a person was reared. For this reason, the urban missionary needs to have self-understanding. How do people deal successfully with the rigors of urban living? They do so by changing the way they think. This is the key for the urban missionary as well. Conn states it in the following manner, “How do they cope?”

²² Harvie Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove, IL: InterVarsity, 2001), 169.

They create positive mental maps of the city that allow for mobility, communication, and enough organization for emotional security.”²³ This is what the study of urban anthropology provides for the missionary: a way to draw a new mental map of the people and places where God has called the missionary to serve.

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

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

- (1) Research, research, research.
- (2) Once the research is done, it must be examined, tabulated and presented in such a way that valid plans for reaching our target city can be developed.
- (3) Then the plan itself must be developed, but only after much prayer has gone into the matter. Let us not be guilty of running ahead of the Lord, creating our plan and then presenting it to him all packaged and ready to be sealed with his blessing.
- (4) Our planning must be based on sound anthropological, sociological and church growth principles.
- (5) And it must be flexible, with alternative plans in mind and an ear tuned to the Holy Spirit's guidance
- (6) Then, the plan must be carried out. We are often strong on planning, but weak on execution. Any plan for evangelism and church planting must be ‘bought’ by all concerned, rather than an isolated effort.
- (7) Finally, progress must be reviewed at intervals and God given the credit for growth. . . . It is not our responsibility to force baptisms or growth. It is our task to investigate intelligently, plan, and prepare the soil, plant and water, thus enabling God to bring about growth.

How then do we go about taking a fresh, accurate look at Megalopolis? The first major stage is anthropological research of the city. Anthropology is the study of man. Urban anthropology is the study of man in the city. It stresses: (1) Culture and society in an urban environment. (2) Behavior as conditioned by urban living. (3) Micro studies (individuals and small groups). (4) Qualitative analysis of evidence

²³ Conn and Ortiz, *Urban Ministry*, 169.

gathered. (5) Participant observation of the city and its cultures. (6) Real-life settings in their urban context (Hiebert 1981:1).

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

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

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

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

²⁴ Glover Shipp, "On the Urban Scene, We Must Know the Territory," *Journal of Applied Missiology* 3, no. 1 (1991), last modified February 4, 2013, <http://www.ovc.edu/missions/jam/urbscn.htm>.

²⁵ Harvie Conn, "Urbanization," in Moreau, *Evangelical Dictionary of World Missions*, 992.

Interpersonal Relationships

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

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

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

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

Over the years, urban studies have moved beyond the urban-rural dichotomy advocated by the Chicago School of Urban Ecology from the 1920s and forward. Now,

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

two broad schools of thought dominate urban social thinking: compositional theory and sub-cultural theory. Palen describes these two schools of thought. Compositional theory suggests that “The city is composed of not just one urban way of life but rather a wide variety of life-styles. . . . Rather than living in the city per se, people actually live in what the early Chicago School called a ‘mosaic of social world.’”²⁷ Sub-cultural theory argues that space does indeed matter, and there is something different about cities. “Only large cities contain enough people to provide the critical mass of people necessary to allow subcultures to emerge. Urban life, in fact, creates new social worlds or subcultures. . . . The city doesn’t produce alienation and normlessness. Rather it promotes new sub-cultures. . . . Place does matter.”²⁸

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

Relationships are possible within the urban environment. Relationship building is essential for effective church planting and ministry. The urban missionary can work with the confidence that cities are not by definition aloof and alienated. Sub-groups and areas within the city can be very open to Gospel preaching and church planting endeavors. Churches can be planted in urban areas, but at the same time the relational dynamics within urban areas are different from relationships in small towns and rural communities. An urban area is not simply a small town magnified to the size of a

²⁷ Palen, *The Urban World*, 119.

²⁸ Palen, *The Urban World*, 120.

cosmopolitan region. This point needs to be made in order to counterbalance the claims of some missiologists that urban areas are but quilt-work patterns of PGs living within the same geographic space. Relational dynamics at work in urban areas differ from those in rural and peasant societies. Paul Hiebert describes the differences between urban and rural life in the following way:

Most relationships in peasant societies are multiple in nature. Those in urban settings are simplex. . . . Tribal and peasant communities are small, usually less than two or three thousand in population. Consequently, everyone meets everyone else on many different occasions and in many different roles. The result is a multiplex role relationship. . . . There is a price to be paid in multiplex relations, namely, role overlap. . . . Village wide multiplex relationships lead to a strong sense of community. . . . Most roles in the city are simplex. . . . simplex relationships are task oriented and efficient.²⁹

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

Intercultural Communication

Donald K. Smith defines intercultural communication as “interaction among people of diverse cultures.”³⁰ The missionary has been tasked with a story to tell, a message to be proclaimed. Merely verbalizing that message cannot be confused for actually communicating it effectively to the target audience. Walking through the

²⁹ Paul Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry, Planting Churches in Band, Tribal, Peasant and Urban Societies* (Grand Rapids: Baker Academic, 1995), 276.

³⁰ Donald K. Smith, “Intercultural Communication,” in Moreau, *Evangelical Dictionary of World Missions*, 492.

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

Missionaries need to communicate. They reside in another culture for the purpose of making known the name of Jesus Christ. The Great Commission summons us to make disciples. Without somehow communicating the essence of the gospel of Christ, we cannot help others become his disciples. Missionaries must become cross-cultural communicators.³¹

As intercultural communication takes place within culture and is indeed a function of culture, it can often be particularly challenging. Donald K. Smith states, “Since cultures have different symbols, different contexts, different social rules, and different expectations, development of shared understanding is often exceedingly difficult.”³² This training area envisions the importance of the missionary understanding and esteeming the host urban culture by effectively assuming an incarnational witness within the urban setting in which they have been called to serve. As an incarnational witness it is assumed that the missionary will learn both the explicit and implicit forms by which the host urban culture communicates.

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

³¹ Donald Hughes, “Cross-Cultural Communication,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman, 1998), 278.

³² Smith, “Intercultural Communication,” 492.

refers to this process as identification:

The Apostle Paul was a master cross-cultural communicator, varying his message depending on the background of his audience. His Gospel did not change; the way he presented it differed significantly. He demonstrated the ability to fit the approach of his preaching to his listener's style of listening. . . . Anyone seeking to communicate the gospel outside of his or her own context must adopt some of this Pauline methodology. This is often called 'identification.'³³

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

Common ground is the pathway of communication. You must share something in common with another person—a common language, a common interest, a common concern, a common need, a common value—in order to have a bridge between you. Sharing a person's context enables you to see things as they see them and to begin to think as they do. When you demonstrate that you understand their thinking, you become more credible in their eyes.³⁴

Effective intercultural communication leads to the development of trust between the missionary and those of the target group. Marvin K. Mayers describes this as a trust bond, "The trust bond is a relationship between two people or two groups that begins to grow, that suffers slights but continues to grow, and that ultimately forms a close bond of trust and mutual respect that is guaranteed to grow."³⁵ Once a trust bond is established, common ground begins to emerge between the missionary and those whom they desire to reach with the Gospel. The establishment of common ground leads to the first step in effective evangelism and church planting, trust in the messenger, and a willingness to hear their message.

Effective intercultural communication demands that this trust bond be established. In all forms of cultural interaction, trust is an essential component. This is even more so in intercultural relationships. Can the person hearing the message

³³ Hughes, "Cross-Cultural Communication," 279.

³⁴ Hughes, "Cross-Cultural Communication," 280.

³⁵ Marvin K. Mayers, *Christianity Confronts Culture: A Strategy for Crosscultural Evangelism* (Grand Rapids: Zondervan, 1987), 6.

personally trust the messenger? In an urban culture, where security concerns are often accentuated due to violence, building and maintaining trust becomes paramount. It cannot be implicitly assumed that it will automatically happen. The cross-cultural urban missionary seeks to win to the Gospel those with whom they do not share a common culture; therefore, it is incumbent that the missionary communicates love and affirmation for the culture of the group. This is how trust is won and a foundation for Gospel communication is laid. Marvin K. Mayers says,

The point of mission is seeing a relationship established between man and God. To do this one must begin establishing relationships with other people. In the process of establishing such relationships, a trust bond should be developed. . . . Verbal and nonverbal cues of behavior alert one to the true nature of the trust relationship, whether it is building or being undermined. These cues are different for each society and need to be learned as a part of the language and culture. . . . Someone who does not communicate it [trust] sufficiently may communicate insensitivity, a lack of awareness of who the other person really is. An agent of change can rest upon the natural bond of trust that is present between individuals and groups, but he should be aware of what he can do to correct a situation that proves to be one of undermining trust rather than building it.³⁶

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

Personal involvement is the first step toward evangelization and church planting. Incarnational involvement with those living within the target culture is a primary goal of the missionary, underscoring the importance of learning the skills of effective intercultural communication. Donald K. Smith says, “Intercultural communication is a process depending on increasing involvement of the parties seeking to communicate. Only through involvement can both implicit and explicit communication contribute to shared understanding.”³⁷ Developing skills in intercultural communication, therefore, enables the missionary to connect with the target group being evangelized while at the same time being self-aware of conduct and behavior that might be

³⁶ Mayers, *Christianity Confronts Culture*, 12.

³⁷ Smith, “Intercultural Communication,” 493.

unintentionally offensive.

Linguistic Knowledge

Initially it would appear that emphasizing a training area focusing on linguistic knowledge borders on being sophomoric. Yet, the field reality is that many missionaries never develop a level of linguistic excellence that allows them to effectively communicate the Gospel message in the language of their target culture. Some missionaries mistakenly assume that a love for the culture and its people compensates for a lack of linguistic ability and communication skill. Unfortunately, this is not always the case. Many urban segments, urban professionals in particular, demand a high level of language proficiency on the part of those who would minister to them. Elizabeth Brewster speaks to this issue with biblical insight:

From the time that God confounded the languages at Babel (Gen 11:7–9) there has existed the necessity for people to learn other languages and cultures. . . . God’s eternal plan is that people from all languages will worship and serve him (Dan 7:13–14; Rev 5:9–10). So, he sends his followers to the uttermost parts of the earth (Acts 1:8), to evangelize and disciple and teach all the peoples of the earth (Matt 28:19–20). This task that he has given the church necessitates that we be willing to reach people of all languages and that we be able to communicate clearly with the people in a language they understand in order to disciple and train them. Language learning is clearly part of our mandate.³⁸

Not all have equal language learning aptitude, but few things substitute for a work ethic committed to paying the price in order to learn a language. This expectation of high language proficiency must be communicated to the new missionary. This becomes all the more necessary today because the cross-cultural urban missionary now has a whole host of technological devices that militate against their fully investing themselves in learning their target group’s language and culture. Today, urban missionaries have multiple ways of learning the primary language of their target group, that simply stated, were not available in past generations. In some cases, missionaries serving distinct PGs

³⁸ Elizabeth Brewster, “Second Language Acquisition,” in Moreau, *Evangelical Dictionary of World Missions*, 861.

within the urban environment may need to learn a second language.

Donald Larson's words stand as a constant prod and an ongoing encouragement to the language learner:

In considering the difficulty of a new language, two aspects are of major importance. The first has to do with the structure of the language, including the difficulty of its phonology, its grammar and its writing system. The second has to do with the availability of resources including learning materials, materials on the analysis of the language, dictionaries and reference material, and the use of the language in mass media.

The degree of difficulty in learning a new language is in inverse proportion to the richness of opportunity. There are two main dimensions to be considered. First, as far as the organization of a program is concerned, an opportunity may be very weak: developed by untrained personnel and guided by teachers or tutors who are relatively inexperienced. Second, as far as exposure is concerned, there are two considerations: daily exposure and total length of time. Some missionaries are given the opportunity for full time study, while others are given none at all. Some are given a sufficient number of months, as measured by the overall difficulty of the situation, while others are in language study on a week-to-week basis until they are needed elsewhere.

Quite clearly, the difficulty of a situation for a missionary is far greater if he is in a program with little formal organization, with inexperienced tutors, with no allotted daily time and no special period for study. Compare this with the missionary who is in a highly formalized program with experienced tutors on a full-time basis for a sufficient number of months.³⁹

The new missionary's development, daily exposure, and total commitment to language learning are prerequisites for effective urban missionary service. Sherwood G. Lingenfelter and Marvin K. Mayers write, "The first step in incarnation is learning the language."⁴⁰ Language acquisition is not synonymous with cultural acquisition, but it is the first step in that direction.

Biblical and Theological Understanding

Does the Triune God, who is urbanizing His world, have a missiological

³⁹ Donald Larson, "Linguistic and Sociolinguistic Factors in Missionary Allocation," *Evangelical Missions Quarterly* 9, no. 2 (1973), last modified January 1, 1973, <http://www.missionfrontiers.org/issue/article/editorial-comment67>.

⁴⁰ Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Book House, 1986), 27.

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

In 2008, for the first time in history, more than half of world population, 3.3 billion people, will be living in urban areas. This number is expected to swell to almost 5 billion by 2030. In Africa and Asia, the urban population will double between 2000 and 2030. Many of these new urbanites will be poor. Their future, the future of cities in developing countries, the future of humanity itself, all depend very much on decisions made now.⁴¹

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

Richard A. Muller defines *providence* as "the continuing act of divine power, subsequent to the act of creation, by means of which God preserves all things in being, supports their actions, governs them according to his established order, and directs them toward their ordained ends."⁴² Charles Hodge speaking for many in the Reformed orthodox tradition defines providence in the following manner:

Providence includes not only preservation, but government. The latter includes the ideas of design and control. It supposes an end to be attained, and the disposition and direction of means for its accomplishment. If God governs the universe, He has some great end, including an indefinite number of subordinate ends, towards which it is directed, and He must control the sequence of all events, so as to render certain the accomplishment of all his purposes.⁴³

⁴¹ United Nations Population Fund (UNFPA), *State of World Population 2007*, last modified 2007, <https://www.unfpa.org/publications/state-world-population-2007>.

⁴² R. A. Muller, "Providentia," in *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids: Baker Publishing Group, 1985), 251, Logos Library System.

⁴³ Charles Hodge, *Systematic Theology, Theology Proper* (Oak Harbor, WA: Logos Research Systems, Inc. 1997), 1:581-82, Logos Library System.

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

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

With a biblically informed theology of God's heart for the cities, the urban missionary faithfully articulates and contextually applies an orthodox theology in the city and for the city. This will be a proclamational contrast to the many false theologies openly promulgated in many urban areas. With a biblically informed theology of God's heart for the cities, the urban missionary develops an orthopraxis adequate to and for the city. This orthopraxis provides a biblically informed response to urban evil that faithfully, compassionately, and hopefully ministers to the broken lives of many urban residents crushed by sins' consequences as is readily seen in any urban center. Ray Bakke summarizes the importance of an urban missionary having a theology as "Big as the

City” in the following words:

A theology of the city is more than a missiology of the city. The latter studies and strategizes for the evangelization of the city generally and for church renewal and church expansion in particular. Urban theology requires a larger lens and asks different kinds of questions. For example, a reflective reading of the biblical urban texts requires that we have a vision for the city as well as vision of the city.

A Starting Point: Some Assumptions

- (1) That under God's eternal sovereign rule just now, the earth is rapidly moving toward urbanization and Asianization. The power shifts are from Atlantic to Pacific; from rural to urban. This cannot be surprising to our Lord, and neither reality renders God impotent.
- (2) That in some very obvious ways, the gospel about an Asian-born baby Jesus Christ, who became a political refugee in Egypt, must be proclaimed with new appreciation in a world of massive migration; where Chinese, Japanese, Indians, and other Asians in urban Diaspora on six continents have become the twenty-first century equivalents of first century Jews.
- (3) That the biblical resources are as vast as the exploding cities themselves and are the starting point for the exploration of God's urban agenda. We must do the textual studies on each passage, the case studies of each biblical city, and contextualize each urban model from Joseph to Paul, from the Garden of Genesis to the New Jerusalem of the Revelation.
- (4) The biblical picture of God is one that grapples with the total environment. He is the God who gets glory in spite of Pharaoh and because of Cyrus. This is the God who directed the building and occupation of cities in the past, and who integrates the creative and redemptive threads in a Kingdom agenda of which the church is both sign and agent. It is this large picture of God that gives us permission, yet requires us, to get our heads and our hearts around the great cities of the world.
- (5) When we reflect on the nearly 4000 years of vast urban and cross-cultural mission experiences since Abraham, it should be self-evident that no single theme or strategy could express God's total gift or planning design. Laymen like Nehemiah and professional evangelists like Paul come together in the biblical urban data, and they must do so today in the cities of Asia.⁴⁴

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

⁴⁴ Ray Bakke, “A Theology as Big as the City,” *Urban Mission*, 6, no. 5 (1989): 8-9.

Leadership Skills

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

What is to be made of this critique? An honest assessment observes that both critics and proponents of leadership thinking in theory have merit in their observations. Critics rightly note that much of the leadership literature is repetitive; often times it amounts to nothing more than a bald statement of the blatantly obvious. No doubt, an incessant diet of this type of material would be neither desirable nor spiritually edifying. Yet on the other hand, it must be affirmed as an organizational given that leadership literature and principles dominate, shape, and structure the daily life and interworking of most mission sending agencies. It is a given that corporate cultures and organizational structures are intentionally defined and structured by leadership and managerial principles and practices. Christian mission sending agencies are not exempt from this trend. To ignore this reality is to inevitably court hardship and experience difficulty adjusting to the organizational culture and ethos of a given sending agency. For the new missionary, this could negatively affect their ability to succeed and have a fruitful long-term ministry.

It is incumbent on the new missionary to understand and know how to deftly navigate the corporate culture landscape of their mission sending agency. The importance of understanding leadership principles is underscored even further when it is noted that

management theory, which technically is a separate organizational discipline, is practically conflated with leadership principles in many organizations. It is not too much to say that a successful long-term career in many missions sending agencies is posited upon an understanding of and an ability to skillfully and successfully navigate the organizational culture of the sending agency. These organizational cultures almost inevitably are self-defined by the language, values, acronyms, and theories of leadership and managerial literature.

For this reason, the leadership training area of the urban missionary profile looks to help the missionary develop the character of a servant leader that knows how to give and to receive organizational and ministerial accountability. For some mission sending agencies, this has meant knowing how to receive and apply the servant leadership model based upon the principles and procedures of Ken Blanchard and Paul Hersey's Situational Leadership Model. The implementation of the Situational Leadership Model assumes that the missionary knows how to develop and implement objectives, goals, and action plans. However, this cannot be presumed. To the contrary, the writing of goals and the implementation of action plans is an ongoing source of frustration and concern for many. It is a skill that must be intentionally taught, continually affirmed, and constantly honed. It is a skill that the missionary must learn soon upon arrival to the field.

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

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

that is becoming more urban and ethnically diverse than ever before.⁴⁵ Ortiz calls attention to what is a major leadership challenge facing the urban missionary: multiple leadership relationships and multiple team dynamics. The missionary must learn to navigate the organizational culture of their mission, their missionary team, and the urban team that they lead. The urban missionary must be prepared to serve potentially in at least three distinct teaming relationships and environments. Each of these relationships and environments demands of the missionary the best of their leadership skills. For this reason, the leadership training area attempts to teach, model, and live the leadership values necessary for a successful and long-lived urban ministry both within the sending organization and the ministry context in which missionaries serve.

Emotional Health

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

Member care is the ongoing investment of resources by mission agencies, churches, and other mission organizations for the nurture and development of missionary personnel. It focuses on everyone in missions (missionaries, support staff, children and families) and does so over the course of the missionary life cycle from recruitment through retirement.

Member care is also the responsibility of everyone in missions—sending church, mission agency, fellow workers, and member care specialists. The word “member” implies belonging. So, member care includes the sense of community, along with the attendant mutual responsibility for care between those who belong to a group (e.g., a sending organization or colleagues in a specific setting).

Another key source of member care is the mutually supportive relationships which missionaries form with those in the host culture. Whatever the source, the goal is to develop godly character, inner strength and skills to help personnel remain effective in their work. Member care, then, is as much about developing inner resources within individuals as it is about providing external resources to support them in their work.⁴⁶

⁴⁵ Conn and Ortiz, *Urban Ministry*, 379.

⁴⁶ Kelly O'Donnell, “Introduction: To the Ends of the Earth, To the End of the Age,” in *Doing Member Care Well*, ed. Kelly O'Donnell (Pasadena, CA: William Carey Library, 2002), 4.

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

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

Our relationship with Christ is fundamental to our well-being and work effectiveness. Member care resources strengthen our relationship to the Lord and help us to encourage others in the Lord. As we serve/wait on Him, He in turn promises to serve/wait on us (Luke 17:5-10; Luke 12:35-40). A 'look to God only/endure by yourself' emphasis for weathering the ups and downs of mission life is not normative, although it is sometimes necessary (2 Tim 4:16-18). Yet, the deepest needs must first come from having received care from the Master. This is followed by the missionary assuming care for him or herself and being integrated in a Christian community where mutual care can be extended.⁴⁷

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

Care from oneself and from relationships within the expatriate, home, and national communities is the 'backbone' of member care. Self-Care is the responsibility of individuals to provide wisely for their own well-being. Expatriate, home, and national communities are the support, encouragement, correction, and accountability that we give to and receive from colleagues and family members. . . and the

⁴⁷ O'Donnell, *Doing Member Care Well*, 17.

mutually supportive relationships that we intentionally build with nationals/locals, which help us connect with the new culture, get our needs met, and adjust/grow.⁴⁸

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

Spiritual Life

A church without missionary passion is like a fire without flames; it is impossible to theologically conceive of, and missiologically incapable of accomplishing its God ordained mission. Scripture's God is a missionary God, constantly seeking those who are lost. As a missionary God, the Triune God calls His people to be a missionary people, serving as His ambassadors, representing His person, His purposes, and His priorities to the world. Alan Neely, quoting from Emil Brunner's famous statement concerning missions and the church, states the following: "The church exists by mission, just as fire exists by burning' and Moltmann's more recent observation that 'mission does not come from the church; it is from mission and in the light of mission that the church has to be understood' have surely been verified during the past three decades."⁴⁹ Indeed, the evangelical missions movement from its inception has been the result of a revived church zealous to make known God's name and renown known among all peoples in all places. The church exists by mission and the fire for mission exists by warm-hearted

⁴⁸ O'Donnell, *Doing Member Care Well*, 17.

⁴⁹ Alan Neely, "The Teaching of Missions," in *Towards the Twenty-First Century, in Christian Mission: Essays in Honor of Gerald H. Anderson*, ed. J. M. Phillips and R. T. Coote (Grand Rapids: William B. Eerdmans Publishing Company, 1993), 269-70.

Christians nurturing the spiritual disciplines that make spiritual life, growth, and ministry possible, including mission ministry.

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

The following points summarize this understanding of revival. First, revival comes from God. It is a work of the Holy Spirit. Second, revival primarily affects believers, those who have already experienced spiritual life. Third, revival presupposes declension. Fourth, prayer and the Scriptures are central in bringing and sustaining revival. Fifth, revival brings change, most specifically renewed spiritual life and witness.⁵⁰

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

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

Previously, it was assumed that the missionary would have been taught the spiritual disciplines of the Christian life within the context of the local church prior to missionary appointment. No doubt, such was, and remains, the ideal. Yet, many missionaries now arrive on the field with minimal spiritual preparation from their

⁵⁰ Timothy Beougher, "Revival," in Moreau, *Evangelical Dictionary of World Missions* (Grand Rapids: Baker Books, 2000), 831.

previous local church experience. The training model attempts to help prepare them for the inevitable spiritual rigors of urban ministry by developing the consistent practice of spiritual disciplines in daily life.

Christian Ethics

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

At a certain level, this appears to be blissfully obvious. Yet, secularity and individualism can catch the newly arrived urban missionary off guard. As mentioned in chapter 4, in the section entitled Secularization, Lesslie Newbigin describes the ethical reality of many urban areas in his book *Honest Religion for Secular Man*. To summarize, Newbigin makes the point that secularization is all about questioning the accepted behavior of the past. No place more readily facilitates this questioning than the urban environment. The challenge for urban missionaries serving in secular Western cities is to contextualize Christian ethics. In a social reality in which many once assumed moral values have now been reduced to the level of personal preference or negotiable community standards, this can be especially challenging.

Specifically, the urban missionary must understand biblical ethical teaching

and know how to contextualize that teaching for the urban reality. This is a daunting task.

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

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

Contextualization has the lofty goal of making God's Word come alive in a given social reality.

Modern attempts at missionary contextualization are a significant advance beyond the indigenization discussions of the nineteenth century. Those discussions primarily reflected the concerns of the missionary's sending culture (Western society). As a result, discussions tended to be parochial focusing on issues like styles of preaching, manner of worship, church architecture, level of clergy education, etc. These discussions were of value, but other substantive missiological issues were not addressed, issues like how the Gospel is being heard and applied in the receiving culture. The experience of missions in other parts of the world can help us to see the issues involved in communicating the gospel to our own people. Lesslie Newbigin observes why the missionary must move beyond the parochial interests that so often dominate many indigenization discussions to the deeper issues of Gospel communication within a given missional context.

Missionaries have always had to wrestle with the question: How can we communicate the gospel to this people in the language and style of their culture so that they can really make it their own? In Protestant missionary circles the key word for many years was 'indigenization'. Catholics more often used the word 'adaptation'. But both of these words convey wrong pictures. Indigenization has often meant trying to use the traditional styles of culture (words, concepts, liturgy, architecture, music and visual arts) to communicate the gospel. The difficulty here is that, in every culture, there are conservatives who cling to these things and radicals

⁵¹ Dean Gilliland, "Contextualization," in Moreau, *Evangelical Dictionary of World Missions*, 225.

who are in revolt against them. By following this path of 'indigenization' the missionary allies himself with the conservative elements (the ones least open to change) and alienates those who are looking for something new. On the other hand, the term 'adaptation' suggests that the missionary possesses - so to speak - the pure unadapted gospel which he then adapts to suit the new culture. But this blinds the missionary to the fact that what he brings is not a 'pure unadapted gospel', but in fact a version of the gospel shaped by his own culture. This approach blinds him to the fact that a true missionary encounter will always confront both the missionary and the people to whom he goes with the necessity for change. A true missionary encounter, like the meeting of Peter with the household of Cornelius (Acts 10), will profoundly change both the missionary and the community to whom he brings the gospel.

It is because these two words are inadequate that, in recent times, the dreadful word 'contextualization' has been coined. The word is a monster, but a useful one. It draws attention to the fact that a communication of the gospel will be such that it is heard as addressing the real context of the hearers - which includes both their past traditions and also the contemporary issues which face them now.⁵²

Contextualization forces the missionary to understand, communicate, and practice the Gospel message in a specific cultural place and time. Yet, this positive development comes with risks. Paul Hiebert states, "a call for contextualization without an equal call for preserving the gospel without compromise opens the door to syncretism."⁵³ In a similar vein, Gilliland observes both the benefits and challenges of contextualization:

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

Gilliland's last sentence provides a necessary caution with respect to contextualization and its use: the Gospel message can be significantly compromised while actively attempting to communicate it to the hearing audience. For this reason, the urban missionary must practice contextualization with two additional layers of missiological

⁵² Lesslie Newbigin, "The Bible and Our Contemporary Mission," *The Clergy Review* 69, no. 1 (1984), 11.

⁵³ Paul G. Hiebert, "Critical Contextualization," *International Bulletin of Missionary Research* 11, no. 3 (1987): 109.

⁵⁴ Gilliland, "Contextualization," 227.

reflection by which contextualization is to be applied and potential pitfalls avoided:
critical contextualization and *elenctics*.

Critical contextualization. In critical contextualization, the missionary recognizes that culture can be neither categorically rejected nor naively embraced. To do the former is to run the risk that Christianity be perpetually considered a religion of outsiders. To do the latter is to run the risk that Christianity becomes syncretized into the host culture. Using the term critical contextualization, Hiebert emphasizes this idea in the following way: “Critical contextualization takes the Bible seriously as the rule of faith and life. Contextualized practices like contextualized theologies must be biblically based. This may seem obvious, but we must constantly remind ourselves that the standards against which all practices are measured is biblical revelation.”⁵⁵ The point is, that culture is neither accepted nor rejected uncritically. It must be understood, analyzed, and evaluated in light of scriptural revelation. This process requires spiritual discernment, cultural sensitivity, and appropriate Christian substitutes for those cultural elements not in agreement with Scripture’s clear teaching.

Elenctics. Elenctics in its missiological usage is associated primarily with the name of J. H. Bavinck and his book *Introduction to the Science of Missions*. Specifically, elenctics refers to the convicting work of the Holy Spirit by which a person is brought to understand their sin, cultural and personal, and their need of a Savior. Ultimately, all cultures, including the missionary’s sending culture, are deeply stained by sin’s effects. Elenctic engagement is needed in an urban environment where autonomous individualism and personal preference are considered the ultimate court of appeal for all questions of morality, personal and corporate.

Robert Priest notes that the Gospel comes as a two-fold message: it is a

⁵⁵ Hiebert, “Critical Contextualization,” 110.

theological message about God and an anthropological message concerning humanity.

With respect to this, Priest observes the following:

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

Contextualization can never be a means by which the scandal of the cross is avoided, and the rigor of divine law is diminished.

Elenctics assures that all cultures, both that of the missionary and the target culture, are equally brought under the piercing scrutiny of God’s law. How does elenctics practically work in a given missional context? Attention has already been given to this in chapter 4, in the section entitled *Worldview*, where reference has been made to Harvie Conn’s five points of explanation. The principle concern to be remembered is that every person must be confronted with the claims and demands of Jesus Christ and be called to exercise personal faith in His person and work. Conn, in his previously cited definition in chapter 4, rightfully emphasizes the importance of the missionary understanding both their own culture and that of the target audience. It is only in this way that they can avoid

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

the extremes of either excessive cultural accommodation to the host culture, or the uncritical imposition of their own cultural prejudices, resulting in unbridled ethnocentrism. Elencics judges all cultures by the critical lens of Scripture's teaching. This training area seeks to develop an urban missionary capable of doing the same in the urban areas.

Practical Skills

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

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

The Urban Missionary Profile for Brazil establishes and explains the type of urban missionary to be prepared and trained to work in Brazil's metropolitan areas. An urban training model has been developed based upon this profile. This model is designed

to equip and mobilize missionaries to effectively face the challenges of reaching Latin America's urban areas with the Gospel message.

CHAPTER 9

URBAN MISSIONARY TRAINING MODEL

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

Foundational Issues

I have attempted, thus far, to progressively show the cumulative case for the need and importance of the training model which will now be examined in greater detail. I have given attention to the biblical basis for urban missions upon which the training program's *raison d'être* is based. Reflections from Lesslie Newbigin gave a broad sweeping overview to the challenges of and need for the missional engagement of the world's cities, especially those impacted by the Western worldview. This was followed by an overview of the challenges faced by previous IMB urban missionaries who served in Brazil's cities and results of an extensive survey which sought to discover areas of need which the proposed training model could address. A profile of the urban missionary was developed, which serves as an outcomes profile for those urban missionaries in the training program. Before turning attention to the training model's functional components, two additional points are relevant to the overall success of the program: the duration of the training period and the location where it will be applied.

Program Length

The training program is structured to take three years for its full completion.

This time period is not necessarily accepted by all as a fixed standard time frame. John DeValve says, “I believe most newcomers would benefit from a full year of mentoring by a senior worker, someone who has walked in his or her shoes. While some free spirits and independents may not need a lot of direction or care, the majority of newcomers want some accountability and direction as they step out into the scary unknown.”¹ While DeValve proposes only a yearlong training period, the newly arrived missionary needs accountability and direction in numerous areas, including a full year of language and cultural orientation. Therefore, this model’s recommended duration is a three-year time period, which also incorporates a component of on-the-job training.

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

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

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

¹ John DeValve, “Mentoring New Missionaries: A Neglected Ministry,” *Evangelical Missions Quarterly* 44, no. 1 (2008), last modified January 1, 2008, <https://missionexus.org/mentoring-new-missionaries-a-neglected-ministry/>.

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

Formal education by definition requires a set period of time to complete a prescribed curriculum. It must be noted, in light of technological advances, students no longer have to go to a specified campus in order to receive formal education. The Urban Missionary Training Model is not a substitute for formal theological and missiological training; rather, it shares a common concern with formal education, an emphasis on the communication of knowledge. Formal education is especially tasked to communicate cognitive knowledge to the student. According to Ferris and Fuller,

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

The Urban Missionary Training Model has a strong knowledge component because the missionary apprentice needs this instrumental knowledge for future ministerial effectiveness. Many new missionaries arrive on the field having already had some previous training and experience in missiology and theology; however, this is not true of all new missionaries.

For this reason, the Urban Missionary Training Model has a significant knowledge component that the missionary needs to comprehend and master; it shares this characteristic in common with formal education. For some new missionaries, the program's knowledge component will be a review of material previously learned in other formal education settings. For others, it will be a first-time introduction to key missiological and theological concepts. As formal education requires a set period of time in which key knowledge components are introduced, mastered, and assimilated, so too does the Urban Missionary Training Model. This model is based upon a three-year initial adaptation phase.

Informal education is that which occurs in the day-in and day-out living of

³ Ferris and Fuller, "Transforming a Profile into Training Goals," 30.

normal life. It is often popularly referred to as “the school of hard-knocks.” Informal education or training provides a context for deep and long-lasting learning and change in the life of an individual. Ferris and Fuller note,

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

A core assumption of the Urban Missionary Training Model is that the missionary mentee and the missionary mentor/coach, spend large amounts of time together in actual ministry experience. Change and learning occurs during these times of on-the-job training. For this reason, the program’s three-year implementation period provides necessary time for life on life informal training. This life on life training occurs in the program’s first year with a coach who works with the new missionary during language learning and cultural acquisition. It occurs in the second and third years with a coach who works with the missionary in field-based ministry scenarios in a Brazilian urban center.

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

Any attempt to classify all education as either formal or informal is bound to fail. Life is not that simple. Non-formal education lies between these two extremes. Like formal education, non-formal education is intentional, planned, staffed, and funded. Unlike school, however, non-formal education is not organized by ‘grades’ and does not grant degrees. Like informal education, non-formal education is practical; it addresses students’ needs or interests. Because of its practical orientation, non-formal education often entails teaching by example and practice. For the same

⁴ Ferris and Fuller, “Transforming a Profile into Training Goals,” 53.

reason, it also often occurs ‘in the field’ or uses teaching methods which simulate ‘field’ situations. Unlike either formal or informal education, non-formal education often is directed toward bringing about specific change. People enroll in a non-formal education program when they want to acquire information or skills which will enable them to do something new or to do better something, they now find difficult. In missionary training, most cross-cultural, communication, and ministry skills will be learned best through non-formal education.⁵

As a non-formal approach to education, the program attempts to provide the best elements of both formal and informal education, spontaneity and content within a context in which learning, which leads to change, can most readily occur. The Urban Missionary Training Model’s three-year projected time period allows for the best elements of all these educational approaches to be used to the mentee’s maximum benefit in order to attain the best possible preparation for urban ministry.

Location of Program Implementation

At first glance, this issue would not seem to merit significant discussion, and certainly not significant controversy. Historically, this has not been the case. The issue of where the new missionary would spend their initial adaptation phase has been a source of on-going dispute. Some new missionaries emphasize that they have responded to a specific request for a specific Pop Seg or PG. In their opinion, feeling the “need for speed,” they balk at a three-year preparation period, to be fulfilled elsewhere, before going to serve among their target group. Others stated the time spent in the initial adaptation phase, separated and physically distant from their target groups, was ill-spent investment in terms of effort, energy, and resources.

Veteran missionaries often responded with similar criticisms. Some advocated that to ask newly appointed missionaries to go a different location for their initial adaptation phase was to break faith with the terms under which those colleagues had been appointed. In response, upon completion of first-year language learning in a central location, new missionaries in Brazil then moved to their assigned field of service. It was

⁵ Ferris and Fuller, “Transforming a Profile into Training Goals,” 54.

from there the second phase of the “apprentice program” would be conducted, often via long-distance from their primary mentor/coach. This resulted in less than optimal implementation in some cases. John DeValve addresses this concern in the following way:

In most circumstances, anything more than one hour away is too far. One hour away may even be too far in some situations. The mentor needs to be there to help the newcomer handle the inevitable crises that arise and to be able to help clean up the spills and accidents. He or she also needs to be around to point the new missionary in the right direction, help explain the new culture and ways of the country and coach the newcomer around the complexities of the new language.⁶

Experience proved that it was not feasible for the IMB to implement and maintain their apprentice program when large distances separated apprentice and coach, mentor and mentee. Principally, as a non-formal educational approach, the Urban Missionary Training Model necessitates reasonably close physical proximity of the missionary mentees to their missionary mentor/coach in order to reap the program’s full benefits. Without close physical proximity, maintaining the key component of life on life training and experience proved untenable.

Mission Statement

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

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

⁶ DeValve, “Mentoring New Missionaries.”

group has an indigenous community of believing Christians able to evangelize this people group without outside (cross-cultural) assistance? . . . Behind all our definitional struggles and our urban statistics is the ultimate question: are we making any biblically evaluated progress in the evangelization of the world's cities? And that question is the question of the practitioner.⁷

Is any biblically evaluated progress in the evangelization of the world's great cities being effectually accomplished? It is Conn's passion and concern that provides the Urban Missionary Training Model's *raison d'être* and purpose.

Aubrey Malphurs defines a mission statement, sometimes also called a purpose statement as "a declaration, an expression, or a clarification of the ministry's function."⁸ As such, it describes the ministry's organizational direction, the job which the ministry proposes to accomplish. The mission of the Urban Missionary Training Model is to develop urban missionary practitioners equipped with transferable skills to plant and facilitate a multiplying movement of Gospel churches in the world's great cities. What does this mission statement say about the training model's fundamental purposes? Several things can and should be observed.

The training model has as its primary mission mandate the development of urban missionary practitioners. The verb, "to develop," carries with it the explicit idea of bringing out the nascent capabilities or capacities of someone or something. This training program focuses on the development of God called and Spirit gifted missionaries for the task of urban missions. A critical assumption is that each new missionary brings Spirit engendered gifting and real-life experience to the urban missionary training program. Based upon this assumption, it is understood that each person's background provides a foundation upon which an effective urban missionary practitioner can be developed.

Building on the individual's gifts and experiences, the program proceeds to

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

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

develop additional skills and abilities that can in turn be transferred to other urban realities upon completion of the initial adaptation phase. This focus on transferable skills development is a fundamental component of the program. Transferable skills are sometimes called portable skills. These are skills that are transferrable to a variety of jobs and job locations. The program focuses on developing transferable urban mission skills. The participant, having mastered these skills, can effectively convey them to other Brazilian urban realities, and with some degree of contextualization, to other urban realities worldwide.

Transferable skills development has one purpose: the formation of an urban missionary skilled in planting urban churches capable of multiplying in Brazil's, and the world's, great metropolitan areas. It is a core belief that only an urban church multiplication movement is capable of working, reaching, and multiplying in the world's rapidly growing urban areas. This model intentionally develops urban missionary practitioners skilled in the practical application of Donald McGavran's urban church planting principles: initiating small group ministries (house churches, cell-churches, core groups), training and empowering local leadership, focusing on responsive urban segments, planting homogeneous congregations that focus initially on gathering groups based on ethnicity, language, and common socio-economic status, learning how to avoid the urban property barrier, and intensely communicating the gospel message to a lost and needy urban world. Malphurs says, "The mission involves doing what you're supposed to be doing."⁹ Based on a clearly defined mission statement, objectives can be established, and goals developed that can help the Urban Missionary Training Model move from being a theoretical concept to an actual functioning reality.

⁹ Malphurs, *Ministry Nuts and Bolts*, 109.

Objectives

Objectives deal with the organization's or project's overall purposes. This idea, first developed by Peter Drucker in his book *The Practice of Management*, has become known as *management by objective*. Ted W. Engstrom and Edward R. Dayton give the following definition of management by objective: "Basically it is a philosophy of management which says one begins to think about the organization in terms of its overall purposes, that these purposes are then reduced to accomplishable and measurable goals, and that finally the key individuals within the organization write objectives as to how they are going to accomplish these goals."¹⁰ The mission statement defines the direction in which the project is to go. The objectives define the final destination where the project hopes to arrive. Steven Covey describes this as beginning with the end in mind. Covey says, "To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you are going so that you better understand where you are now and so that the steps that you take are always in the right direction."¹¹ Objectives could be defined as outcome goals; they are the broad areas which the program desires to see accomplished as a result of the program's implementation.

Clear objectives are necessary in order to avoid what Covey calls the activity trap, engaging in numerous frenetic activities only to discover that none of them actually led to the effective accomplishment of the project's actual mission. Covey uses the following engaging illustration to describe the importance of clearly defined objectives: "It is incredibly easy to get caught up in an activity trap, in the business of life, to work harder and harder climbing the ladder of success only to discover that it is leaning against the wrong wall. It is possible to be busy—very busy—without being very effective."¹²

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

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

¹² Covey, *The 7 Habits of Highly Effective People*, 98.

Covey's warning is to be taken most seriously.

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

In the previous chapter, the Urban Missionary Profile provides the substance from which the Urban Missionary Training Model derives its objectives. The Urban Missionary Profile's twelve training areas become the Urban Missionary Training Model's key training objectives. Objectives identify what the training model will do to meet the needs that have been previously identified and fulfill the purpose we have defined. The objectives of the Urban Missionary Training Model can be seen in table 2, on the following page. From these objectives, goals can be developed that direct the Urban Missionary Training Model's daily functioning.

Goals

John Maxwell says the following about goal setting: "A goal is a dream with a deadline. If you don't know what you want and where you are going, you will get next to nothing and end up nowhere."¹³ Maxwell's trenchant comment provides an appropriate introduction to this section's content. The Urban Missionary Training Model's mission statement describes what the program is designed to accomplish. The program's

¹³ John Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson Publishers, 1993) chap. 10, sec. "Common Strengths Outstanding Leaders Share," Logos Library System.

objectives describe the ideals, or the desired learning outcomes for the program’s participants. However, it is the program’s goals which determine how much progress, if any, is being made towards accomplishing the program’s mission and reaching its proposed objectives.

Table 2. Urban missionary training model objectives

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

Clear Direction

Goals are statements about what is hoped will occur sometime in the future. As

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

Why is this last point particularly important? Clearly defined goals help prevent problems within an organization or project that stem from unexpressed assumptions and unclear expectations. Like any other organization, mission-sending agencies are not exempt from these same problems. Under the best of circumstances unexpressed assumptions and unclear expectations can lead to frustration on the part of many within a given organization. At its worst, this can lead to a serious decline in morale throughout an organization. Ken Blanchard gives a humorous explanation as to why setting good goals is important:

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

The goals of the Urban Missionary Training Model serve to delineate the responsibilities of both the program and its participants.

Clear Crafting

Objectives are non-measurable and non-dated. It is understood that they are on-going. In contrast, Bobb Biehl says, "Goals must be measurable, or they're only good intentions. . . . Goals must be realistic, or again, they are a set up for failure."¹⁵ This quote

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

¹⁵ Bobb Biehl, *Master-Planning* (Nashville: Broadman & Holman Publishers, 1997), 43.

from Biehl tersely summarizes the importance of clearly and appropriately crafted goals.

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

SMART is an acronym for the most important factors in setting quality goals.

Specific and measurable. You have to be specific about the area that needs improvement and what good performance looks like. Being specific reinforces the old saying 'If you can't measure it, you can't manage it.' Therefore, goals have to be specific, observable, and measurable. If somebody says, 'But my job can't be measured,' offer to eliminate it to see if anything will be missed.

Motivating. Not every job people are asked to do will be super-exciting but having motivating goals helps. Sometimes all people need to know is why the task is important. People want to know that what they do makes a difference. That's motivating.

Attainable. What really motivates people is to have moderately difficult but achievable goals. This has been proven time and again by setting up a version of the old ring toss game. People are asked to throw rings at a stake from any distance they choose. Unmotivated people, it has been found, stand either very close to the stake, where the goal is easily accomplished, or far away, where their chances of success are minimal. High achievers, based on classic research on achievement motivation conducted by David McClelland, find the appropriate distance from the stake through experimentation. If they throw the rings from a certain spot and make most of their tosses, they move back. Why? It's too easy a goal. If they miss most of their tosses, they move forward. Why? It's too difficult a task. McClelland found that high achievers like to set moderately difficult but attainable goals—that is, goals that stretch them but are not impossible. That's what we mean by attainable.

Relevant. As we stated earlier, we believe in the 80/20 rule. Eighty percent of the performance you want from people comes from the 20 percent of the activities they could get involved in. Therefore, a goal is relevant if it addresses one of the 20-percent activities that make a difference in overall performance.

Trackable and time bound. To praise progress or redirect inappropriate behavior, managers must be able to measure performance frequently. This means using a record-keeping system and timeline to track performance. If a goal consists of completing a report by June 1, the chances of receiving an acceptable, even outstanding, report will increase if interim reports are required and progress is praised along the way.¹⁶

¹⁶ Ken Blanchard, *Leading at a Higher Level* (Upper Saddle River, NJ: FT Press, 2010), 135.

Once program goals have been clearly defined, performance standards can then be established that determine how the Urban Missionary Training Model is to be implemented and maintained. Clearly written goals lead to two final conclusions: a clear delineation of accountability and a clear understanding of acceptable performance. The delineation of accountability means that it is clear what each person is being held responsible to accomplish, both mentor and mentee. The clarification of the performance standard means the mentee knows what a good job looks like. This is both fair and transparent. It is fair in that the new missionary will be assessed as to whether they will be recommended for career appointment at the end of the initial adaptation phase. A clear performance standard means that those new missionaries who meet that standard have every reason to anticipate a long-term assignment. It is transparent in that it states what a good job looks like and communicates that a new missionary must attain to that standard in order to seriously entertain the prospect of career appointment and/or long-term service.

The Performance Goals

Edward R. Dayton and David A. Fraser wrote about the importance of measurable goals: “High and holy purposes must be supported by measurable goals. Purposes can inspire us, but goals have the power to push us forward.”¹⁷ This is the difference between aspiration and actualization. Discussions of mission statements and objectives deal with organizational and programmatic aspirations. Goals lead to organizational and programmatic actualization, actual accomplishment. John D. Robb adds this about measurable goals: “Measurable goals keep us on track toward achieving our purpose and give us a means of holding ourselves and others accountable for our

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

ministry.”¹⁸

Less Is Best

How many goals are needed in order to provide strategic direction for a project? At this point in the planning process, few temptations prove to be more pervasive than to write innumerable reams of well-intended goals detailing how the program should move forward. The problem is that a multitudinous number of goals seldom leads to greater agility in the program’s implementation. Rather, working with a large number of goals quickly becomes organizationally cumbersome. This leads to many notebooks, filled with well-written goals, being placed on a shelf only to gather dust and never to be referred to again. John Pearson states, “If you have more than five goals, you have none.”¹⁹ This dictum is not immutable law, but it is wise counsel. Ken Blanchard describes why this is true:

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

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

What is the nature of these high-yield goals if their sheer volume is not the priority? Jim Collins in *Built to Last* refers to this type of goal as Big Hairy Audacious Goals, or BHAG for short. Collins describes a BHAG goal as one that “engages people—it reaches out and grabs them in the gut. It is tangible, energizing, highly focused. People

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

¹⁹ John Pearson, “Goal Alignment: The Missing Link in Leadership Effectiveness,” *Evangelical Missions Quarterly* 47, no. 3 (2011), last modified, July 1, 2011, <https://missionexus.org/goal-alignment-the-missing-link-in-leadership-effectiveness-2/>.

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

‘get it’ right away; it takes little or no explanation.”²¹ A BHAG goal draws a straight line and sets a straight course for a clearly defined destination. The result is clear and compelling; it serves as a unifying focal point of effort. People know where to go and can clearly see how to get there. Collins says, “A true BHAG is immense team spirit.”²² The goals of the Urban Missionary Training Model deliberately attempt to reach the high standards set by Drucker, Blanchard, and Collins. These few key goals based on the major objectives will lead to the quantifiable accomplishment of the Urban Missionary Training Model’s mission, which is preparing missionaries for urban mission service.

Examples of Proposed Goals

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

Table 3. Urban missionary training model goals

Objectives:	Goals:
Understand and appreciate the significant associations that exist (or should exist) among the individual, the local church, networks of churches, and church planting in the urban context.	Church Relations—Goal 1 (BE) Demonstrate appreciation of the importance of national church planting partners by regular weekly participation in a local congregation, monthly participation in convention activities, and quarterly participation in Great Commission Christian networking activities beginning with the first year of the initial adaptation phase.
	Church Relations—Goal 2 (KNOW) Demonstrate understanding of urban church planting principles through selected readings of key urban mis-

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

²² Collins, *Built to Last*, 94.

Table 3 – continued

Objectives:	Goals:
	sion church planting texts, processing the information with mentor/coach monthly and applying learned principles on a weekly basis throughout the second and third years of the initial adaptation phase.
	Church Relations—Goal 3 (DO) Demonstrate understanding of urban church planting principles by planting at least one urban church before the end of the third year of the initial adaptation phase.
Understand the dynamics of human interaction in the urban context.	Urban Anthropology—Goal 1 (BE) Recognize the influence the “home culture” has on perception of the new “host culture” through self-reflection and written accounts, quarterly during the first year of the initial adaptation phase.
	Urban Anthropology—Goal 2 (KNOW) Demonstrate understanding of urban anthropological dynamics which results in a written urban worldview document for the city where the mentee is engaged. This is to be completed before the end of the second year of the initial adaptation phase.
	Urban Anthropology—Goal 3 (DO) Develop a specific church planting strategy, in cooperation with local Baptist partners, for a minimum of three distinct urban population segments and/or people groups found within the city in which the mentee is engaged. This is to be completed prior to the end of the third year of the initial adaptation phase.
Exhibit healthy, holistic human relationships in the urban context.	Interpersonal Relationships—Goal 1 (BE) Develop interdependence (identity) with the team of potential ministry partners (missionary and/or nationals) in the urban context by means of regular participation in team meetings and/or training events as scheduled by the team throughout the three-year initial adaptation phase.
	Interpersonal Relationships—Goal 2 (KNOW) Demonstrate understanding of primary/secondary relationships through selected readings and discussions with mentor/coach and designated national partners quarterly through the second year of the initial adaptation phase.
	Interpersonal Relationships—Goal 3 (DO) Strive to respond biblically to urban relational stressors (as identified by the missionary mentee) through personal accountability with mentor/coach,

Table 3 – continued

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

Table 3 – continued

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

Table 3 – continued

Objectives:	Goals:
	ing with local believers for emotional support and personal friendship throughout the initial adaptation phase.
Nurture and maintain personal spiritual growth in the urban context.	Spiritual Life—Goal 1(BE) To model moral integrity through personal holiness and positive interactions with sending agency, fellow missionaries and national colleagues. To be continually observed and annually evaluated by mentor/coach throughout the initial adaptation phase.
	Spiritual Life—Goal 2 (DO) Daily practice spiritual disciplines of prayer and Bible study and share insights gained with mentor/coach monthly, throughout the initial adaptation phase.
Model a biblical world view through kingdom centered Christian ethics in daily life in the urban context.	Christian Ethics—Goal 1 (KNOW) Demonstrate knowledge and application of Christian ethics in the urban reality based upon the study of scripture and selected readings and monthly conversations with mentor/coach throughout the initial adaptation phase.
	Christian Ethics—Goal 2 (DO) Analyze key ethical issues in the urban context and develop sermon series/teaching talks to address these issues during the second year of the initial adaptation phase.
Survive and thrive in the urban context.	Practical Skills—Goal 1 (KNOW) Acquire practical skills related to urban issues such as navigation, transit, and bureaucracy, primarily in the first two years of the initial adaption phase.
	Practical Skills—Goal 2 (DO) To complete two levels of urban survival skills orientation, during the first two years of the initial adaptation phase.

Contextualized Learning Activities

The Urban Missionary Training Model is intentionally designed to be used by an individual missionary mentor in any given urban area throughout Brazil. The principles have potential application in urban centers worldwide. Although the program’s goals are clearly defined, the actual steps by which they are implemented must be

determined at the local field level by the individual missionary mentor in their particular urban context. This means that the mentor is responsible for the development of learning activities that will lead to the accomplishment of the program's specific goals. To do this requires an understanding of the process by which action plans are developed and by which learning activities can be developed and implemented. This section concludes with several examples of how learning activities could be developed to implement some of the goals listed in table 3.

The Process of Moving Forward

In their book *Strategy for Leadership*, Edward R. Dayton and Ted W. Engstrom state, "Planning is the stuff that converts goals into action and dreams into reality."²³ Goals are faith statements concerning the future. When taken in their totality goals compose a comprehensive strategy. At its core, a comprehensive strategy is a plan of detailed action. A strategy's action plans are the sub-goals that project the optimum steps by which a given goal within the overall strategy can be accomplished. John Cheyne succinctly describes the process by which action plans are developed in the following manner:

The action plan is a listing of specific short-term steps toward the attainment of a goal. Three criteria guide in the formulation and evaluation of action plans. Action plans must include specific statements as to who, what, when, how, and how much. The plans should set forth an actor and the completion date necessary for each action plan. Actions are arranged in a logical time and sequence progression for the attainment of the goal. Actions should also be clear and understandable.²⁴

At the most basic practitioner level, developing action plans is a process that starts with a goal, which is a declaration of the future. It then looks to the present situation and asks questions like: Based upon where we are now, what is keeping us from arriving where we

²³ Edward R. Dayton and Ted W. Engstrom, *Strategy for Leadership* (Old Tappan, NJ: Revell, 1979), 77.

²⁴ John Cheyne, "Strategies for Humanitarian Ministries," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman, 1998), 524.

want to be? What could help us arrive where we want to be? “Movement toward the goal will occur when the helping forces are increased, or the hindering forces are reduced.”²⁵ What is the right first step that needs to be done in order to move toward the goal to be accomplished? What is the second step? What is the third step? Upon determining the sequential steps to be accomplished, these steps are then dated, and an individual is assigned to see that they are accomplished. This general process of action plan development can serve as a guide by which specific learning activities can be developed to fulfill the Urban Missionary Training Model’s goals.

Learning Activities

According to Stephen Hoke, designing the actual learning activities is the next step in the process: “All the planning you have done to this point has prepared you to select your methods and design the teaching-learning activities for your instructional plan.”²⁶ The development of learning activities, or experiences, is the final step by which the training model is implemented, hopefully resulting in the kind of person the program expects the student to become. What do we mean by the terms *learning activities* or *learning experiences*? Hoke says, “The term learning experiences refers to a variety of interactions between the trainees and the external conditions in the environment to which the trainees can respond.”²⁷ Of particular note in Hoke’s definition is the phrase “variety of learning activities.” The learning experiences being considered in this section are not those primarily involving the communication of knowledge from the mentor to the

²⁵ Dayton and Fraser, *Planning Strategies for World Evangelization*, 296.

²⁶ Stephen Hoke, “Designing Learning Experiences,” in Ferris, *Establishing Ministry Training*, 86.

²⁷ Hoke, “Designing Learning Experiences,” 86.

mentee; they are not primarily classroom lectures. Rather, there is a clear focus on learning by doing. The apprentice is encouraged to learn by integrating what is already known with what they are learning within the context of actual urban ministry. An important reason for this is that the students in the Urban Missionary Training Model are adult learners.

Adult learners bring their own experiences to the program as well as their own preferred learning styles. Many new missionaries arrive on the field in their late twenties and early thirties. The reasons for this are numerous, but the result is that the new missionaries bring insight to the training program that they have gleaned from past schooling, work and cultural upbringing. David Harley makes the following observations about adult learning in general: “Adults do not wish to be passive receptors of information. They want to be actively involved in the learning process, and the more actively they are involved, the more effectively they will learn.”²⁸ The new missionary’s active participation in the program’s learning experiences is the key to learning and success in fulfilling the program’s goals. What types of activities most effectively create successful learning experiences? Stephen Hoke recommends activities like the following: “Adult, non-formal, professional training should emphasize principled instruction and reflection, modeling and reflection, case studies and reflection, field trips and reflection, simulated ministry experiences and reflection, immersion experiences and reflection, journaling and dialogue reflection, etc.”²⁹

²⁸ David Harley, *Preparing to Serve: Training for Cross-Cultural Mission* (Pasadena, CA: William Carey Library, 1995), 94.

²⁹ Hoke, “Designing Learning Experiences,” 100.

Based upon this, learning activities can be developed using a simple chart. The process is as follows: identify the goal to be accomplished. Identify the new missionary’s present needs with respect to the goal. Identify possible learning resources. This requires that the mentor have an extensive understanding of what is available within their respective urban area. Identify the individuals that can help in accomplishing given learning activities, be aware of events within the urban area that could support a given learning activity (religious or secular), be familiar with the places (historic, cultural, and religious), and know what resources are available within local churches and/or denominational agencies. Hoke appropriately notes, “Trainers who know what is locally available can provide a richer mix of training experiences.”³⁰ Finally, determine the type of learning activity to be used in the plan.

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

Table 4. Sample learning activities for church relations goal 1

Goal: Church Relations Goal 1 (BE)	Need for the missionary mentee to:	Potential Resources:
Demonstrate appreciation of the importance of national church planting partners by	Become a member of a local church.	Local church pastors and convention staff

³⁰ Hoke, “Designing Learning Experiences,” 100.

Table 4 – continued

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

Table 5. Sample learning activities for urban anthropology goal 2

Goal: Urban Anthropology Goal 2 (KNOW)	Need for the missionary mentee to:	Potential Resources:
<p>Demonstrate understanding of urban anthropological dynamics which results in a written urban worldview document for the city where the mentee is engaged. This is to be completed before the end of the second year of the initial adaptation phase.</p>	<p>Conduct worldview interviews.</p> <p>Clearly identify locations where target group can be encountered.</p> <p>Synthesize information into a comprehensive and useful worldview document.</p>	<p>Documents: “Worldview Interview Guide” and “Writing your Worldview” (provided to you by your mentor/coach)</p> <p>Census information from the Instituto Brasileiro de Geografia e Estatística (IBGE)</p> <p>City maps/internet. Access social and statistical data from the city of Curitiba available from Urbanização de Curitiba (URBS) (<i>Substitute your particular city here.</i>)</p> <p>Local pastors, city government officials, and local residents of all classes</p>
<p>LEARNING ACTIVITY #1: Read the worldview documents provided to you by your mentor/coach, as well as supplemental readings on worldview studies as directed by your mentor/coach. Discuss your finding and process any questions with your mentor/coach</p> <p>PERSON(S) RESPONSIBLE: Urban Missionary Mentee and Mentor Coach</p> <p>DATE: Readings completed by 3rd month, second year of initial adaptation phase.</p>		
<p>LEARNING ACTIVITY #2: Conduct 25 worldview interviews (using the form provided to you by mentor/coach) among a cross section of urban residents and collate the data to develop the worldview document.</p> <p>PERSON(S) RESPONSIBLE: Urban Missionary Mentee</p> <p>DATE: Research finalized by end of 7th month, second year of initial adaptation phase.</p>		
<p>LEARNING ACTIVITY #3: Write a comprehensive, ten-page, urban worldview document for the city of Curitiba (<i>substitute your city</i>).</p> <p>PERSON RESPONSIBLE: Urban Missionary Mentee</p> <p>DATE: Written copy due to mentor/coach by end of 10th month, second year of initial adaptation phase.</p>		

Table 6. Sample learning activities for practical skills goal 3

Goal: Practical Skills Goal 3 (DO)	Need for the missionary mentee to:	Potential Resources:
Complete two levels of urban survival skills orientation, during the first two years of the initial adaptation phase.	<p>Develop a comprehensive understanding of basic skills related to urban living upon initial arrival in Brazil (first year).</p> <p>Develop a comprehensive understanding of basic skills related to urban living specific to field of service (following first year language acquisition.</p>	<p>Fellow missionary colleagues, mentor/coach</p> <p>Neighbors, friends, church members, city officials</p> <p>City maps, internet resources, GPS</p>
<p>LEARNING ACTIVITY #1: Attend a one-day intensive urban survival workshop specific for Campinas, SP (<i>substitute your city</i>) where you will be involved in first year language/cultural acquisition. Among topics covered will be documentation, banking, paying bills, medical facilities, transit, language expectations, health and safety, etc.</p> <p>PERSON(S) RESPONSIBLE: Urban Missionary Mentee and family, Mentor/Coach</p> <p>DATE: Within first month of arrival in Brazil.</p>		
<p>LEARNING ACTIVITY #2: Attend a one day “welcome to your new field adaptation workshop” in Curitiba (<i>substitute your city</i>) where a review of topics of documentation, banking, paying bills, medical facilities, transit, language expectations, health and safety, etc., will be given specifically in regard to the city of residence. Emphasis will be placed on applying previous knowledge to new field of service. In preparation for this meeting, missionary mentee should come prepared with their particular list of questions.</p> <p>PERSON(S) RESPONSIBLE: Urban Missionary Mentee and spouse (children optional), Mentor/Coach</p> <p>DATE: Within first two weeks of arrival in new field of service.</p>		
<p>LEARNING ACTIVITY #3: Participate in a one day “urban practicum” with your mentor/coach in which you will practice using public transportation systems, visiting key locations (governmental agencies, health facilities, etc.) in your city.</p> <p>PERSON RESPONSIBLE: Urban Missionary Mentee and spouse (older children encouraged to participate), Mentor/Coach</p> <p>DATE: Within first month of arrival in the new field of service.</p>		

Table 6 – continued

LEARNING ACTIVITY #4: Develop a personal list (for your family) of emergency contact information and local service providers (doctors, dentists, repairmen, utilities providers, neighbors' contact info, etc.) and post in a central area in your home.

PERSON RESPONSIBLE: Urban Missionary Mentee and family.

DATE: Within the 2nd month of arrival in the new field of service to be added to throughout the term.

CHAPTER 10

THE MENTOR/COACH

John Maxwell writes, “No leader is so advanced or experienced that he can afford to be without a mentor.”¹ If Maxwell’s words ring true when speaking of established leaders needing ongoing interaction with an experienced mentor, how much more can a newly arrived missionary stand to benefit from an experienced mentor? Skilled, God-called mentor/coaches are the key to the Urban Missionary Training Model’s successful implementation. This chapter examines in closer detail the role of the mentor/coach and the process by which these mentor/coaches are trained.

Defining the Role of the Mentor/Coach

A mentor/coach is a trusted counselor or guide. F. John Reh writes, “A mentor is an individual, usually older, always more experienced, who helps and guides another individual’s development.”² Mentoring is an intentional relationship in which the mentor invests time, effort, and energy into the mentee in order that the mentee is empowered to reach their highest levels of accomplishment. Wayne Heart describes a mentor as having seven jobs:

Develop and manage the mentoring relationship. Initially, this involves assessing your own readiness and interest, selecting someone to mentor and getting to know each other. Over time it means working to build trust, set goals and keep the mentoring relationship on track.

Sponsor. Opening doors and advocating for your mentee can allow her to develop

¹ John Maxwell, “Your Mentors,” in *The 21 Indispensable Qualities of a Leader* (Nashville: Thomas Nelson Publishers, 1997), Logos Library System.

² F. John Reh, “Mentors and Mentoring: What is a Mentor?,” *Cleaner & Launderer Blog*, April 8, 2013, <http://cleaner-and-launderer.com/become-a-mentor-by-jackie-smith/>.

new skills and gain meaningful visibility. You can create and seeking new opportunities for her and connect her with people in your network.

Survey the environment. Mentors keep a watchful eyes on the horizon, looking for both threatening organizational forces and positive opportunities.

Guide and counsel. You may serve as a confidant, sounding-board and personal advisor to your mentee, especially as the relationship grows deeper over time. You may help your mentee understand conflict or explore ways to deal with problems. You also can warn your mentee about behavior that is a poor fit with organizational culture.

Teach. Many mentors enjoy the teaching aspects of mentoring, which means not only imparting their knowledge but also sharing their experiences and recommending assignments.

Model. While observing you, mentees ‘pick up’ many things: ethics, values and standards; style, beliefs and attitudes; methods and procedures. They are likely to follow your lead, adapt your approach to their own style, and build confidence through their affiliation with you. As a mentor, you need to be keenly aware of your own behavior.

Motivate and inspire. Mentors support, validate and encourage their mentees. When you help your mentees link their own goals, values and emotions to the larger organizational agenda, they become more engaged in their work and in their own development.³

Implicit in the minds of many is that all of the above is to be done within a relational context between mentor and mentee that is warm, spontaneous, and intimate. Often it is assumed that the initial mentor-mentee relationship begins with a mentor specifically choosing a mentee or vice-versa. In popular thinking, it is assumed that a prior warm, intrinsically relational chemistry exists between mentor and mentee, resulting in a mentoring relationship that flows naturally, effortlessly, and effectively. No doubt, this is the ideal. Unfortunately, this ideal runs afoul of the actual field-reality in which the Urban Missionary Training Model is tasked to function.

Various attempts have been made to connect mentors to mentees over the years. In Brazil, IMB leadership invited experienced field missionaries to consider volunteering as mentor coaches for their apprentice missionaries who were previously

³ E. Wayne Hart, “The 7 Jobs of a Mentor,” Forbes, last modified June 30, 2010, <https://www.forbes.com/2010/06/30/mentor-coach-executive-training-leadership-managing-ccl.html#515ded833fd3>.

unknown to them. In practice, this meant that two strangers were put into a close working relationship for several years. It was hoped that the mentee would benefit from the relationship and that the mentor would not regret having assumed the commitment to mentor the apprentice. Some mentees complained that they did not actually receive mentoring, based upon the common understanding of mentoring as a warm, spontaneous, intimate relationship between two persons. Their complaints were not without merit.

There is no way to guarantee that a relationship between a mentor and a mentee will attain the ideal of becoming warm, spontaneous, and intimate. Sometimes, this occurs; indeed, it is hoped that it will occur. However, in other instances, the relational chemistry simply does not exist. Yet, this does not mean that the Urban Missionary Training Model's objectives cannot be attained or that they will be unduly curtailed due to a lack of relational synergy between mentor and mentee. What is needed is to more precisely refine the mentor's job assignment by combining the role of mentor with that of coach. It is hoped that at the program's conclusion the mentor will truly become "mentor" in the eyes of the mentee. However, by virtue of his appointed position in the training model the mentor still serves as trainer, whether the personal relational dynamics are warm and mutually affirming, or not. The mentor's primary role is that of a mentor coach.

Coaching is defined by Eric Parsole as "a process that enables learning and development to occur and thus performance to improve. To be successful as a coach requires knowledge and understanding of process as well as a variety of styles, and techniques that are appropriate to the contexts in which the coaching takes place."⁴ The mentor/coach fulfills both functions of mentor and coach. The two functions share both commonalities and differences. In both mentoring and coaching, relationship is a key

⁴ Eric Parsole, "Coach and Mentor Definitions," Coaching and Mentoring Network, accessed August 21, 2019, <https://new.coachingnetwork.org.uk/information-portal/what-are-coaching-and-mentoring/>

dynamic. Coaching has large doses of mentoring, with its heavy investment in relationship building. Yet, in coaching, there are real expectations placed upon the mentee, and there is task accountability for which the mentee is responsible to the mentor/coach. John DeValve writes, “Coach carries with it more of the idea of showing someone how to do something, giving advice, spurring on to higher pursuits or helping someone understand how to navigate the real world.”⁵

Coaching primarily focuses on job performance and the development of skills related to good job performance. It tends to be a short-term leadership style that can be modified upon the mentee’s showing mastery of and skill in a particular job-related area. The coach works with the new missionary in developing ministry plans related to their ministry goals and then works with them as a consultant in the application of those plans.

In contrast, mentoring focuses heavily on relationship development with a much smaller emphasis on job performance. Mentoring has a long-term focus. It is a long-term relationship that seeks to develop the mentee’s character by means of personally connecting with new missionaries and ministering spiritually to them. In the Urban Missionary Training Model’s first and second years, the mentor coach emphasizes coaching as a primary leadership style, which has the mentor/coach giving the new missionary large doses of direct orientation. Upon developing and demonstrating skills competency, the third year naturally has a stronger mentoring emphasis.

Qualifications of a Mentor/Coach

J. D. Payne speaks to the importance of providing gifted and skilled mentors for seminary students preparing for church planting ministry: “A second way to involve practitioners in equipping church planters is by providing mentors for students. Connect

⁵ John DeValve, “Mentoring New Missionaries: A Neglected Ministry,” *Evangelical Missions Quarterly* 44, no. 1 (2008), last modified January 1, 2008, <https://missionexus.org/mentoring-new-missionaries-a-neglected-ministry/>.

students with those practitioners who can coach them as they move out into the field to begin their ministries.”⁶ No doubt, it is good to connect new church planters with experienced church planters who can coach them as they adjust to field reality. Keith Webb speaks to the challenges faced by missionary agencies trying to establish and implement missionary apprentice/training programs:

Many mission organizations attempt to provide on-going holistic care, supervision, and development through mentoring, supervising, coaching, or member care. Each organization means something different by each of these terms, but essentially the organization seeks to provide emotional, spiritual, and strategic support for their workers. The problem is, for most organizations it is not working. Mission agencies point to a lack of experts, time and money constraints, geographical distance, or simply a lack of follow-through for why this is the case.

Lack of experts. By far, leaders lament that there are not enough experts to mentor all their field workers.

Lack of time. Those who do have expertise in field work are usually the ones with the busiest schedules and the most fruitful ministries. Many are reluctant to give time to newer workers instead of the local co-workers or converts with whom they already partner.

Lack of money. Few mission organizations have the finances to visit staff more than once a year. Even counting an additional visit at a conference twice a year is simply not enough for effective on-going development.

Geographical distance. Many mission workers live in remote locations. Agency leaders are stretched by time and money constraints in getting out to where their field workers live.

Lack of follow-through. A number of organizations have field mentoring or member care plans that include regular monthly meetings. In reality, these plans often break down because of one of the above factors.⁷

Most of the reasons Webb cited for program failures are linked to the quality, quantity, and support of the people tasked to implement the training program, the mentor coaches. The role of a mentor/coach is too important to accept just any well-intentioned volunteer willing to assume the position. At the same time, expectations for the mentor coach role

⁶ J. D. Payne, “P.L.A.N.T.S.: Equipping Seminary and College Students for Church Planting,” Lausanne World Pulse Archives, last modified July, 2007, <https://www.lausanneworldpulse.com/themedarticles-php/783/07-2007>.

⁷ Keith E. Webb, “Coaching for On-field Development,” *Evangelical Missions Quarterly* 44, no. 3 (2008), last modified July 1, 2008, <https://missionexus.org/coaching-for-on-field-development/>.

can be so elevated that few ordinary missionaries have the courage to volunteer for a such a ministry position.

The following is a list of basic expectations some missionary agencies have for their prospective mentor/coaches. A mentor/coach is expected to demonstrate exemplary conduct and noteworthy accomplishment in the following areas: spiritual maturity and Christian growth, effective missionary service, academic qualifications in missiology, interdisciplinary knowledge of numerous academic disciplines, commendable family life, intimate involvement in local church life, successful results in evangelism and discipleship, and exemplary moral integrity, and personal accountability.⁸ It is not certain as to whether these missionary sending agencies actually find mentor coaches that fulfill the ideals enumerated in the previous list. Yet what is certain is that being a mentor/coach brings with it a high level of expectation. Effective mentor coaching requires a certain skill set. Keith E. Webb identifies the following as “top coaching skills”: “Listening: taming the tongue; Inquiry: provoking reflection; Feedback: speaking the truth in love; Expanding: facilitating discovery; Focusing: designing actions; Following-up: supporting progress.”⁹ At the very least, the expectations mentioned above give a prospective mentor/coach reason to pause and give consideration before nonchalantly assuming the mentor coach position.

What can the prospective mentor/coach actually anticipate when working with newly-arrived missionary mentees? The author received the following feedback from a veteran missionary:

Some tips for working successfully with Mentorees: Always be polite, kind, attentive. Be steady and even. Never act ruffled or frustrated. Don't expect maturity. Take nothing personally. Have a thick skin. Realize the mentoring ministry is not a

⁸ Titus Loong and Stephen Hoke, “Profile of Asian Missionary Trainers: Philippines,” in *Establishing Ministry Training: A Manual for Program Developers*, ed. Robert W. Ferris (Pasadena, CA: William Cary Library, 1995), 161-66.

⁹ Webb, “Coaching for On-field Development.”

fix it ministry. Remember your goal is not to change them, but to help them function well. Resist the temptation to be a fixer. Become really good at accepting people the way they are! Always affirm them, before, during, and after. Applaud their honesty or courage. Laugh with them about their sense of humor. Bless their wisdom. Become adept at getting information in an indirect way—Hear their story, let them talk, hear them explain their views or feelings. Ask for their clarification on something you didn't understand. Help them express their thoughts when they are stalled. 'If I had been you, I would have been thinking. . . ' Always be trying to discover the 'why' of their behavior. Learn to give information in an indirect way. On something non-personal, you may be able to be direct with them. (for example, pointing out a word they left out while reciting their memory verse.) But the more personal the issue is, the more non-intrusive you will need to be. If they don't want advice, there's no use giving it. Soft ways of giving advice: Share a story or experience that comes to mind. Talk about 'how people are in _____ (but don't tell them how they need to be!) Pass along an article for them to read, and then ask, 'How does that author's view compare with your understanding?' Generational trends to keep in mind: Young workers often want everything in an orderly fashion—ABC. They want to maintain a sense of control. They value honesty, vulnerability, authenticity. They are attracted to messy portrayals of real life. They can be extremely private and may not like a stranger digging around in their lives.¹⁰

The mentor/coach is expected to empower the mentee to reach their potential. Further, the mentor/coach inspires the mentee by modeling missionary ministry.

These elevated expectations leave many prospective mentor coaches intimidated by the prospect of assuming the role. Perhaps, it is for this reason few experienced missionaries have readily accepted the invitation to become mentor/coaches. Due to a shortage of mentor/coaches, often a small number assume the mentoring responsibilities for several mentee units simultaneously.

Although the previously mentioned mentor/coach qualities represent high standards, the volunteer mentor/coach does not have to perform perfectly in every ministerial area in order to be effective. John DeValve describes four essential qualities of the missionary mentor/coach that are well within the reach of any appropriately motivated and experienced missionary:

A missionary mentor should know the country and the area where the newcomer will live. He or she should have studied another language (preferably the same language the new missionary will study) and mastered it to a relatively high degree of proficiency. He or she should have some knowledge of the work, the mission and

¹⁰ Lane Williams, "Tips for Working Successfully with Mentorees," correspondence with author, July 2008.

the church with which the mission is working. He or she does not have to be an expert in all these matters but should have a broad-based knowledge of the field and the mission.

A missionary mentor needs to commit time to the new missionary. To a busy missionary, spending time on the rudiments of a language or shopping in the market with someone many seem like a waste of time and effort. But it pays off when the new missionary gets through the stages of adjustment with a healthy attitude and positive self-esteem and is able to handle the difficult aspects of life in the new setting.

A missionary mentor needs to listen. He or she will listen when the new missionary cries about his or her first visit to the market. The mentor will remember what it was like when he or she went through the same thing. The mentor will not criticize what the person says or how he or she says it, except to help him or her put it in perspective. The mentor will try to help the newcomer learn and improve through the experience.

A missionary mentor should live in close proximity to the newcomer. In most circumstances, anything more than one hour away is too far. One hour away may even be too far in some situations. The mentor needs to be there to help the newcomer handle the inevitable crises that arise and to be able to help clean up the spills and accidents. He or she also needs to be around to point the new missionary in the right direction, help explain the new culture and ways of the country and coach the newcomer around the complexities of the new language.¹¹

Experienced missionaries seriously committed to the mentoring/coaching task can be greatly used of God in the development of new missionaries. The most important expectation is that the mentor coach invests time and energy in the life and ministry of the missionary mentee. If this occurs, the Urban Missionary Training Model has every reason to anticipate satisfactory results.

Accomplishing the Task

The mentor/coach's primary task is not to duplicate the roles and responsibilities of a mentee's professors in Bible college or seminary. The mentor/coach need not spend long hours in preparing formal lectures. Rather, the mentor coach helps the apprentice to learn skills needed for effective urban ministry. Effective learning is best done by means that reflect the mentee's preferred learning style. Missionaries are adult learners, and adult learners learn most effectively by ministerial praxis followed by

¹¹ DeValve, "Mentoring New Missionaries."

reflection on that praxis. Keith E. Webb notes the following,

‘What is coaching?’ For me coaching is about learning, not teaching. Here's why I say that: Coaching is an ongoing conversation that empowers a person or team to fully live out God's calling—in their life and profession. The goal of coaching is to develop a person or team to more effectively reflect, correct, and generate new learning. It's learning new ways to learn, listening to the heart and the Holy Spirit, and taking action to reshape their lives around that learning. Maybe you can relate to Winston Churchill when he said, ‘I am always ready to learn although I do not always like being taught.’ Coaching is an advanced form of adult learning. Adults learn better through dialogue and discovery rather than someone teaching them. Advice-giving is kept to a minimum so that the coachee can discover Holy Spirit-inspired solutions.¹²

The mentoring component of the coaching task is accomplished principally by means of active listening. John Maxwell defines active listening in the following way:

Active listening is to sum up what the other person says at major intervals. As the speaker finishes one subject, paraphrase his or her main points or ideas before going on to the next one, and verify that you have gotten the right message. Doing that reassures the person and helps you stay focused on what he or she is trying to communicate.¹³

Active listening is not merely the sympathetic ear of a friend willing and able to listen to the hurts and frustrations of another, although there are times for this. A person venting emotion is not necessarily ready for the type of conversation that makes for an effective coaching experience. Katarzyna Zwolska says the mentor/coach uses active listening when the mentee is ready for a serious coaching conversation. Zwolska says, “Coaches use active listening techniques when people are ready to identify problems and find solutions. Cues that someone is open to coaching include, ‘Can you help me think things through?’ ‘I’d like to bounce some ideas off of you.’ ‘Could you give me a reality check?’ ‘I need some help.’”¹⁴ When the mentee asks questions, the

¹² Keith E. Webb, “Learning, Not Teaching,” Creative Results Management, accessed October 27, 2011, <https://www.creativeresultsmanagement.com/newsletter/learning-not-teaching-keith-webb.htm>.

¹³ John Maxwell, “Sum Up and Major Intervals,” in *Becoming a Person of Influence* (Nashville: Thomas Nelson Publishers, 1997), Logos Library System.

¹⁴ Katarzyna Zwolska, “Coaching Others: Use Active Listening Skills,” Creative Results Management, accessed October 27, 2011, <http://www.creativeresultsmanagement.com/newsletter/the-answer-is-the-question-keith-webb.htm>.

effective mentor/coach responds to the mentee's questions with more open-ended questions, questions that lead the mentee to think and reflect on the ministry experience in which they had previously been involved. Examples of such questions might be: What do think about ____? Tell me about ____? Could you tell me more about ____?

There are two distinct types of open-ended questions: probing questions that provoke thoughtful responses on the part of the mentee leading to greater understanding and clarification questions that enable the mentor/coach to more fully understand the mentee's thoughts and concerns.¹⁵ The use of effective questions promotes dialogue; dialogue leads to greater learning, both on the part of the mentee and the mentor coach. Webb states this idea in the following way, "Adults learn best through dialogue, and questions promote dialogue. Good questions cause coachees to dig deep in their souls to find answers. Many people are not naturally reflective. Coaches provoke coachees to reflect deeper than they could on their own in order to find answers."¹⁶ God's Spirit speaks to the mentee as they reflect on the questions and the dialogue. This results in actual learning occurring which manifests itself in the development of more effective urban mission church planting skills.

If the practice of mentoring/coaching focuses primarily on asking effective questions related to actual field-based ministry praxis, how does this work itself out in tangible action? Weekly, the missionary mentee participates in various church planting and culture related activities based upon the Urban Missionary Training Model's previously determined goals. Regularly, the mentor coach and the mentee meet to dialogue and reflect upon those previous learning experiences. When those meetings occur, Keith Webb recommends the mentor/coach use the following steps, called the COACH model in order to guide the regular meetings with the missionary mentee:

¹⁵ Zwolska, "Coaching Others: Use Active Listening Skills."

¹⁶ Webb, "Coaching for On-field Development."

Connect: Engage. Build rapport and trust. Question to ask: How are things going?

Outcome: Determine Session Goal. The coach and coachee determine how to best use the coaching session. Question to ask: What result would you like to take away from our meeting today?

Awareness: Reflective Dialogue. Encourage discovery, insights, commitment, and action through a reflective dialogue. Question to ask: What would you like to accomplish?

Course: Action Steps. Put insights into practical steps. Question to ask: What are two or three things you could do this week to move toward your goal?

Highlights: Learning and Action Steps. Ask the coachee to review his or her learning, insights, and what he or she found helpful. Question to ask: What was particularly helpful from what we discussed today?¹⁷

Effective questions that lead to reflection on a regular basis are the mainstay of the mentor coach's work. When repeated throughout the Urban Missionary Training Model's three-year training cycle, God's Spirit can bring His wisdom to the new missionary's learning experiences and change, form, and direct what will become their future urban church planting ministry.

A Training Module for Mentor Coaches

The remainder of this chapter presents a case study based on modular training content originally developed and taught in Brazil. This training module was developed in order to introduce a proposed missionary apprentice program for Brazil and to train a select group of potential mentor coaches for its implementation. Originally, the name Apprentice Missionary Training Program (AMTP) was used. The reader will note that this earlier version of the training program has been revised with a specific urban focus and renamed as the Urban Missionary Training Model, throughout the previous chapters of this dissertation. It is this author's conviction that this historical case study still provides valuable insight, even though the AMTP was never fully implemented, due to transitions in leadership.

¹⁷ Webb, "Coaching for On-field Development."

These mentor/coach training sessions occurred over a two-day period and involved thirty-four IMB missionaries from across Brazil's main geographic regions. The missionary units invited to the training event were slated to receive newly appointed IMB missionaries to begin ministries in their respective geographic areas upon the new missionary's completion of first stage language learning. The goal of the training was to provide the prospective mentor/coaches an overview of the proposed AMTP, give orientation as to how an individual mentor/coach could implement it, and respond to the numerous questions and concerns expressed by the participants. The remainder of this chapter examines the content from those two training events and probes that material in greater depth.

Purpose and Design of Training

In both training sessions, participants arrived with minimal understanding as to the AMTP's purpose and the importance of mentoring within the IMB's overall organizational priorities. Not surprisingly, many arrived skeptical of the need to participate in yet another training event. For this reason, the initial presentation was one that outlined the training program's purpose. Peter Drucker states that understanding an organization's purpose and clearly communicating that purpose is essential for success in any undertaking, whether it be a profit or a non-profit organization. Drucker writes,

I always ask the same three questions whether I'm dealing with a business or a church or a university. And whether it's American, German, or Japanese makes no difference. The first question is what is your business? What are you trying to accomplish? What makes you distinct? The second question is how do you define results? And that's a very tough question, and much tougher in a non-business than in a business. And the third question is what your core competencies are? And what do they have to do with results?¹⁸

Based upon Drucker's questions, a series of hand-outs were developed and distributed to all participants. The following material was communicated in the first session of both

¹⁸ James Nelson, "Guru Interview: Peter Drucker," Emerald Management First, accessed November 1, 2011, <http://www.emeraldinsight.com/drucker/pdf/drucker.pdf>.

training events:

The purpose of the AMTP is to intentionally and systematically coach, train, and develop in the lives of new (or transferring) personnel the missionary characteristics and competencies that will encourage, enable, and equip the apprentice missionary to successfully engage a people group or population segment using biblical and field-based strategies resulting in new believers, developing leaders and multiplying churches. The approach used challenges the apprentice missionary in the 3 basic adult learning domains of how they think: ‘knowing’ (head) ‘being’ (heart) ‘doing’ (hands). The ‘knowing’ component deals with the cognitive domain of learning. The ‘being’ component deals with the affective domain of the learning process. And the ‘doing’ component draws from both the cognitive and affective domains and adds the psychomotor domain to the learning process. The Apprentice Phase is the first 3 years of service on the field. During this time there will be a primary emphasis for each year.

Year 1—Language learning and cultural adaptation. Year 2—Cross cultural church planting and cultural adaptation. Year 3—Research and strategy development which leads toward the development of reproducible churches. In most cases the first year will consist of Portuguese language training in the Centro de Integração Cultural (CIC). While in language training the Director of the CIC and his wife will serve as coaches for the apprentices. Those missionary apprentices coming in response to a people group or population segment specific personnel request will spend a portion of the third year researching their target group.¹⁹

This material attempted to answer two of Drucker’s three key questions for the attendants: the training program’s purpose and intended results. However, Drucker’s third question was answered by means of a historical narrative crafted for an audience of Southern Baptist missionaries.

Drucker’s third question makes mention of core competencies and their relationship to the program’s desired final outcomes. The historical narrative used at this point in the training serves to illustrate several key AMTP core competencies: competent and committed mentors investing time and energy in order to raise-up a new generation of missionary servants:

What is the purpose of the apprentice program? What do we want to see accomplished? Perhaps, one story illustrates that which we want to see accomplished through the apprentice program. In a deep and real sense, each one of us who have been deeply and positively affected by the conservative resurgence of the 1980s is a spiritual descendant of the man whose name is synonymous with the doctrine of Biblical inerrancy: Charles Hodge. Hodge’s thinking has deeply

¹⁹ Wendal Mark Johnson, “Apprentice Coach Training Handouts”, (Curitiba, IMB, 2008), 1.

influenced American evangelical theology, including Southern Baptist theology.

His influence was brought to the SBC by means of his student, James Petigru Boyce. Boyce studied with Hodge at Princeton before initiating his life's work at the institution that would become The Southern Baptist Theological Seminary in Louisville, Kentucky. Boyce was from one of the richest families in the Pre-Civil War South. However, Hodge was from a family of humble means. His father had died when he was young. His family lost their remaining wealth in a depression. It was into this fatherless, penniless situation that Archibald Alexander entered. He was Hodge's pastor and became for him a mentor, and almost a father. Alexander invested deeply, consistently, and intensely into Charles Hodge's life. As a result, the lives of each were joined to that of the other. At the end of Alexander's life, Hodge was summoned to his death-bed. Alexander shared with Hodge that there was now nothing more that he could do for the seminary or his family. He affirmed that his Christian faith was to him a comfort at his life's end. The last words he spoke to Hodge were these, 'I want you to know that it has been my greatest privilege to have brought you forward'. This is what we want to accomplish: bring Southern Baptist IMB missionaries, men and women, forward in seven areas. Bring them forward: in their relationship with God, in their relationship with their family, in their Christian witness, in their relationships with others, in their relationship as a leader, in their Church Planting calling, in their mobilization responsibilities.²⁰

As Archibald Alexander was the mentor who gave of himself to bring forward Charles Hodge,²¹ Hodge was the mentor who brought forward J. P. Boyce. Southern Baptists look to J. P. Boyce as a founding father of The Southern Baptist Theological Seminary and an early leader of the Southern Baptist Convention. These historical figures model a simple point: by means of mentoring a young Christian leader, an older mentor can potentially leave an indelible, positive impact on the future that will affect many generations to come.

Coaching a New Generation

Upon explaining the program's purpose and design, the next challenge was to convince veteran IMB missionaries concerning the new program's importance and the need for their participation in it. Experienced missionaries can be particularly skeptical of what they see as a program originating top-down from leadership and not generated by perceived field-based need. They have seen changes and initiatives come and go. As a

²⁰ Johnson, "Apprentice Coach Training Handouts," 3.

²¹ A. A. Hodge, *The Life of Charles Hodge* (New York, Charles Scribner's Sons, 1880), 383.

result, many naturally consider any new idea as having a short shelf life. Every new idea is filtered through the venerable missionary dictum: “If you don’t like a policy or practice, don’t quit. Just wait. It will soon change again.” Knowing that this innate skepticism existed in the minds of many of those present, I chose to meet it frontally and present four key concepts that helped explain why the program was important and why each training participant should consider involvement in it:

Why is the apprentice program important? It is not because it is a new bureaucratic requirement to be fulfilled by new missionary appointees. Nor is it important because it is a new hoop through which all newly appointed missionaries must now be required to jump. No, four key words define why it is important: grow, know, stay, and go. Let me explain each word in greater detail.

GROW: We want people to grow in the seven areas listed above. Missionary apprentices are not appointed as career missionaries. It takes time for them to mature and develop effective skills. You can help them *grow*.

KNOW: There is a generational change in the IMB’s missionary task force. We can no longer assume certain facts, traditions, history and doctrinal knowledge is commonly known among newly appointed missionaries. You can help them *know*.

STAY: We want missionaries to stay in missions service. The task of world evangelization is urgent. Every moment is precious, because every soul is precious. Yet, since the beginning of New Directions we have lost many missionaries, many of them in their first terms. Increased missionary field longevity could be a key to a genuine Church Planting Movement in Brazil. You can help them *stay*.

GO: We want missionaries to go to the places and peoples who have the greatest need of the Gospel and the greatest potential for rapid multiplication. As people are most needed. You can help them *go*.²²

This section of the training addressed the common, shared experiences of many veteran missionaries. The word grow appeals to their sense of compassion. Most experienced missionaries remember what it was like to arrive in a strange country with no understanding of either the language or the local culture. Naturally, they feel compassion for those going through the same experience. The word know appeals to their awareness that significant changes are underway within Southern Baptist churches that have traditionally financially supported their ministries. The word stay speaks to the sobering

²² Johnson, “Apprentice Coach Training Handouts,” 4.

reality of missionary attrition. All missionaries have a vested interest and concern in seeing preventable missionary attrition decreased in order that Great Commission progress can occur most effectively. The word go affirms the cherished conviction that missionaries have of seeing the Great Commission advance among PGs and Segments still not reached with the Gospel message.

Mentor/Coach and Apprentice Relationship

Upon establishing the value of the participation of the mentor/coaches, attention was then focused on the unique relational dynamics which the apprentice program offered its participants. What makes the relational dynamics between the mentor/coach and the apprentice missionary different from the relationships established in formal training already received and natural mentoring relationships that have always existed (to some degree) on the mission field? I presented the following explanation to the training participants:

The seminary/academy model emphasizes information. This approach emphasizes the acquisition of knowledge given by a qualified professional. Application for practical ministry is considered to be self-evident and left to the responsibility of the individual student. Mentoring focuses on character. A mentoring relationship has a dynamic, organic aspect that cannot be easily programmed or directed. A good mentoring relationship is often times a matter of chemistry between the mentor and the mentoree. The primary focus is the life development of the mentoree. This is a relationship often times characterized by radical openness and intimacy. Apprenticeship has some aspects of knowledge communication. It is not as detailed and exhaustive as formal academic education, but it does have a knowledge component. Apprenticeship focuses primarily on the development of skills, the ability to accomplish concrete tasks related to the seven dimensions.²³

Who better to assist in the development of these skills than the veteran missionary serving as the mentor/coach? What better context to develop those skills than a missionary apprenticeship relationship?

Since the 1980s, many have complained that seminaries train today's

²³ Johnson, "Apprentice Coach Training Handouts," 6.

ministerial students for yesterday's ministry challenges. Roger Greenway was vocal in this criticism: "Now we're faced with the dilemma that the world to which Christ sends us to be ambassadors, servants and transformers lies mainly in the cities, and we're outside. . . . Christian colleges as much as seminaries need to urbanize. Or else we run the risk of highly educating, superbly training, Kingdom servants for YESTERDAY'S world."²⁴

Since those first critiques were issued in the mid 1980s, many seminaries have responded by attempting to increase the amount of time students spend in supervised ministry. For example, Southeastern Baptist Theological Seminary stated the following concerning supervised experience in ministry:

Field Ministry is a vital part of every M.Div. degree offered at SEBTS. This component of each degree is designed to connect the student with a ministry location (i.e., a local church) to allow him or her to gain hands-on experience under the supervision of an experienced mentor. The purpose of field ministry is for the student to grow in a personal walk with the Lord, in convictions concerning the practice of ministry, and in abilities to minister to the church relative to his or her calling. The student will be challenged to integrate theological training with the practice of ministry.²⁵

Simultaneously, as many seminaries increased the time students spent in supervised ministry, they also acknowledged that the institutional training model had certain limitations that had to be realized and accepted for what they were. Individual professors teaching large numbers of students could not be expected to develop personal relationships with all their students. A seminary could not be expected to do what only a local church could do, train ministers for local church ministry. This is a local church function. Yet, seminary and local churches could partner together for more effective seminary preparation.

The relationship between mentor/coach and apprentice missionary allows for

²⁴ Roger Greenway, "Cities, Seminaries, and Christian Colleges," *Urban Mission* 3, no. 1 (1985): 6.

²⁵ "Field Ministry," Southeastern Baptist Theological Seminary, last modified November 8, 2011, <http://www.sebts.edu/internships/>.

knowledge learned in the seminary to be applied in the practical reality of the mission field. In this manner, the mentor/coach affirms and consolidates that which the apprentice has already learned in the seminary and local church context before going to the mission field. Sydney Rooy describes the outcome of the relational synergy between seminary, local church experience (in the sending culture), and the benefit of the mentor/coach relationship on the mission field:

Theological education for urban mission must equip Christians to make their faith a lived-out reality. This requires an education that is contextually aware and a theology of the city that moves beyond pietistic retreat. When Christians enter into a responsible relation with their fellow city dwellers, show what it means to be obedient disciples of Christ, and give a living testimony of faith in him, urban mission will take on a new relevance.²⁶

The mentor/coach works directly with the apprentice missionary with the goal of helping them apply seminary acquired knowledge within the living relationships of the urban reality.

Roles and Responsibilities

The final section of the training clarified the roles and responsibilities of the mentor/coaches. Attempts were made to assuage participants concerns while being forthright concerning the expectations of the program.

We *don't* want you to leave your ministry in order to become a full-time apprentice coach. We want you to include and integrate missionary apprentices into your already existent ministry. We do not need to create work for our apprentices. We need to involve them in strategically important work so that ministry skills are learned that can be transferred to their people group or segment with whom they will work. We *don't* want to micromanage your ministry. The apprentice program is dense, but it is an attempt to bring order to a complex challenge, not to micro-manage an already busy life and ministry. What we *do* want you to do is to commit to people development. You know how to do this. You are already involved in ministry. The key is to involve the apprentices in ministry. The key is to share your *knowledge*, your *experience*, and your *life* with the apprentices.²⁷

²⁶ Sydney Rooy, "Theological Education for Urban Mission," in *Discipling the City*, ed. Roger S. Greenway (Grand Rapids: Baker Book House, 1992), 236.

²⁷ Johnson, "Apprentice Coach Training Handouts," 7.

The mentor coach is asked to give that which is most precious and invaluable: knowledge and experience, and to share life with the apprentice. J. Allen Thompson succinctly defines and explains the mentor/coach's role and responsibilities in the following manner:

Church planter coaching is developing a supportive relationship with the coachee that leads to continual gospel renewal and character deepening, that focuses on the realities of urban life (the mission context), and that results in the improvement of skills and performance by a form of instruction that enables the coachee's to build awareness and responsibility. To become effective in activating this definition, a coach needs to pursue the following:

A full understanding of the coachee's strengths, values and goals. A comprehension of the three modes of instruction: formal, informal, and non-formal. The coach will need the wisdom to unlock the coachee's potential using all of these approaches. An understanding of the coach's most common style of coaching. Ways to build a supportive relationship between himself and coachee and styles of communication to be used (hearing each other's stories, cheering one another, praying together, prizing and celebrating victories.) Deep commitment to understand the urban context, its complexities and challenges, and ways to communicate effectively with secular people. Constant discovery and application of the gospel message through reading, listening to tapes of gospel preacher/teachers, praying, and learning to identity and unmask idols, and interaction on ways the Holy Spirit gives humble boldness.²⁸

Thompson's comprehensive definition was explained and discussed at length among all participants in the training events.

Based upon this understanding of the mentor/coach's role and responsibilities, orientation was given concerning weekly application. This training section provided the participants with a simple method by which they could conduct weekly meetings with their missionary apprentices:

Most on-going sessions share a basic four-step flow:

(1) How are you doing? Really?

(2) Progress Check. What have you accomplished since our last session? What have you noticed? What have you learned? What has unfolded that will affect today's agenda, and/or your long-term agenda? This is a time for feedback.

²⁸ J. Allen Thompson, *Coaching Urban Church Planters* (New York: Redeemer Church Planting Center, 2005), 17.

(3) Work for Today: What is on your agenda? Sometimes we'll focus on long-range, big-picture questions, and sometimes we'll wrestle with immediate challenges, but always with the goal of connecting context specific tasks to consistent progress in attaining the desired outcomes of the apprentice program.

(4) What's Next? What will you focus on before our next session? You might choose questions for reflection, action items (projects), habits to initiate or strengthen, focuses to hold, or outside resources (such as reading, or key conversations) to utilize. Create a series of possibilities together: The coach frequently makes suggestions, but the ultimate commitment to specific choices is up to the apprentice.²⁹

This type of simple four-step process was necessary as most participants had never been involved in a formal mentoring relationship of any sort. As a result, many were willing to assume the responsibility, but most admitted having little idea as how to actually proceed. Attention was then turned to providing more details concerning how such a meeting could be conducted. The acronym GROW, developed by J. Allen Thompson provides helpful guidance for these meetings.³⁰

Goal setting: for short and long-term goals. What are the crucial goals for the apprentice at this stage of their apprentice development?

Reality checking: to explore the current situation. What is blocking the goals that have been set for the apprentice? What is really happening? What are the facts? What actions have been taken to accomplish this goal? What have been the results?

Options: courses of action to move from present reality to future goals. What can you do to solve this problem or reach this goal? If the apprentice gets stuck in “it can’t be done” thinking, then counteract with “What if . . .” questions. Such as “What if money was not a problem?”

Will: deciding which options will be pursued. What will you, the apprentice, do?³¹

In both sessions, extensive discussions occurred as to how Thompson’s teaching could be applied in actual ministry application.

As a result of this training, those IMB colleagues who assumed the role of mentor coaches have trained twenty-four individual missionary apprentices. Although the

²⁹ Johnson, “Apprentice Coach Training Handouts,” 15.

³⁰ Thompson, *Coaching Urban Church Planters*, 73.

³¹ Johnson, “Apprentice Coach Training Handouts,” 16.

results have not always been uniform, a concerted effort has been made to seriously invest in the ministerial success of a new generation of missionaries serving in Brazil.

CHAPTER 11

THE INDIVIDUAL ASSESSMENT TOOL

Ken Blanchard says, “If people are not performing well, it’s hard for them to be excited about themselves or the organization where they work.”¹ Blanchard’s statement is unquestionably true. The inverse is true as well: If people are not performing well, it’s hard for the organization to be excited about their continuing in it for the long-term. The Urban Missionary Training Model is structured so that the urban missionary receives ongoing yearly performance evaluations that culminate in an end of term review. Since recommendation for transition from initial adaptation phase to career missionary status will be based upon the mentee’s final appraisal, it needs to be both fair and objective. This chapter examines the importance of having an objective assessment process and how this particular assessment tool functions within the model’s overall structure as an objective standard of measurement.

Assessment: Past and Present

Assessment has always been a part of the broader missionary experience. In the past, it occurred either formally or informally. Examples of this include both formal pre-furlough peer evaluations and informal assessment by a group of missionary colleagues during an annual mission meeting. These informal discussions were often followed by a vote from peers as to whether one would be recommended to continue to serve in that same capacity. Taken as a whole, missionary assessments have been done acceptably well over the years, yet with some notable examples of some assessments

¹ Ken Blanchard and Gary Ridge, *Helping People Win at Work* (Upper Saddle River, NJ: Polvera Publishing, 2009), chap. 4, Kindle.

having been done very poorly. The concern is that when poor assessment occurs it inevitably results in broad collateral damage impacting the missionary that was poorly assessed and casting a shadow over the long-term health and reputation of the missionary sending organization or sending church.

Assessments Gone Wrong

Certain types of organizational structures increase the possibility of assessments being done poorly. When this occurs, newer missionaries normally bear the brunt of the potential hurt that results from this organizational breakdown. Personal experience indicates that the much-vaunted teaming structure when implemented incorrectly augments the chances of poor assessment being made. Why is this?

In the wake of Jon R. Katzenbach's book *The Wisdom of Teams*, many leaders considered teaming to be the missing component capable of leading organizations to higher levels of efficiency and proficiency. In this respect, many missionary sending agencies have been equally swayed by these reports of the power of teaming to augment organizational effectiveness and positive results in select key areas. As a result, some mission sending agencies have re-structured their entire organizational configuration around individual missionaries serving on larger teams, with each missionary being accountable to someone and accountable for someone else in a type of hierarchal structure. This structural decision is understandable within the present context of recent leadership discussions, but it brings with it challenges as well as blessings. Kim Kanaga notes,

Teams are formed as a solution to many business challenges; however, as we all know from experience, good results are not guaranteed. It's not always easy for teams to deliver 'high performance', and the price of team failure can be very high. As a team leader, your job is to bring a group of people, with their varied skills and experience and styles, together and get them connected around a shared goal or challenge. With an effective team launch, you set the stage for future success.²

² Kim Kanaga, "Getting Clear: Four Keys to High-performance," Center for Creative

Actual team success is dependent upon several factors being in place and occurring simultaneously: clear goals, clarified roles and responsibilities, mutually agreed upon work methodologies, and close interpersonal relationships that foster team cooperation.³ If one or more of these factors is not existent, a team's job performance could be compromised.

If a team's overall performance is sub-optimal, the temptation exists to explain overall team failure to meet performance goals based on the specific job performance of an individual team member. On more than one occasion, I have witnessed a given team leader placing overall team failure squarely on the shoulders of a junior colleague under his leadership. When a given team develops dysfunctionalities based upon Kanaga's criteria, some supervisors begin to make assessments of junior colleagues based on ministerial frustration and even, in some cases, personal animus. Such feelings cloud the supervisor's objectivity resulting possibly in serious misjudgment and actual long-term hurt and alienation.

The Importance of Good Assessments

In the words of Ted W. Engstrom, "Excellence assumes a standard. Excellence assumes an objective. Excellence assumes priorities. Excellence is a process."⁴ It is because Christian missions is about the task of Great Commission advance that on-going assessment of that mission is of such importance. Few greater temptations exist than that of maintaining the status quo. The status quo is maintained for many reasons. However, few reasons are greater than that of fear. Ted W. Engstrom and Edward R. Dayton write,

There is a great deal of pleasure in being held accountable. It is good to share our victories with others. Yet at the same time most of us know that the joy of

Leadership, accessed November 15, 2011, <http://www.ccl.org/connected/enews/articles/0104clear.htm>

³ Kanaga, "Getting Clear: Four Keys to High-performance."

⁴ Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 202.

anticipated success can turn to ashes in the day of failure. Herein lies the tension: success is only possible if the possibility of failure exists as well. We like to be held accountable because we like to be recognized for what we do. Yet we are afraid to be held accountable for the same reason.⁵

There is no higher goal to which a life can be given than that of Gospel advance. If excellence is never easily achieved, it can be certain that Gospel advance will never be easily achieved. For this reason, periodic review and ongoing assessment helps the individual assess the extent to which actual progress is being accomplished. Engstrom and Dayton state, “Accountability assumes an ability to measure. If there are no goals, there is nothing against which to measure progress.”⁶

The fear that periodic reviews generate in the minds of many is not due to the review process itself; rather, it is due to the stories of assessment reviews having gone wrong. For this reason, Ken Blanchard describes his antidote to this fear. He suggests giving people the answers to the final exam at the beginning of the evaluation process. This assures that people will know what will be expected of them from the beginning. Contrary to popular belief, the purpose of effective assessment is not to criticize and tear down the person being evaluated. To the contrary, there is no result more highly desired than at the end of a given time period to celebrate real success that has been accomplished. To do this Blanchard says three essential things must occur:

An effective performance management system has three parts. The first is performance planning. This is where goals, objectives, and performance standards are established. It’s all about giving your people the final exam ahead of time. The second part of an effective performance management system is day-to-day coaching, or what WD-40 Company calls execution. This is where a manager observes and monitors the performance of his or her people, praising progress and redirecting where necessary. This is all about teaching people the answers. The final aspect of effective performance management systems is performance evaluation, or what WD-40 Company calls review and learning. This is where you sit down with people at the end of a period of time and review their performance. In many ways, this is re-giving the final exam you established with them at the beginning of the process. Which of these three aspects of an effective performance management

⁵ Ted W. Engstrom and Edward R. Dayton, *The Art of Management for Christian Leaders* (Waco, TX: Word Books, 1976), 68.

⁶ Engstrom and Dayton, *The Art of Management for Christian Leaders*, 70.

system do you think is most time-consuming for the majority of managers? Undoubtedly, it's performance evaluation.⁷

Bobb Biehl says, "Nobody wants to fail. People most often fail because they just don't know how to succeed."⁸ Effective assessment starts with this conviction: no one wants to fail. It is the job of leadership, the team leader, mentor/coach, etc. to see to it that those being supervised and assessed are equipped and given multiple opportunities to be successful.

Annual Evaluation of the Urban Missionary

The annual evaluation process of the urban missionary differs from the Urban Missionary Profile for Brazil (appendix 4) which functioned as a tool that not only outlined the characteristics of a successful urban missionary in Brazil, but also served as a tracking tool to assess the success of the program itself. In the profile assessment tool, both the new missionary and the veteran missionary were encouraged to check to see that certain aptitudes were being developed based upon the opportunities presented in the program. Using that tool, the overall progress of the program could be monitored.

The Urban Missionary Mentee Annual Evaluation (see appendix 6) has a fundamentally different purpose. It functions as a means by which the progress of the individual missionary can be monitored. At the end of the Urban Missionary Training Model's learning cycle, the progress that has been carefully monitored and communicated can then become the basis upon which an objective assessment of the mentee's job performance can be made. The primary concern for the development of this assessment tool is that objective standards be the criterion by which the important decision to recommend a missionary mentee for career missionary status be made. How does this work out in practice?

⁷ Blanchard and Ridge, *Helping People Win at Work*, chap. 4.

⁸ Bobb Biehl, "The Value of a Financial Coach," Agent Financial Group, accessed November 15, 2011, <http://www.argentmoney.com/blog/index.php/archives/34>

The Urban Missionary Training Model has twelve objectives. Each of these objectives is recorded on an individual page together with its corresponding goals. Each of these goals is in turn assigned a numerical value. There are eight BE goals—these reflect the mentee’s personality and/or aptitude for doing the missionary task in the urban context. These are each to be evaluated during the first year, on a pass/fail or yes/no basis. To facilitate this objective assessment, the mentee submits a monthly report to the mentor. (A sample monthly report form can be found in appendix 7.)

Either the missionary mentee does or does not noticeably demonstrate these capabilities. One point is assessed for a positive response. Zero is assessed for a negative response. Although assessed formally in the first year, it is assumed (implied or otherwise) that the missionary mentee will continue to demonstrate this quality throughout missionary service. If this quality has been evaluated at zero after the first year, it is to be more specifically cultivated during the remainder of the term. Any one of the “BE” goals which remain at zero at the end of the initial adaptation phase should be carefully reconsidered by both apprentice and mentor coach, as these could be the red flags of warning that perhaps that particular missionary candidate is not best suited for ministry in the urban context of Brazil.

There is a total of eleven KNOW goals and twelve DO goals, each of these being worth a total of four points each. The four-point scale can be seen as a continuum of progress. 1 = skill has been introduced/mentee has had some practice in the skill; 2 = the mentee has had limited success at skill/mentee not functioning independently yet; 3 = mentee has had moderate success at skill/mentee functioning somewhat independently; 4 = mastery of skill/mentee is functioning independently and ready to train/teach others.

The time frame varies during which the desired competency level of 4 is to be reached. In some cases, it is to be achieved over the course of the three-year initial adaptation phase, with benchmark levels specified at certain times. In other cases, the level of achievement to be reached is assessed at the end of a particular year, as noted. In

all cases, if there is not significant progress made by the time of the evaluation, more emphasis should be given, by both mentor/coach and mentee to see that there are ample opportunities to continue to grow and improve in this area of weakness. In the event that a missionary mentee is already functioning at a more advanced level of competency earlier than the projected evaluation deadline, that particular goal can be noted as having been achieved earlier. As many new missionary candidates already arrive on the field with some well-defined strengths, this is likely to be observed in some categories. The mentor coach can then challenge the missionary mentee to continue to improve on that particular area, perhaps lead out in training of others, or move on to other areas which are not as strong.

In all, there are a total of 100 points possible to be achieved by the end of the three-year initial adaptation phase, breaking down in the following manner: BE = 8 (x 1 point each = 8); KNOW = 11 (x 4 points each = 44); DO = 12 (x 4 points each = 48) Ted Engstrom says, “Excellence is not easily achieved. The first 80 percent may be rather easily achieved; the next 15 percent comes much harder; only the highly motivated person on occasion reaches 100 percent.”⁹ While I recommend an overall “competency” score of a minimum of 80 percent, this can be left to the discretion of the mentor/coach and any other supervisor involved in the final decision-making process. There have been, and will continue to be, exceptions to every rule. What is most important is that significant progress is being made, and that there are not specific areas which continue to remain weak, without emphasis being directed towards their growth and improvement. While flexibility is an option, the standard is one which is understood by all parties before and during the entire process.

⁹ Engstrom, *The Making of a Christian Leader*, 206.

Final Thoughts

This brings closure to what has been a labor of love over the past several years. It has been through iterations and adaptations over the years. Initially, it was developed to provide mentoring and orientation for international missionaries serving in Brazil. In actuality, components of the Urban Missionary Training Model, as it is known today, have been primarily utilized by Brazilian Baptists. The content has been taught, and continues to be taught in Brazilian seminaries, Bible institutes, to Brazilian Home Missionaries, and denominational leadership throughout Brazil.

Historically, the earlier version, the AMTP was in fact part of a larger mentoring process developed for IMB Brazil missionaries serving not only in urban areas, but rural and jungle areas as well. As was mentioned in chapters 9 and 10, this period is referenced more as a historical record, a case study, so that the reader understands how the current model was birthed. When asked to undertake the development of a mentoring program, I initially felt the task to be overwhelming and intimidating. Yet, my immediate supervisor's encouragement gave me the needed motivation to assume what has since then proven to be as imposing of a task as what I first imagined. This then leads to a final question. What are the lessons and conclusions that can be drawn from this experience?

Ministry in a Rapidly Urbanizing World

Scripture places an important emphasis on the city as a pivotal place in the unfolding of God's plan of redemption. The early Apostolic mission went from city to city as it advanced across the Roman Empire and beyond its geographic bounds. Rolland Allen writes, "The cities, or towns, in which he (Paul) planted churches were centers of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance."¹⁰ It is encouraging to see the biblical emphasis of the city's strategic

¹⁰ Rolland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: William B.

missiological importance and the apostolic model of urban church planting being re-examined and embraced by many evangelicals today. Tim Keller spoke to the strategic importance of cities at the Lausanne conference in Cape Town, South Africa in 2010. He made the following observations:

Cities are culturally crucial. In the village, someone might win its one or two lawyers to Christ, but winning the legal *profession* requires going to the city with the law schools, the law journal publishers, and so on.

Cities are globally crucial. In the village, someone can win only the single people group living there but spreading the gospel to ten or twenty new national groups/languages at once requires going to the city, where they can all be reached through the one *lingua franca* of the place.

Cities are personally crucial. By this I mean that cities are disturbing places. The countryside and the village are marked by stability and residents are more set in their ways. Because of the diversity and intensity of the cities, urbanites are much more open to new ideas—such as the gospel! Because they are surrounded by so many people like *and* unlike themselves, and are so much more mobile, urbanites are far more open to change/conversion than any other kind of resident. Regardless of why they may have moved to the city, once they arrive there the pressure and diversity make even the most traditional and hostile people open to the gospel.¹¹

Keller's comments were spoken to a global audience of evangelical leaders and represent a positive trend toward a growing awareness of the importance of urban areas in on-going world evangelization.

Encouragingly, there are trends among Southern Baptist that indicate a growing attentiveness to the importance of rapid urbanization, particularly within the North American context. The Ethnécity Conferences, a joint project of both the North American Mission Board and the IMB, highlighted for Southern Baptists the reality of many ethnic PGs now residing in the United States' great urban centers. A similar urban emphasis has taken root within some affinity structures of the IMB. Within the Americas Affinity, in which I serve, a specific cluster of the affinity's structure is now dedicated to

Eerdmans Publishing Company, 1962), 13.

¹¹ Tim Keller, "What is God's Global Urban Mission?" Lausanne Global Conversation, last modified May 18, 2010, <https://www.lausanne.org/content/what-is-gods-global-urban-mission>.

engaging the urban centers of Mexico, Central, and South America. This can only be looked upon as being an encouraging and hopeful trend for the future involvement of Southern Baptists in urban mission worldwide.

Albert Mohler expresses well the urgent need for a renewed missiological passion for city-reaching in the following words:

An honest evaluation of church history should serve to remind Christians that there has often been some hesitation to embrace the city. After all, when in the Book of Genesis Lot chose the cities of the plain for his habitation, it led to disaster. With the exception of Jerusalem, most cities referenced in the Bible are mentioned with considerable concern, if not outright judgment. Think of Nineveh, Babylon, Tyre, Sidon, Sodom, Gomorrah, Corinth, and Rome. Yet, as God reminded Paul with reference to Corinth, “I have many in this city who are my people.” [Acts 18:10] The Great Commission surely includes the great cities of the world. How are we to reach the teeming millions gathered in these great cities? How do we even think about a city of over 50 million people? How do we develop a missiological strategy to reach China, when that nation may soon have 200 cities with populations over 1 million? What about people in the exploding mega-slums of the world’s fastest-growing cities?¹²

A renewed passion for urban mission and church planting makes the preparation of laborers for this special type of mission challenge all the more urgent. For this reason, the lessons learned from the development of the Urban Missionary Training Model remain important and relevant to meeting the challenge of growing urbanization worldwide.

A Changing Missionary Demographic

This project surveyed numerous IMB urban missionaries serving in Brazil’s cities in order to understand who they were and the factors that made for longevity of ministry in an urban environment. One noteworthy discovery is that the overwhelming majority of older missionaries having the longest tenure of service come from an American social demographic now in rapid decline, traditional nuclear families with traditional religious backgrounds and upbringings. These missionaries came from various

¹² Albert Mohler, “The Great Challenge of the Cities—The World Goes to Town,” *Albert Mohler Blog*, last modified June 4, 2007, <https://albertmohler.com/2007/06/04/the-great-challenge-of-the-cities-the-world-goes-to-town-2>.

backgrounds high in social capital. Newer missionaries now poised to work alongside these older missionaries, and someday replace them, come from an American culture that has depleted much of its social capital inherited from previous generations. Robert Putnam defines social capital in the following manner:

Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals—social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called ‘civic virtue.’ The difference is that ‘social capital’ calls attention to the fact that civic virtue is most powerful when embedded in a sense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital.¹³

Putnam’s last sentence is of particular importance. Individuals might personally be good and virtuous. Theologically, we might say that they are genuinely redeemed and justified; yet, they can still be poor in the actual experience of social capital. In societies with high social capital, there is a strong sense of belonging and connectedness. It is exactly this that many younger Americans no longer sense and experience. Many young missionary appointees now come from broken homes and dysfunctional social environments. They come to Christ and His church looking for relationships that are genuine, transparent, and lasting. They are fully justified in this desire to see genuine relationships lived out in Christian community. Yet, it is at this point that generational differences become more pronounced. For older missionaries the survey indicated that they found substantive relationships and genuine social capital based upon their personal involvement in local Brazilian Baptist churches. Historically, many older IMB missionaries did not principally look to fellow IMB missionary colleagues as primary sources of relational support and affirmation. If it occurred, that was an unanticipated blessing. If it did not occur, that did not detract them from their primary call to minister within Brazilian culture. Yet, there are clear indications that a

¹³ Robert D. Putnam, *Bowling Alone* (New York: Simon and Schuster, 2000), 19.

generational shift in attitudes is well underway.

In a slightly dated article, Ken Baker asks a question that helps to clarify the generational differences between older and younger missionaries: “How are younger missionaries different than those over 50 years old? Primarily they are distinctive in the area of values, and these values form the foundation for generational behavior.”¹⁴ Baker proceeds to list five core values that distinguish Buster missionaries. He argues that Boomer missionaries working with them need to understand these values in order to understand them. Those values are limited time commitment, participatory leadership style, personal development, family needs, and member care. These core values distinguish them from an older generation of missionaries. Baker’s comments refer specifically to the demographic group known as Busters.

Leslie Ayres makes the following observation about the demographic group known as the Millennials. Along with the Busters, this group is now beginning to fill the ranks of new missionary appointees:

Under 30 workers go about things in a very different way than Gen Xers or Baby Boomers. If you manage millennials, here are eight things you need to know. . . . They want to be respected and acknowledged for their contributions. They know their value and they want to be an integral part of the team, and to hear you recognize what they do. If you lie or talk down to them, they’ll leave. They are hungry for honest feedback and mentoring. They want a manager who trusts them and is willing to teach them. They love to be mentored, and they’ll ask questions and take your coaching well. Monitor their progress regularly with them so they know you’re watching, and they can feel good about their improvement. They’re great working on teams and want to be included in meetings, events and social conversations. Millennials were brought up with a spirit of cooperation and teamwork and have trust for their team members. Put them on teams with more experienced people and invite them to client events and other meetings. Show that you welcome their input. They have other interests outside work and want a balanced life. Millennials work hard but they’re not workaholics. They are accustomed to juggling work, social life, civic duty and personal interests, and they want to have it all, and aren’t interested in a job that leaves room for nothing else. They’re happiest with a flexible schedule. Millennials don’t see much point in the 8 to 5 grind. They like when they have the freedom to work in spurts, take breaks

¹⁴ Ken Baker, “Boomers, Buster, and Missions: Things are Different Now,” *Evangelical Missions Quarterly*, 33, no. 1 (1997), last modified January 1, 1997, <https://missionexus.org/boomers-busters-and-missions-things-are-different-now/>.

during the day, and maybe finish up in the evening. Lighten up on the schedule requirements if you possibly can but keep checking in and hold them accountable for their results. They need to be plugged in and connected to their technology. Texting is their communication method of choice, and they prefer to IM than to call you on the phone. Learn to communicate their way. And yes, they actually can get their work done wearing those headphones. Let them use their technology how they want, not how you think they should. They are open minded and embrace diversity. Most millennials have been taught to embrace diversity and individuality, and don't relate to racist, sexist or bigoted ways of thinking. They're not focused on appearances, particularly the smart ones (notice how Mark Zuckerberg always wears a hoodie?), so the more flexible you are, the happier they'll be. They probably won't stick around too long. If the challenge isn't there, or if they don't feel respected for their contributions, they'll move on quickly. Even if they like a job, they're likely to change jobs every few years just for variety. Do your best to give them what they need, but when it's time for them to move on, support them in their growth.¹⁵

Integrating Boomers and Millennials into a mission sending agency and maintaining them within the organization represents unparalleled challenges for mission organizations at the start of the Third Millennium.

This newer cohort of missionaries now being appointed to overseas service does not value institutional loyalty in the same way that previous generations did. Therefore, to retain them on the team, they must feel personal connections to people and ministries within the organization. Annette Elder emphasizes this point: "Instead teams, relationships with people they respect, vision and clear strategy are what draws and retains this generation."¹⁶ In light of the demographic and generational changes well underway within the missionary harvest force, mentoring in general and programs like this one will only grow in importance as missionary sending agencies look to train and maintain their personnel who will be loyal to the sending agency and committed to the organization's values and mission.

¹⁵ Leslie Ayres, "Managing, Mentoring, and Motivating Millennials," *Work Goes Strong*, accessed February 14, 2012, <http://work.lifegoesstrong.com/article/managing-mentoring-and-motivating-millennials/>.

¹⁶ Annette Elder, "Boomers, Busters, and the Challenge of the Unreached People," *International Journal of Frontier Missions* 8, no. 2 (1991): 53.

Calling and Clarification

In the chapter which described the profile of the ideal urban missionary, aptitudes thought necessary for effective Brazilian urban mission service were described. However, personal aptitude, no matter how important or impressive, can never be thought of as an adequate substitute for divine calling and personal motivation. M. David Sills writes, “The missionary call includes an awareness of the needs of a lost world, the commands of Christ, a concern for the lost, a radical commitment to God, your church’s affirmation, blessing and commissioning, a passionate desire, the Spirit’s gifting, and an indescribable yearning that motivates beyond all understanding.”¹⁷ The call to missions is the foundation upon which effective missionary service is built. Personal motivation is the means by which effective ministry is built upon the initial foundation. It cannot be forgotten that Christian character is the bedrock of that initial foundation.

Yet, a sending agency’s actual appointment of a missionary to career status involves the simultaneous assessment of several key factors in order that a wise, Spirit led decision can be made. John Easterling writes,

J. Herbert Kane cites four aspects of making a choice for missionary service: the mission, the country, the people, and the vocation. These four factors are not presented in a fixed order, but the secret is to focus upon one of them and get clear guidance, then wait on the Lord for his leading on the other three. Today many mission agencies provide considerable counsel, advice, and the use of various forms of testing, including psychological inventories and language aptitude exams, prior to appointing a candidate to a designated field. It is necessary to carefully consider the gifts, the abilities, the background, and even the candidate’s personality in making a field appointment. By contrast many early societies offered much less help in this process and gave the missionaries total freedom without adequate accountability. Ultimately both the mission agency and the missionary need to arrive at a consensus of field appointment that could possibly include a designated people group and also a well-thought-out job description.¹⁸

The Urban Missionary Training Model provides accountability both for the missionary

¹⁷ M. David Sills, “Understanding and Answering the Missionary Call,” in *The Missionary Call: Find Your Place in God’s Plan for the World* (Chicago: Moody Publishers, 2009), Logos Library System.

¹⁸ John Easterling, “Field Appointment,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau, (Grand Rapids: Baker Books, 2000), 358.

candidate fulfilling its demands and the missionary sending agency providing help and instruction to the candidate completing the program. Dick Van Halsema states,

Mission training programs are designed to help individual Christians, couples, and families discover whether cross-cultural missionary service is or is not for them. About one out of every five trainees is led to enter missions as a lifetime vocation. Four out of five trainees may be led to witness and support missions from within their home culture.¹⁹

Upon the successful completion of the program, there can be reasonable consensus within the mission sending agency that an individual is ready to be recommended for long-term appointment. For this reason, the Urban Missionary Training Model will continue to provide a necessary means by which fair and adequate assessment can be made of potential missionary candidates. Making career assessments is at times a difficult experience both for those making the assessment and for those receiving it; however, the assessment tool of the Urban Missionary Training Model helps to assure that the career assessment that is made is fair and objective.

Limited Strategic Focus

In the past, many mentoring programs have tried to fulfill assiduously a large number of mentoring competencies. Feedback, coming from several mentee sources, indicates that these attempts have not always been seen as a uniformly positive experience; to the contrary, several have expressed that aggressive attempts to address such a wide range of competencies have left them feeling smothered and micro-managed by their mentor/coaches. In addition, some have complained that a mentoring program can become overly intrusive at certain points, particularly as relates to family related issues. Each of these points merits some consideration.

Practically speaking, attempts to effectively develop and implement learning

¹⁹ Dick L. Van Halsema, "As We See It: Field Training: Cost-Effective and Productive," *Missionary Monthly*, accessed February 15, 2012, <http://www.strategicnetwork.org/index.php?loc=kb&vies=v&id=18365&fwo=APTITUDE&>.

experiences from a long list of competencies have in most cases proven to be unrealistic. At best, it has led to a sub-optimum treatment of some of those competencies. This is in no way to criticize the merit of many mission sending agencies' extensive lists of competencies in and of themselves. To the contrary, each competency has genuine worth. However, it is to question the feasibility of effectively addressing a vast number of competencies in any non-formal learning program.

The question then becomes whether a program like a mentoring program is the best delivery system by which a large number of competencies can be most effectively addressed. Aubrey Malphurs, quoting Peter Drucker, provides helpful insight at this point. He writes,

We are mission-focused. What are we trying to do? Don't ever forget that first question. The mission must come first. This is the lesson of the last fifty to one hundred years. The moment we lose sight of the mission we are gone.' The same is true for church planting. A new church must begin with a clear mission that is strategically positioned in such a way that no one forgets it with the passing of time.²⁰

What Malphurs says about church planting can also be said about a mentoring program. In order to assure its on-going effectiveness, a mentoring program cannot forget its primary mission. The mission of the Urban Missionary Training Model is to develop urban missionary practitioners equipped with transferable skills to plant and facilitate a multiplying movement of Gospel churches in the world's great cities. To move beyond the clearly defined parameters of a mission statement is not to broaden a ministry's effectiveness. Rather, it is to blunt its strategic efficacy due to a diffusion of focus and energy.

Trying to fulfill numerous competencies makes any ministry bloated and unwieldy, including a mentoring program. Trying to accomplish diffuse priorities leads to an inevitable decline in actual program performance. Malphurs states,

²⁰ Aubrey Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary* (Grand Rapids: Kregel, 1997), 68.

Everyone who is a part of the ministry organization knows where to direct their energies. The mission focuses people's energy on what they're attempting to accomplish. The absence of a mission, however, disperses the ministry's energy in numerous different directions and accomplishes little. Over time, people wise up to what is happening and put forth less and less energy. The result is a maintenance ministry where all expend just enough energy to keep the ministry alive.²¹

When a given program begins to evidence performance decline, the strategic response is to focus on specific desired behaviors and performance, not to augment the number of competencies the program attempts to accomplish. For this reason, the Urban Missionary Training Model has a limited amount of clearly defined objectives and goals, all of which are related to the task of church planting in urban centers. In this way, the Urban Missionary Training Model is structured to avoid performance decline as a result of diffused energy and focus.

John Maxwell defines how this can be practically accomplished: "The keys are priorities and concentration. A leader who knows his priorities but lacks concentration knows what to do but never gets it done. If he has concentration but no priorities, he has excellence without progress. But when he harnesses both, he has the potential to achieve great things."²² It is my conviction that the long-term health and viability of the any mentoring program will be well served by maintaining a set of core priorities, such as church planting and the disciplines related to it, and continuing to concentrate on these priorities.

Finally, attention will be turned to the concern voiced by some that certain overly-specific competencies could lead to uninvited intrusiveness on the part of the mentor/coach into the mentee's personal life. This concern is partially justified, but at the same time it must be clearly qualified. To be an appointed missionary of any mission sending agency is to voluntarily submit oneself to that agency's values and policies. This

²¹ Aubrey Malphurs, *Developing a Dynamic Mission for Your Ministry* (Grand Rapids: Kregel, 1998), 15.

²² John Maxwell, "Quality 11: Listening," in *The 21 Indispensable Qualities of a Leader* (Nashville: Thomas Nelson Publishers, 1997), 91, Logos Library System.

level of personal accountability might well be above and beyond that experienced by many in normal Christian ministry and service.

William Taylor strikes the delicate two-fold balance that characterizes the individual missionary seeking personal holiness within the accountability structure of a missions sending agency. Taylor writes, “At the end of the day, ethics and accountability are a matter of faithfulness to our vows and willingness to do battle against flesh, world system, and arch-enemy. . . . There is no substitute for the accountability of small, tested team of friends and colleagues who have the courage and invitation to speak hard truth to us.”²³ The individual must actively seek holiness in every area of their life. At the same time, a person needs to be open to let others speak truth into their lives, even when it might be uncomfortable.

Taylor’s two-fold priorities can best be attained by working within the Kuyperian concept of sphere sovereignty and the biblical counseling concept of seeking to gain passport before entering into an area that would otherwise be beyond the legitimate pale of questions and probing. Herman Bavinck describes Abraham Kuyper’s understanding of sphere sovereignty in the following way: “The various spheres of human activity—family, education, businesses, science, art—do not derive their *raison d’être* and the shape of their life from redemption or from the church, but from the law of God the Creator. They are thus relatively autonomous—also from the interference of the state—and are directly responsible to God.”²⁴ Following Bavinck’s definition, it is correct to say that generally areas such as family, marriage, finances, etc., are areas in which a great degree of privacy should be granted, maintained, and respected. The reason for this is that as Bavinck said these areas are relatively autonomous: the individual is

²³ William D. Taylor, “Ethics and Accountability in the Missions Community,” in *Serving Jesus with Integrity*, ed. Dwight P. Baker and Douglas Hayward (Pasadena, CA: William Carey Library, 2010), 94.

²⁴ Herman Bavinck, *Reformed Dogmatics*, God and Creation (Grand Rapids: Baker Academic, 2004): 2:16.

directly accountable to God in those areas.

The mission statement of the Urban Missionary Training Model focuses on training urban church planters. It is recognized that the mentee has other areas of their life beyond the legitimate daily concern of a mentoring program. Bavinck states that this autonomy is to be considered as relative autonomy; it is not absolute. As a rule, the Urban Missionary Training Model does not enter into those areas, unless special circumstances warrant. However, when circumstances demand it, some form of outside intervention becomes necessary.

The mentor/coach seeks to develop passport with the mentee so that when necessary they can have deeper access to the mentee's life. Ken Sande describes this access as *passport*:

A passport is an authorization to go somewhere. There is no more difficult place to enter than the inner life and deep struggles of another person. If you want people to welcome you into their world—their real, messy world, not the smiling façade we all put up—you must earn a relational passport. In order to gain a passport into the lives and struggles of other people, you must relate to them in such a way that they would answer 'yes' to three key questions, each of which contains a variety of sub-questions that roll around in the back of people's minds:

Can I trust you? Will you maintain confidentiality? Will you lose respect for me or judge me if I allow you to see how badly I've blown it? Will you be gentle and patient even when I'm exasperating? Will you reject me if I don't do everything right? Will you assume the best about me, or will you jump to conclusions and blame me for all my problems? Can I trust you with the 'fine china' of my life?

Do you really care about me? Are you just politely tolerating me or fulfilling an obligation? Or do you really want to help me? Why? How could anyone love a person with such problems? Will you take time to listen to me? Do you care enough to push past my outer defenses and take time to help me sort out the tangled mess in my heart? Will you love me like Jesus does, even when I'm not very loveable?

Can you actually help me? Are you competent to deal with my issues? How are you doing with your own challenges and struggles? Do you have a track record of successfully solving these kinds of problems? What kind of training or experience do you have? If this problem is beyond the two of us, do you have the humility and wisdom to help me find another person who has the experience I need?²⁵

²⁵ Ken Sande, "Approachability: The Passport to Real Ministry and Leadership," Peacemaker Ministries, last modified July 21, 2014, <https://rw360.org/2014/07/21/approachability-passport-real-ministry-leadership/>.

When the mentor/coach actively seeks to gain passport in their relationships with the mentee many complaints of unrequested invasiveness naturally disappear.

Will the Urban Missionary Training Model prove effective in helping new missionaries in Brazil? The answer is, “Yes.” It already has. Will the Urban Missionary Training Model stand the test of time? In all likelihood it will continue to go through revisions. However, the principles upon which it is built represent an attempt to integrate the finest thinking in both leadership and missiology in the service of training new urban missionaries. For this reason, the principles have a permanent quality, but even that is not enough. That which stands the test of time is one person investing their life into another person who in turn invests their life into another, into another, ad infinitum until the Great Commission is accomplished. For this reason, it is hoped that every mentor/coach can agree with and embrace the words of Archibald Alexander spoken upon his death bed to Charles Hodge: “I want you to know that it has been my greatest privilege to have brought you forward.”²⁶

²⁶ A. A. Hodge, *The Life of Charles Hodge* (New York, Charles Scribner’s Sons, 1880), 383.

APPENDIX 1

SOUTH AMERICAN MISSION (SAM) MISSIONARY APPRENTICE COMPETENCIES

(Historical reference document)

7 DIMENSIONS AND 43 COMPETENCIES

Discipleship Dimension:

1. Growing in Personal Devotion
2. Growing in Personal Devotion
3. Being an Evangelist
4. Being a Spiritual Warrior
5. Being a Life-Long Learner
6. Developing a Dynamic Prayer Life
7. Growing in Biblical Knowledge & Understanding

Family Member Dimension:

8. Being a Missionary Spouse
9. Growing Healthy Family Relationships
10. Being the Third Culture Kid Parent
11. Dealing with Extended Family Issues
12. Being a Single Missionary

Cross Cultural Witness dimension

13. Adjusting Cross-Culturally
14. Communicating Cross-Culturally with Effectiveness
15. Communicating in the Heart Language “My Story”
16. Communicating in the Heart Language the Gospel
17. Communicating in the Heart Language God’s Stories

Team Player Dimension

18. Serving on the IBM Team (IMB & Regional Team)
19. Serving on the Field Team
20. Teaming with National Partners & GCCs (Great Commission Christians)
21. Being an Effective Communicator
22. Reflecting Baptist Identity
23. Being a Relationship Builder (Practicing Biblical Relationships)

Servant Leader Dimension

24. Being a Servant

25. Being Self-Aware (Welcoming and Evaluating Feedback)
26. Being Vision Oriented
27. Supporting Organizational Stewardship
28. Supervising and Accepting supervisions
29. Influencing Others
30. Translating Vision into Action

CPM Facilitator dimension

31. Facilitating Church Planting Movements
32. Being a church Planter
33. Contextualizing the Gospel
34. Understanding People Groups (and Their Worldviews)
35. Recognizing & Overcoming Syncretism
36. Being a Discipler
37. Training National Church Planters
38. Training and Mentoring National SCs

Mobilizer dimension

39. Developing Prayer Networks (National Partner, SBC, etc.)
40. Advocating for the Lost (Worldwide)
41. Mobilizing & Involving National Partners & GCCs
42. Mobilizing & Involving SBC Constituents
43. Nurturing Potential Cross-cultural Workers

APPENDIX 2

STATUS OF EVANGELICALS IN THE MEGA-CITIES OF BRAZIL: PRELIMINARY SURVEY

(Historical reference document)

It was decided that a preliminary study would be conducted of four major urban centers in Brazil. Urban centers were chosen to represent the diversity of regional populations. A random sample would be surveyed in each city, using a questionnaire designed to test for religious beliefs and commitment to the major religious traditions historically significant in Brazilian culture, as well as testing for an understanding of and belief in the basics of the gospel message from an Evangelical Christian perspective.

It was decided that the urban centers of Manaus (Amazon region), Salvador (northeast costal region), São Paulo (southeastern region) and Porto Alegre (southern region) would provide adequate diversity of population to account for regional cultural differences. In the case of São Paulo, it was further determined to select one of the smaller cities comprising the metropolitan area, primarily in order to make the sampling process manageable. The city of Guarulhos, on the northern edge of São Paulo was selected

The sample was drawn from each urban center using the cluster sampling method. Clusters were based on the same sectors predefined by the Instituto Brasileiro de Geografia e Estatística (IBGE – the Brazilian government census bureau). Each municipality in Brazil is divided into sectors defining small areas bounded by specific streets. A list of sectors was obtained along with the acquisition of raw census data of the 2000 census from IBGE. The literature indicates that for populations greater than 1 million a random sample of 400 is generally adequate to provide a 95 percent confidence level in the accuracy of the results. The feasibility of obtaining a much larger sample was limited by the availability of resources, however raising the target sample to 450 respondents per city bolsters confidence in the results by helping to compensate for the possibility of missing data in some surveys. The actual figures for the final survey were Manaus (N=499), Salvador (N= 404), Guarulhos (N=463), Porto Alegre (N=391).

Each sample was obtained by randomly selecting 30 sectors from the total using Z-Random to generate the sample list in MS Excel. Each sector was weighted by population in order to ensure that each sector had an equal chance of being selected. Within each selected sector a list of streets was created and three were chosen at random. From each street five residences were chosen at random as the target homes for data collection. Subjects consisted of adults who responded to an orally administered questionnaire.

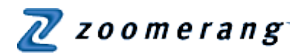
Questions were designed to elicit responses related to several parameters of religious

belief, including theism, pluralism, Christianity (broadly defined), evangelicalism, Roman Catholicism and spiritism, with additional questions to indicate level of commitment. Each question was written with a forced choice response (yes or no) between two options indicating agreement or not with elements of the aforementioned belief systems. The original design of the questions was modeled after the Measuring Religious Beliefs scale received from the IMB Global Research Department in 2002. Significant modifications and adjustments were made to conform to the Brazilian cultural context. Questions were written in English by a missionary who is fluent in Portuguese, and then translated from English by a Brazilian. The questionnaire was then administered in a pre-test to Brazilians in the field and evaluated by field personnel. Significant modifications were made in order to clear up potential problems of misunderstood questions and to improve reliability. The project was carried out by trained workers under the supervision of IMB field staff in the four urban centers. Data was coded and tabulated in MS Excel for preliminary analysis. Further analysis is being conducted.

APPENDIX 3

URBAN MINISTRY SURVEY

Urban Ministry Survey



Created: August 31, 2010, 5:23 PM
Last Modified: October 14, 2010, 3:08
PM Design Theme: Basic Blue
Language: English
Button Options: Labels
Disable Browser "Back" Button: False

Urban Ministry Survey

Page 1 - Heading

The purpose of this survey is not to assess you, the missionary, but rather to assess the level of preparation our organization has provided to urban missionaries in the past and present. It is our desire to have our missionaries fully equipped for the task of ministering in urban areas in the future. The survey you are about to take will require approximately 30 minutes of your time.

Please submit the completed survey no later than October 31, 2010. If possible, it would be

Page 1 - Heading

GENERAL INFORMATION

Page 1 - Question 1 - Choice - Multiple Answers (Bullets)

Are you currently serving as an IMB missionary on the field?

- yes
- no

Page 1 - Question 2 - Choice - One Answer (Drop Down)

[Mandatory]

Gender

- Male
- Female

Page 1 - Question 3 - Open Ended - One Line

[Mandatory]

Age at time of initial appointment with the IMB (FMB)

Page 1 - Question 4 - Open Ended - One Line

[Mandatory]

Current Age

Page 1 - Question 5 - Open Ended - One Line

[Mandatory]

How many years have you been a committed Christian?

Page 1 - Question 6 - Choice - One Answer (Drop Down).

[Mandatory]

Marital status

- Single woman
- Married woman
- Single man
- Married man

Page 1 - Question 7 - Open Ended - One Line

Page 1 - Question 8 - Choice - Multiple Answers (Bullets)

[Mandatory]

Would you characterize your childhood as:(mark all that apply)

- Stable family life
- Unstable family life
- Parents separated or divorced
- Christian Home
- Non-Christian Home

Page 1 - Question 9 - Open Ended - One Line

[Mandatory]

Number of children who live/lived in your household when you were serving as an urban

Page 1 - Heading

HEALTH

Page 1 - Question 10 - Choice - Multiple Answers (Bullets)

[Mandatory]

Have you had any of the following physical or emotional issues that you feel were related to your serving in an urban area that impacted your service in an urban setting? (Please mark

- Pollution related allergies
- Tenseness in traffic
- Anger issues
- On-going frustration
- Distrust/suspicion of others
- Fear/anxiety
- Hives/rashes
- Problems sleeping
- Problems with noise
- Frequent headaches
- Frequent stomach or intestinal problems
- Fatigue
- None
- Other, please specify

Page 1 - Question 11 - Open Ended - Comments Box

[Mandatory]

Please explain how these factors influenced your service in an urban setting.

Page 2 - Heading

CALLING

Page 2 - Question 12 - Choice - One Answer (Drop Down)

[Mandatory]

Did you initially have a strong sense of call to serve in an urban setting?

- Yes
- No

Page 2 - Question 13 - Ranking Question

[Mandatory]

While all the following factors may have contributed to your initial decision to minister in an urban area, please rank the following five factors in priority order with 1 being the most

	1	2	3	4	5
Responded to the biblical mandate of God's love for the City (all cities in a generic sense)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Responded to a request to reach an Unreached People Group that so happened to live in an urban area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Responded to a job request that so happened to be located in an urban area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Responded to a request for an urban area due to quality of life factors/needs for my family in an urban setting: health, schooling, housing, security, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Influence of a missionary pastor or national.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page 2 - Question 14 - Open Ended - One Line

If "other", please explain.

EDUCATION AND TRAINING

Mark the latest educational course completed or degree earned.

- Post high school trade school or tech school
- Some college hours completed
- Associates degree
- Bachelor's degree
- Master's degree
- Doctoral degree

Did you have any formal Bible school or seminary training?

- Yes
- No

If so, please list the degree/degrees earned.

Did you attend an urban missionary training program exclusively for urban missionaries?

- Yes
- No

Did you receive training from your denomination in urban mission principles before arriving in your city of service?

- Yes
- No

If yes, what was the program and how long was it?

Are you currently enrolled in some type of educational program related to urban missions?

- Yes
- No

If yes, please describe this program.

URBAN MISSIONS FIELD ASSIGNMENT

Please mark the size of the urban center you currently minister in (if currently on field) OR the size of the urban center in which you previously served with the IMB.

- 1 to 5 million inhabitants
- 5 to 10 million inhabitants
- 10 to 20 million inhabitants
- greater than 20 million inhabitants

Did you work with a specific people group?

- Yes
- No

If yes, which people groups?

What things were helpful in maintaining a growing personal devotional time during your

- On-field conferences
- Internet resources
- Field mentor
- Pre-field arrival training
- Personal accountability / prayer partner
- Involvement in a local church / small group
- Other, please specify

Page 3 - Question 31 - Rating Scale - One Answer (Horizontal)

[Mandatory]

How would you rate the quality of your spiritual life during your service as an urban missionary?

Poor Fair Good Excellent

Page 3 - Question 32 - Open Ended - Comments Box

Please explain the reason or reasons for your choice.

Page 4 - Heading

COMPETENCIES AND TRAINING

Pag4 4 – Question 33 – Rating Scale – One Answer (Horizontal)

[Mandatory]

How would you assess your overall competency as an urban evangelist?

Poor Fair Good Excellent

Page 4 - Question 34 - Open Ended - Comments Box

Please explain the reason for your choice.

What types of pre-field arrival training did you have to help develop your urban evangelism skills?

- Practical experience in a church or church plant in the USA
- Urban missions experience in the USA
- Urban missions experience in another culture
- Specific evangelism courses and/or seminars (examples might include EE, CWT, FAITH, Four Spiritual Laws, etc.)
- Seminary course or courses
- Experience in an Urban Training Center
- Other, please specify

What additional type(s) of pre-field arrival training would have been helpful in improving your urban evangelism skills?

How would you rate your level of preparation for the task of evangelizing in an urban setting? (1=highly prepared, 5=no preparation)

- 1
- 2
- 3
- 4
- 5

Did you feel that you experienced Spiritual Warfare during your time as an urban missionary?

- Never
- Seldom
- Frequently
- Continuously

Do you feel that you were adequately prepared for spiritual warfare in the urban reality?

- Yes
- No

What types of pre-field arrival training would have been helpful in improving your understanding of Spiritual Warfare in the urban setting?

MARRIAGE AND FAMILY (if no spouse or children, mark N/A as appropriate)

Please rate how the following factors affected your relationship with your spouse while

	extremely positive	positive	no noticeable influence	negative	extremely negative	N/A
Personal interactions and friendships with Brazilian nationals						
Personal interactions and friendships with other Americans, expatriates, IMB missionaries, and others						
Cultural appreciation of city and urban life						
Fear of urban violence						

Noise factors						
Entertainment options						

Page 4 - Question 42 - Rating Scale – Matrix

[Mandatory]

Please rate how the following factors affected your relationship as a parent to your children while ministering in an urban environment:

	extremely positive	positive	no noticeable influence	negative	extremely negative	N/A
Personal interaction and friendships with Brazilian nationals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal interaction and friendships with other Americans, expatriates, IMB missionaries, and others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cultural appreciation of city and urban life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fear of urban violence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Entertainment options	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page 4 - Question 43 - Rating Scale – Matrix

[Mandatory]

Please rate how the following experiences affected your children (in general). As third culture kids (TCKs) how did they adjust to living in an urban environment?

	extremely positive	positive	urban environment had no noticeable influence	negative	extremely negative	N/A
Friendships with other children very different from themselves						
Friendships with other children similar to themselves						
Appreciation of city culture and urban life						

Pervasive reality of urban violence						
Educational opportunities						
Entertainment options						
Absence from significant American cultural experiences						
Absence from significant extended family interactions						

Page 5 - Heading

SOCIAL, CULTURAL AND LANGUAGE

Page 5 - Question 44 - Choice - One Answer (Drop Down)

[Mandatory]

What was the size of your hometown (prior to missionary service)?

- Under 10,000
- 10,000 - 30,000
- 30,000 - 50,000
- 50,000 - 100,000
- 100,000 - 1 million
- Over 1 million

Page 5 - Question 45 - Rating Scale – Matrix

[Mandatory]

	No cultural adaptation necessary	some cultural adaptation necessary	significant cultural adaptation required	cultural adaptation not yet acquired
Noise				
Traffic and/or public transportation				
Security				
Human density				
Political bureaucracy				
Children's schooling				
Health care				
Recreation options				
Pollution				

Social inequalities / poverty				
-------------------------------	--	--	--	--

Page 5 - Question 46 - Choice - One Answer (Drop Down)

[Mandatory]

How did living in an urban environment affect your language development?

- Improved, due to numerous opportunities
- Impeded due to the difficulties of developing social contacts
- Location had no effect on language development

Page 5 - Question 47 - Rating Scale – Matrix

[Mandatory]

As a result of the relationships you developed in the urban area, how comfortable and/or competent do you feel sharing at the following levels?

	competent and confident	competent, but not yet comfortable	neither competent nor comfortable yet
Sharing personal testimony			
Sharing a simple Gospel message, tract, or memorized script			
Sharing the Gospel message at the heart level in conversation			
Formal presentation: preaching, teaching, leading Bible studies, etc.			

Page 5 - Heading

CHURCH PLANTING

Page 5 - Question 48 - Choice - Multiple Answers (Bullets)

[Mandatory]

Rate your experience of serving on an urban team affiliated with the International Mission

- Poor
- Fair
- Good
- Excellent

Page 5 - Question 49 - Open Ended - Comments Box

Based upon your response above, please share how your experience could have been improved.

Rate your experience of serving together with Brazilian Baptist partners and other Great Commission Christians in the urban context.

- Poor
- Fair
- Good
- Excellent

Based upon your response above, please share how your experience could have been improved.

How did the following factors facilitate your relationships with Brazilian Baptist pastors and Great Commission Christians in the urban context?

	Greatly facilitated	Facilitated	Impeded	N/A
Physical proximity to Brazilian Baptist institutions				
Personal access to and/or influence upon Brazilian leadership				
Shared doctrinal beliefs				
Shared philosophy of urban church planting and/or strategic alignment				

Choose the primary factors that were involved in the development of a ministry vision for your city. (Choose no more than 3 of the options)

- Opportunities / Receptivity
- Physical need
- Time and space limitations
- Financial limitations
- Church planting partners
- Volunteers
- Specific target group
- Other, please specify

Please briefly share one key factor that led to the successful implementation of your vision
OR one negative factor which best describes the greatest impediment to successful vision

What previous training (prior to arrival on the field) and/or experiences helped equip you for the task of urban church planting? Mark all that apply.

- Seminary courses
- Urban church planting practicum
- Short term urban mission experiences
- Urban church planting in American cities
- Urban church planting in other cities outside the USA
- Personal study
- ILC (MLC) Field Personnel Orientation training
- Transferrable skills (ex. work among poor, disaster relief, etc.)
- Nothing prepared me for urban church planting experiences
- Other, please specify

CONTEXTUALIZATION AND SYNCRETISM

Rank your pre-field arrival understanding of contextualization, specifically as it applies to urban missions.

Extensive knowledge of the subject



Some knowledge of the subject



Little knowledge of the subject



No knowledge of the subject



Page 6 - Question 57 - Open Ended - Comments Box

Briefly explain how you practiced contextualization in your urban mission reality.

Page 6 - Question 58 - Rating Scale - One Answer (Horizontal)

[Mandatory]

In your opinion, rate how effectively you understood the world view of your target group after

High understanding



Good understanding



Limited understanding



Just beginning to scratch the surface



Page 6 - Question 59 - Choice - Multiple Answers (Bullets)

[Mandatory]

What factors proved to be effective in developing a comprehensive understanding of the world view of your target group? Mark all that apply.

- Personal interviews
- Field based observation
- Daily interaction with target group
- Reading academic literature
- Study of popular culture (magazines, movies, music, etc.)
- Specific training opportunities provided on the field (ex. SC Training)
- Other, please specify

Page 6 - Question 60 - Rating Scale - One Answer (Horizontal)

[Mandatory]

Rank your pre-field arrival understanding of syncretism, specifically as it applies to urban missions.

Extensive
knowledge
of the subject



Some knowledge
of the
subject



Little
knowledge
of the subject



No knowledge
of the
subject



Page 6 - Question 61 - Choice - Multiple Answers (Bullets).

[Mandatory]

What factors proved to be effective in developing a comprehensive understanding of syncretism as it affects your target group?

- Personal interviews
- Field based observations
- Daily interaction with target
- Reading academic literature
- Study of popular culture (magazines, movies, music, etc.)
- Specific training opportunities provided on the field (ex. SC Training)
- Other, please specify

Page 6 - Heading

MULTIPLICATION OF LEADERSHIP

Page 6 - Question 62 - Rating Scale – Matrix

[Mandatory]

Based upon your experience, rate the following factors that facilitated the training of Brazilian national partners for urban church planting.

	Greatly facilitated	Facilitated	Impeded	N/A
Orality				
Printed literature				
Agreement in urban church planting methodology				
Qualified potential leaders				
Social ministries				
Training facilities				
Finances				
Adequate trainers trained to train others				
Willing Baptist partners				

How many leaders have you (or your team) trained who are now training other urban church planters? Choose the estimate that best describes your reality.

own)

[Mandatory]

- Less than 10
- 10 - 25
- 25 - 50
- 50 - 100
- more than 100

Page 6 - Question 64 - Open Ended - Comments Box

Briefly describe the factors that led to a second-generation urban church plant in your ministry.

Thank You Page

Thank you for taking the time to complete this survey. Your responses will be kept confidential and are for the sole purpose of developing a better understanding of how Southern Baptists can engage the world's great cities with the Gospel.

APPENDIX 4

URBAN MISSIONARY PROFILE FOR BRAZIL

Training Areas	Missionary Attitudes (BE)		Missionary Aptitudes (KNOW)		Missionary Actions (DO)	
Church Relations	Perseveres in the task of church planting—does not give up	E P C	Understands dynamics of urban church planting	E P C	Integrated in a local urban church (of the segments or people group he/she is called to engage)	E P C
	Appreciates the importance of working with others--local church partners, convention partners, and likeminded Great Commission Christian partners	E P C	Understands church growth principles and how churches grow	E P C	Models principles of church planting	E P C
Urban Anthropology			Recognizes what Biblical Christian community dynamics should look like	E P C	Cooperates with national believers and conventions as co-laborers	E P C
					Prioritizes ministry time with church planting partners	E P C
Urban Anthropology	Self-aware of own ethnocentricity	E P C	Understands urban social reality of target group (correctly interprets social cues)	E P C	Effectively analyzes urban social reality for church planting purposes	E P C
			Understands the significance of how money defines social structures in the urban context	E P C		

Training Areas (continued)	Missionary Attitudes (BE)		Missionary Aptitudes (KNOW)		Missionary Actions (DO)	
Interpersonal Relationships	Demonstrates a consistent Christian testimony in the urban context	E P C	Understands politics, power structures, history and demographics in the urban context Differentiates between primary and secondary relationships (acquaintances / friendships) in the urban context	E P C E P C	Responds biblically to urban stressors	E P C
	Feels at ease with a wide variety of people Willingness to be a team player	E P C E P C			Maintains good working relationships with other missionary colleagues Demonstrates relational interdependency with nationals in the urban context	E P C E P C
Intercultural Communication	Connects emotionally with host urban culture	E P C	Identifies coping skills for managing culture shock accentuated by urban realities	E P C	Builds cross cultural bridges for evangelization within the urban reality	E P C
	Esteems the positive aspects of the urban culture	E P C			Strives to be incarnational in the urban setting	E P C
Linguistic Knowledge					Faithfully communicates biblical truth in a contextualized manner	E P C
	Laughs at own language bloopers	E P C	Demonstrates understanding of colloquial language usage	E P C	Disciplined commitment to language learning	E P C
Biblical / Theological Understanding			Understands the subtleties of communication feedback (verbal and non-verbal)	E P C	Regularly reads literature from host culture about host culture	E P C
			Articulates a comprehensive understanding of biblical and systematic theology	E P C	Encourages practical application of biblical and theological principles	E P C

Training Areas (continued)	Missionary Attitudes (BE)		Missionary Aptitudes (KNOW)		Missionary Actions (DO)	
Interpersonal Relationships	Demonstrates a consistent Christian testimony in the urban context	E P C	Understands politics, power structures, history and demographics in the urban context Differentiates between primary and secondary relationships (acquaintances / friendships) in the urban context	E P C E P C	Responds biblically to urban stressors	E P C
	Feels at ease with a wide variety of people	E P C			Maintains good working relationships with other missionary colleagues	E P C
	Willingness to be a team player	E P C			Demonstrates relational interdependency with nationals in the urban context	E P C
Intercultural Communication	Connects emotionally with host urban culture	E P C	Identifies coping skills for managing culture shock accentuated by urban realities	E P C	Builds cross cultural bridges for evangelization within the urban reality	E P C
	Esteems the positive aspects of the urban culture	E P C			Strives to be incarnational in the urban setting	E P C
Linguistic Knowledge					Faithfully communicates biblical truth in a contextualized manner	E P C
	Laughs at own language bloopers	E P C	Demonstrates understanding of colloquial language usage	E P C	Disciplined commitment to language learning	E P C
Biblical / Theological Understanding			Understands the subtleties of communication feedback (verbal and non-verbal)	E P C	Regularly reads literature from host culture about host culture	E P C
			Articulates a comprehensive understanding of biblical and systematic theology	E P C	Encourages practical application of biblical and theological principles	E P C

Training Areas (continued)	Missionary Attitudes (BE)		Missionary Aptitudes (KNOW)		Missionary Actions (DO)	
			Understands Scriptural teaching of urban missions and the Kingdom of God	E P C	Develops a biblical response to primary false gospels that exist in the urban context	E P C
					Develops a biblical theology of evil and suffering pertinent to the urban context	E P C
Leadership Skills	Is a servant leader	E P C	Understands team dynamics	E P C	Delegates ministry tasks within the team appropriately	E P C
	Willingly accepts appropriate accountability	E P C	Understands how to develop urban networking skills	E P C	Develops and implements objectives, goals, and action plans	E P C
Evangelism and Discipleship			Understands the different levels of leadership in the local church and denomination	E P C	Effectively mentors other missionaries and nationals	E P C
	Daily lives under Christ's Lordship	E P C	Understands the biblical message of evangelism and knows how to communicate it effectively in the target language	E P C	Practices personal evangelism and immediate follow-up of new converts	E P C
Emotional Health	Concerned about genuine conversion	E P C	Recognizes that conversion is normally a process not an event	E P C	Practices on-going discipleship	E P C
	Has an appropriate self-image	E P C	Knows how to manage failure appropriately (both personally and with those with whom they work)	E P C	Maintains emotional equilibrium in an urban environment	E P C
	Motivated by Christian love for others, not fear of them	E P C			Connects with local believers for emotional support and personal friendship	E P C

Training Areas (continued)	Missionary Attitudes (BE)	Missionary Aptitudes (KNOW)	Missionary Actions (DO)
			Develops and maintains three key relationships (besides family): a mentor, a friend, and a disciple Pursues a personal hobby (other than ministry)
			Enjoys recreation (with family) in local city: cultural events, museums, art, historical landmarks, parks, etc. Regularly practices disciplines of Bible study, prayer and fasting
Spiritual Life	Demonstrates moral integrity		
Christian Ethics	Demonstrates a positive attitude towards their sending agency, other missionaries, and national partners Accepts that non-Christians will act like non-Christians	Understands biblical principles of Christian conduct	
Practical Skills	Exhibits a teachable spirit when learning new tasks	Contextualizes biblical ethics for the urban reality Knows how to use urban transportation	Analyzes host urban culture through the lens of biblical ethics Effectively navigates urban transit (he can get around in the city)
		Knows how to drive in urban traffic Knows how to use a map or a GPS in order to find locations	A "self-starter" who seeks out ministry opportunities Aware of urban safety issues and applies basic urban safety practices

Training Areas (continued)	Missionary Attitudes (BE)	Missionary Aptitudes (KNOW)	Missionary Actions (DO)
		Understands emergency procedures	E P C Completes urban survival skills orientation (ex: health care, housing, banking, documentation, etc.) with field supervisor
Yr 1 total ___/69 min	# E's x 1 point ___	# P's x 2 points ___	# C's x 3 points ___
Yr 2 total ___/137 min	# E's x 1 point ___	# P's x 2 points ___	# C's x 3 points ___
Yr 3 total ___/182 min	# E's x 1 points ___	# P's x 2 points ___	# C's x 3 points ___
Max points = 228			

EXPLANATION OF ASSESSMENT

Exposure = 1 A particular skill area is introduced

All E's count 1 point (Total of 76 points if candidate scores +1 for all)

Progress = 2 Progress is evidenced in a particular skill area

All P's count 2 points (Total of 152 points if candidate scores +2 for all)

Competence = 3 A level of competence is shown on a consistent basis. All C's count 3 points in a particular skill area (Total of 228 points if candidate scores +3 for all)

GOALS – Yearly assessments should show the progress of the mentoring process. In other words, it serves as benchmark for both missionary mentor and missionary mentee.

Year 1	69 points	(30 percent of total possible)
Year 2	137 points	(60 percent of total possible)
Year 3	182 points	(80 percent of total possible)

APPENDIX 5

APPRENTICE MISSIONARY TRAINING PROGRAM (AMTP) PURPOSE AND DESIGN

(Historical reference document)

The purpose of the Brazil Cluster Apprentice Program is to intentionally and systematically:

- Coach, train, and develop in the lives of new (or transferring) personnel
- the missionary characteristics and competencies
- that will encourage, enable, and equip the apprentice missionary
- to successfully engage a people group or population segment
- using biblical and field-based strategies
- resulting in new believers, developing leaders and multiplying churches

The approach used challenges the apprentice missionary in the three basic adult learning domains of how they think:

Knowing (head)

Being (heart)

Doing (hands)

The knowing component deals with the cognitive domain of learning. The being component deals with the affective domain of the learning process. And the doing component draws from both the cognitive and affective domains and adds the psychomotor domain to the learning process.

The Apprentice Phase is the first three years of service on the field. During this time there will be a primary emphasis for each year.

Year 1 - Language learning and cultural adaptation

Year 2 - Cross cultural church planting and cultural adaptation

Year 3 - Research and strategy development which leads toward the development of reproducible churches

In most cases the first year will consist of Portuguese language training in the Centro de Integração Cultural (CIC). While in language training the Director of the CIC and his wife will serve as coaches for the apprentices.

Those missionary apprentices coming in response to a people group or population

segment specific personnel request will spend a portion of the third year researching their target group.

Those missionary apprentices responding to a generic personnel request will be assigned to an apprentice situation which best matches their calling, gifting and interest. During the third-year apprentices responding to a generic personnel request will be given the opportunity to consider several assignment opportunities. After matching with an assignment, the apprentice will dedicate part of the third year to researching and transition to their target group.

APPENDIX 6

URBAN MISSIONARY MENTEE ANNUAL EVALUATION

Church Relations

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #1: To understand and appreciate the significant associations that exist (or should exist) among the individual, the local church, networks of churches and church planting in the urban context.			
Goals:	Year 1	Year 2	Year 3
Church Relations-Goal 1 (BE) To demonstrate appreciation of the importance of national church planting partners by regular weekly participation in a local congregation, monthly participation in convention activities, and quarterly participation in Great Commission Christian networking activities beginning with the first year of the initial adaptation phase.	No / Yes 0 1		
Church Relations-Goal 2 (KNOW) To demonstrate understanding of urban church planting principles through selected readings of key urban mission church planting texts, processing the information with mentor/coach monthly and applying learned principles on a weekly basis throughout the second and third years of the initial adaptation phase.		1 2	3 4
Church Relations-Goal 3 (DO) To demonstrate understanding of urban church planting principles by planting at least one urban church before the end of the third year of the initial adaptation phase.			1 2 3 4
Total evaluation for Objective # 1			

Date of annual review Signature of mentor coach Signature of missionary mentee

_____ / / _____
 _____ / / _____
 _____ / / _____

Additional comments:

Urban Anthropology

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #2: To understand the dynamics of human interaction in the urban context.			
Goals:	Year 1	Year 2	Year 3
Urban Anthropology-Goal 1 (BE) To recognize the influence the “home culture” has on perception of the new “host culture” through self-reflection and written accounts, quarterly during the first year of the initial adaptation phase.	No / Yes 0 1		
Urban Anthropology-Goal 2 (KNOW) To demonstrate understanding of urban anthropological dynamics which results in a written urban worldview document for the city in which the mentee is engaged. This is to be completed before the end of the second year of the initial adaptation phase.		1 2 3 4	
Urban Anthropology-Goal 3 (DO) To develop a specific church planting strategy, in cooperation with local Baptist partners, for a minimum of three distinct urban population segments and/or people groups found within the city in which the mentee is engaged. This is to be completed prior to the end of the third year of the initial adaptation phase.			1 2 3 4
Total evaluation for Objective # 2			

Date of annual review

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Signature of mentor coach

Signature of missionary mentee

Additional comments:

Interpersonal Relationships

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #3: To exhibit healthy, holistic human relationships in the urban context.			
Goals:	Year 1	Year 2	Year 3
Interpersonal Relationships-Goal 1 (BE) To develop interdependence (identity) with the team of potential ministry partners (missionary and/or nationals) in the urban context by means of regular participation in team meetings and/or training events as scheduled by the team throughout the three-year initial adaptation phase.	No / Yes 0 1		
Interpersonal Relationships-Goal 2 (KNOW) To demonstrate understanding of primary/secondary relationships through selected readings and discussions with mentor/coach and designated national partners quarterly throughout the second year of the initial adaptation phase.		1 2 3 4	
Interpersonal Relationships-Goal 3 (DO) To strive to respond biblically to urban relational stressors (as identified by the missionary mentee) through personal accountability with mentor/coach, family members, and/or national friends throughout the initial adaptation phase.		1 2	3 4
Total evaluation for Objective # 3			

Date of annual review

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Signature of mentor coach

Signature of missionary mentee

Additional comments:

Intercultural Communication

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #4: To appreciate the dynamics and subtleties of intercultural communication/adaptation in the urban context.			
Goals:	Year 1	Year 2	Year 3
Intercultural Communication-Goal 1 (BE) To demonstrate appreciation for the positive aspects of urban culture through monthly participation in cultural/social events held throughout the metropolitan area during the second year of the initial adaptation phase.		No / Yes 0 1	
Intercultural Communication-Goal 2 (KNOW) To identify personal coping skills for managing culture stress accentuated by urban realities though personal self-assessment and discussions with mentor/coach throughout the duration of the initial adaptation phase.		1 2	3 4
Intercultural Communication-Goal 3 (DO) To develop a written assessment of existing bridges and barriers which impede or facilitate intercultural communication for a minimum of three distinct urban population segments and/or people groups found within the city where the urban missionary mentee is engaged, before the end of the second year of the initial adaptation phase. (Refer to urban anthropology goals.)		1 2 3 4	
Total evaluation for Objective # 4			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Linguistic Knowledge

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #5: To demonstrate a high level of linguistic competency in order to effectively minister in the urban context			
Goals:	Year 1	Year 2	Year 3
Linguistic Knowledge-Goal 1 (KNOW) To effectively communicate conversationally with nationals using idiomatic and colloquial expressions throughout the initial adaptation phase. Periodic evaluations will be through informal mentor observation as well as formal language competency exams.	1 2	3	4
Linguistic Knowledge-Goal 2 (DO) To broaden vocabulary and understanding of host culture through weekly reading literature from the host culture about the host culture during the second and third years of the initial adaptation phase.		1 2	3 4
Total evaluation for Objective # 5			

Date of annual review

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Signature of mentor coach

Signature of missionary mentee

Additional comments:

Theological Understanding

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #6: To develop a personal biblical theology of missions in the urban context.			
Goals:	Year 1	Year 2	Year 3
Biblical Theological Understanding-Goal 1 (KNOW) To articulate, in a written format, a personal comprehensive understanding of biblical and systematic theology in the urban context by the end of the first year of the initial adaptation phase.	1 2 3 4		
Biblical Theological Understanding-Goal 2 (DO) To develop a series of sermons (or Bible studies) explaining the biblical theology of evil and suffering in the urban context by the end of the second year of the initial adaptation phase.		1 2 3 4	
Total evaluation for Objective # 6			

Date of annual review

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Signature of mentor coach

Signature of missionary mentee

Additional comments:

Leadership Skills

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #7: To develop skills which will enable one to lead and empower others to lead in the urban context.			
Goals:	Year 1	Year 2	Year 3
Leadership Skills-Goal 1 (BE) To demonstrate a willingness to accept appropriate accountability from mentor/coach via monthly meetings throughout the initial adaptation phase.	No / Yes 0 1		
Leadership Skills-Goal 2 (KNOW) To demonstrate understanding of team dynamics and responsibilities within a variety of team scenarios via participation in multiple teaming experiences with missionaries and nationals throughout the second and third years of the initial adaptation phase.		1 2	3 4
Leadership Skills-Goal 3 (DO) To lead in a variety of team scenarios based upon a written strategy document (complete with objectives, goals and action plans) and to train others to repeat the same process by the end of the third year of initial adaptation phase.			1 2 3 4
Total evaluation for Objective # 7			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Evangelism and Discipleship

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #8: To be actively engaged in evangelism and discipleship practices which are culturally relevant in the urban context.			
Goals:	Year 1	Year 2	Year 3
Evangelism and Discipleship-Goal 1 (BE) To engage in daily life-style evangelism as God provides opportunities and monthly journal at least one experience throughout the initial adaptation phase.	No / Yes 0 1		
Evangelism and Discipleship-Goal 2 (KNOW) To study, in the heart language, and discuss with mentor/coach best practices of urban evangelism and discipleship throughout the second year of the initial adaptation phase.		1 2 3 4	
Evangelism and Discipleship-Goal 3 (DO) To communicate effectively in the host language the biblical message of evangelism/discipleship via personal witnessing encounters with mentor/coach monthly throughout second and third years of the initial adaptation phase.		1 2	3 4
Total evaluation for Objective # 8			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Emotional Health

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #9: To develop healthy practices in order to maintain emotional well-being in the urban context.			
Goals:	Year 1	Year 2	Year 3
Emotional Health-Goal 1 (BE) To demonstrate, via relationships with others an appropriate self-image, characterized by love for others, not fear of them throughout the initial adaptation phase.	No / Yes 0 1		
Emotional Health-Goal 2 (KNOW) To prepare to successfully manage fear, frustration and failure appropriately by compiling a personal resource library that deals with these topics, throughout the initial adaptation phase.		1 2	3 4
Emotional Health-Goal 3 (DO) To actively pursue godly community by weekly connecting with local believers for emotional support and personal friendship throughout the initial adaptation phase.		1 2	3 4
Total evaluation for Objective # 9			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Spiritual Life

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #10: To nurture and maintain personal spiritual growth in the urban context.			
Goals:	Year 1	Year 2	Year 3
Spiritual Life-Goal 1 (BE) To model moral integrity through personal holiness and positive interactions with sending agency, fellow missionaries and national colleagues. To be continually observed and annually evaluated by mentor/coach throughout the initial adaptation phase.	No / Yes 0 1		
Spiritual Life-Goal 2 (DO) To daily practice spiritual disciplines of prayer and Bible study and share insights gained with mentor/coach monthly, throughout the initial adaptation phase.	1 2	3	4
Total evaluation for Objective # 10			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Christian Ethics

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #10: To model a biblical worldview through Kingdom centered Christian Ethics in daily life in the urban context.			
Goals:	Year 1	Year 2	Year 3
Christian Ethics-Goal 1 (KNOW) To demonstrate knowledge and application of Christian ethics in the urban reality based upon the study of Scripture and selected readings and monthly conversations with mentor/coach throughout the initial adaptation phase.	1 2	3	4
Practical Skills-Goal 2 (DO) To analyze key ethical issues in the urban context and develop sermon series/teaching talks to address these issues during the second and third years of the initial adaptation phase.		1 2	3 4
Total evaluation for Objective # 10			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Practical Skills

Use the following assessment scale and circle the corresponding numeral: 0 = no consistent progress achieved yet 1 = skill has been introduced/mentee has had some practice in the skill 2 = mentee has had limited success at skill/mentee not functioning independently yet 3 = mentee has had moderate success at skill/mentee functioning somewhat independently 4 = master of skill/mentee functioning independently and ready to train/teach others			
Objective #11: To survive and thrive in the urban context.			
Goals:	Year 1	Year 2	Year 3
Practical Skills-Goal 1 (KNOW) To acquire practical skills related to urban issues such as navigation, transit, and bureaucracy primarily in the first two years of the initial adaptation phase.	1 2	3 4	
Practical Skills-Goal 2 (DO) To complete two levels of urban survival skills orientation, during the first two years of the initial adaptation phase.	1 2	3 4	
Total evaluation for Objective # 11			

Date of annual review

Signature of mentor coach

Signature of missionary mentee

____ / ____ / ____

____ / ____ / ____

____ / ____ / ____

Additional comments:

Notes and observations:

There are eight BE goals—these reflect the apprentice’s personality and/or aptitude for doing the missionary task in the urban context. These are each to be evaluated during the first year, on a pass/fail or yes/no basis. Either the missionary mentee does or does not noticeably demonstrate these capabilities. One point is assessed for a positive response. Zero is assessed for a negative response. Although assessed formally in the first year, it is assumed (implied or otherwise) that the missionary mentee will continue to demonstrate this quality throughout missionary service. If this quality has been evaluated at zero after the first year, it is to be more specifically cultivated during the remainder of the term. Any one of the BE goals which remain at zero at the end of the apprentice term should be carefully reconsidered by both apprentice and mentor coach, as these could be the red flags of warning that perhaps that particular missionary candidate is not best suited for ministry in the urban context in Brazil.

There is a total of eleven KNOW goals and twelve DO goals, each of these being worth a total of 4 points each. The four-point scale can be seen as a continuum of progress.

- 1 = skill has been introduced/apprentice has had some practice in the skill
- 2 = apprentice has had limited success at skill/apprentice not functioning independently yet
- 3 = apprentice has had moderate success at skill/apprentice functioning somewhat independently
- 4 = master of skill/apprentice functioning independently and ready to train/teach others.

The time frame during which the desired competency level of 4 is to be reached varies. In some cases, it is to be achieved over the course of the three-year initial adaptation phase, with benchmark levels specified at certain times. In other cases, the level of achievement to be reached is assessed at the end of one particular year. In all cases, if there is not significant progress made by the time of the evaluation, more emphasis should be given, by both mentor coach and apprentice to see that there are ample opportunities to continue

to grow and improve in this area of weakness. In the event that a missionary apprentice is already functioning at a more advanced level of competency earlier than the projected evaluation deadline, that particular goal can be noted as having been achieved earlier. As many new missionary candidates already arrive on the field with some well-defined strengths, this is likely to be observed in some categories. The mentor coach can then challenge the apprentice missionary to continue to improve on that particular area, perhaps lead out in training of others, or move on to other areas which are not as strong.

In all there are a total of 100 points possible to be achieved by the end of the three-year initial adaptation phase, breaking down in the following manner:

BE = 8 (x 1 point each = 8)

KNOW = 11 (x 4 points each = 44)

DO = 12 (x 4 points each = 48)

While this author recommends an overall “competency” score of a minimum of 80 percent this can be left to the discretion of the mentor coach and any other supervisor involved in the final decision-making process. There have been, and will continue to be, exceptions to every rule. What is most important is that significant progress is being made, and that there are not specific areas which continue to remain weak, without emphasis being directed towards their growth and improvement. While flexibility is an option, the standard is one which is understood by all parties before and during the entire process.

APPENDIX 7

INDIVIDUAL MONTHLY REPORT FORM

From: Missionary Mentee _____ To: Mentor Coach _____

The specific goals I focused on this month _____, 20__ were:

The specific action plans I implemented this month were:

I learned the following as a result of this month's activities:

I need your assistance and/or orientation in the following areas as I look to next months' activities:

I have the following prayer requests / praises to share:

I would like to schedule a meeting with you on ____/____/____

I would like to talk with you by phone on ____/____/____ at the following time
_____.

BIBLIOGRAPHY +

- Allen, Roland. *Missionary Methods: St. Paul's or Ours?* Grand Rapids: William B. Eerdmans Publishing Company, 1962.
- Anderson, Justice. "An Overview of Missiology." In *Missiology: An Introduction to the Foundations, History and Strategies of World Mission*, edited by John Mark Terry, Ebbie Smith, and Justice Anderson, 1-17. Nashville: B&H Academic, 1998.
- Ashford, Bruce. *Every Square Inch: An Introduction to Cultural Engagement for Christians*. Bellingham, WA: Lexham Press, 2015.
- Austin, Thomas L. "Elenctics." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 307-8. Grand Rapids: Baker Books, 2000.
- Ayres, Leslie. "Managing, Mentoring, and Motivating Millennials." *Work Goes Strong*. <http://work.lifegoeststrong.com/article/managing-mentoring-and-motivating-millennials/>.
- Baker, Ken. "Boomers, Buster, and Missions: Things are Different Now." *Evangelical Missions Quarterly*, 33, no. 1 (1997). Last modified January 1, 1997. <https://missionexus.org/boomers-busters-and-missions-things-are-different-now/>.
- Baker, William H. "Secularist, Secularism." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 865. Grand Rapids: Baker Books, 2000.
- Bakke, Ray. *A Biblical Word for an Urban World*. Valley Forge, PA: Board of International Ministries of the American Baptist Churches, 2000.
- _____. "A Theology as Big as the City." *Urban Mission* 6, no. 5 (1989): 8-19.
- _____. *The Urban Christian*. Downers Grove, IL: InterVarsity Press, 1987.
- Bakke, Ray, and Sam Roberts, *The Expanded Mission of City Center Churches*. Chicago: International Urban Associates, 1998.
- Barrett, David B. *World Class Cities and World Evangelization*. Birmingham, AL: New Hope, 1986.
- Bavinck, Herman. *Reformed Dogmatics*. Vol. 2. Grand Rapids: Baker Academic, 2004.
- Bavinck, Johan H. *Introduction to the Science of Missions*. Phillipsburg, NJ: P&R Publishing, 1960.

- Beasley-Murray, George Raymond. *The Book of Revelation*, The New Century Bible Commentary. Grand Rapids: William B. Eerdmans Publishing Company, 1974.
- Benjamin, Don. *Deuteronomy and City Life*. Lanham, MD: University Press of America, 1983.
- Beougher, Timothy. "Revival." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 830-33. Grand Rapids: Baker Books, 2000.
- Berg, Jim. "Basics for Pressured Believers." *Journal of Biblical Counseling* 19, no. 3 (2001): 36-39.
- Biehl, Bobb. *Master-Planning*. Nashville: Broadman & Holman Publishers, 1997.
- _____. "The Value of a Financial Coach." Agent Financial Group. Accessed November 15, 2011. <http://www.argentmoney.com/blog/index.php/archives/34>.
- Bietenhard, Hans. "Polis." In *Dictionary of New Testament Theology*. Edited by Colin Brown, 2:801-05. Grand Rapids: Zondervan, 1976.
- Blanchard, Ken., *Leading at a Higher Level*. Upper Saddle River, NJ: FT Press, 2010.
- _____. *The One Minute Manager*. New York: Morrow, 1981.
- Blanchard, Ken, and Gary Ridge, *Helping People Win at Work*. Upper Saddle River, NJ: Polvera Publishing, 2009. Kindle.
- Blauw, Johannes. *The Missionary Nature of the Church*. Cambridge: Lutterworth Press, 1962.
- Bledsoe, David Allen. "Brazilian Neo-Pentecostalism and IURD: A Missiological Case Analysis of the Igreja Universal do Reino de Deus." PhD diss., University of South Africa, 2010.
- _____. "Igreja Universal do Reino de Deus: A Survey of Selected Areas." *Missionalia* 38, no. 1 (2010): 69-98.
- Bockmuehl, Klaus. "Secularization and Secularism Some Christian Considerations." *Evangelical Review of Theology* 10, no. 1 (1986): 50-73.
- Brewster, Elizabeth. "Second Language Acquisition." In *Evangelical Dictionary of World Mission*. Edited by A. Scott Moreau, 861-62. Grand Rapids: Baker Books, 2000.
- Bridges, Erich. "IMB Trustees Celebrate Record Offering." Baptist Press. Last modified, May 10, 2007. <http://www.bpnews.net/25615/imb-trustees-celebrate-record-offering>.
- _____. "Worldview: Still Answering the Call." Baptist Press. Last modified, November 18, 2010. <http://www.bpnews.net/34115/worldview-still-answering-the-call>.
- Brink, Paul William. "Resources for Church Planters in Urban Latin America." DMiss diss., Trinity Theological Seminary, 1992.

- Bush, Troy. "The Great Commission and the Urban Context." In *The Great Commission Resurgence*, edited by Chuck Lawless and Adam W. Greenway, chap. 15. Nashville: B&H Academic, 2010. Logos Library System.
- Caldeira, Teresa. *City of Walls*. Berkeley: University of California Press, 2000.
- Cheyne, John. "Strategies for Humanitarian Ministries." In *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, edited by John Mark Terry, Ebbie Smith, and Justice Anderson, 515-26. Nashville: Broadman & Holman, 1998.
- Christian, Jayakumar, *God of the Empty-Handed: Poverty, Power, and the Kingdom*. Monrovia, CA: Mission Advanced Research and Communication Center, 1999.
- Chute, Michael. "IMB Trustees Appoint 95 Missionaries." Baptist Press. Last modified May 25, 2006. <http://www.bpnews.net/23324/imb-trustees-appoint-95-missionaries-elect-officers-table-doctrinal-qualifications-study-extend-burleson-sanctions>.
- Claerbaut, David. *Urban Ministry*. Grand Rapids: Zondervan Publishing House, 1983.
- Collins, Jim. *Built to Last*. New York: Harper Business, 2004.
- Conn, Harvie. *The American City and the Evangelical Church*. Grand Rapids: Baker Publishing Group, 1994.
- _____. *A Clarified Vision for Urban Mission*. Grand Rapids: Zondervan Publishing House, 1987.
- _____. "Culture." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 252-54. Grand Rapids: Baker Books, 2000.
- _____. "The Depersonalization Misunderstanding." *Urban Mission* 2, no. 5 (1985): 6-19.
- _____. "Evangelizing the Urban Centers of the World." *Review and Expositor* 90, no. 1 (1993): 64-78.
- _____. "Genesis as Urban Prologue." In *Discipling the City: A Comprehensive Approach to Urban Mission*, edited by Roger Greenway. 13-33. Baker Book House, 1992.
- _____. "Lucan Perspectives and the Cities." *Missiology* 13, no. 4 (1985): 409-28.
- _____. *Planting and Growing Urban Churches*. Grand Rapids: Baker Academic, 1997.
- _____. *Urban Church Research*. Philadelphia: Westminster Theological Seminary, 1985.
- _____. "Urbanization." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 992-994. Grand Rapids: Baker Books, 2000.
- Conn, Harvie, and Manuel Ortiz. *Urban Ministry: The Kingdom, the City, & the People of God*. Downers Grove, IL: InterVarsity, 2001.

- Courtney, Thomas J. "A Church Planting Strategy for the Urban Poor." DMin project, Westminster Theological Seminary, 1987.
- Covey, Stephen R. *The 7 Habits of Highly Effective People*. New York: Free Press, 1989.
- Cox, Wendell. "Demographia World Urban Areas." *NewGeography Blog*, April 12, 2019. <https://www.newgeography.com/content/006272-demographia-world-urban-areas-2019-population-land-area-urban-densities/>.
- Dabney, Robert L. *Discussions of Robert Dabney*, Edited by C. R. Vaughn, 2:19. Edinburgh: Banner of Truth, 1982.
- _____. *Syllabus and Notes of the Course of Systematic and Polemic Theology*. 2nd ed. St. Louis, MO: Presbyterian Publishing Company, 1878.
- Davey, Andrew. *Urban Christianity and Global Order*. Peabody, MA: Hendrickson, 2002.
- Davis, Kenneth. "Developing Strategies for Reaching Cities." *The Journal of Ministry and Theology* 4, no. 2 (2000): 118-37.
- Dawson, John. *Taking our Cities for God*. Lake Mary, FL: Charisma House, 1993.
- Dayton, Edward R., and Ted W. Engstrom, *Strategy for Leadership*. Old Tappan, NJ: Revell, 1979.
- Dayton, Edward R., and David A. Fraser, *Planning Strategies for World Evangelization*. Grand Rapids: William B. Eerdmans Publishing Company, 1990.
- Dennison, Jack. *City Reaching*. Pasadena, CA: William Carey Library, 1998.
- DeValve, John. "Mentoring New Missionaries: A Neglected Ministry." *Evangelical Missions Quarterly* 44, no. 1 (2008). Last modified, January 1, 2008. <https://missionexus.org/mentoring-new-missionaries-a-neglected-ministry/>.
- DeYoung, Kevin. "Five Surprising Motivations for Missions." In *Cross: Unrivaled Christ, Unstoppable Gospel, Unreached Peoples, Unending Joy*, edited by John Piper and David Mathis, chap 3. Nashville: B&H Publishing Group, 2015. Logos Library System.
- Dipple, Bruce, "Formal and Non-Formal Pre-Field Training." In *Too Valuable to Lose*. Edited by William Taylor, 217-28. Pasadena, CA: William Carey Library, 1997.
- Dirks, Daniel Allen. "The Challenge of Kardecism to an Effective Evangelistic Witness in Brazil." PhD diss., Southwestern Baptist Theological Seminary, 1998.
- Downie, Andrew. "The World's Worst Traffic Jams." *Time*. Last modified April 21, 2008. <http://content.time.com/time/world/article/0,8599,1733872,00.html>.
- DuBose, Francis M. "Cities Aren't all Alike." *Urban Mission* 1, no. 3 (1984): 15-23.
- _____. *How Churches Grow in an Urban World*. Nashville: Broadman Press, 1977.

- Easterling, John. "Field Appointment." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 358-59. Grand Rapids: Baker Books, 2000.
- Elder, Annette. "Boomers, Busters, and the Challenge of the Unreached People." *International Journal of Frontier Missions* 8, no. 2 (1991): 50-55.
- Ellison, Craig. "Counseling in the City." *Urban Mission* 9, no. 2 (1991): 6-15.
- _____. "Stress and Urban Ministry." *Urban Mission* 1, no. 2 (1983): 5-16.
- _____. *Urban Mission*. Grand Rapids: William B. Eerdmans Publishing Company, 1974.
- Ellul, Jacques. *The Meaning of the City*. Grand Rapids: William B. Eerdmans Publishing Company, 1993.
- Engel, James. *How Can I Get Them to Listen?* Grand Rapids: Zondervan, 1977.
- Engstrom, Ted W. *The Making of a Christian Leader*. Grand Rapids: Zondervan, 1976.
- Engstrom, Ted W., and Edward R. Dayton. *The Art of Management for Christian Leaders*. Waco, TX: Word Books, 1976.
- Estep, William R. *Whole Gospel Whole World*. Nashville: B&H Publishing Group, 1994.
- Evans, C. Stephen. *Pocket Dictionary of Apologetics & Philosophy of Religion*. Downers Grove, IL: InterVarsity Press, 2002. Logos Library Systems.
- Ferris, Robert W. ed. *Establishing Ministry Training: A Manual for Program Developers*. Pasadena, CA: William Cary Library, 1995.
- Ferris, Robert W., and Lois Fuller. "Transforming a Profile into Training Goals." In *Establishing Ministry Training: A Manual for Program Developers*, edited by Robert W. Ferris, 43-63. Pasadena, CA: William Cary Library, 1995.
- Finn, Nathan. "The False Gospel of American Exceptionalism." *The Gospel Coalition Blog*, November 16, 2015. <https://www.thegospelcoalition.org/reviews/american-exceptionalism-and-civil-religion/>.
- Foust, Thomas F., George R. Hunsberger, J. Andrew Kirk, and Werner Ustorf, editors. *A Scandalous Prophet, The Way of Mission after Newbigin*. Grand Rapids: William B. Eerdmans Publishing Company, 2002.
- Frame, John M. *Christianity Considered: A Guide for Skeptics and Seekers*. Bellingham, WA: Lexham Press, 2018.
- _____. *The Collected Shorter Theological Writings*. Phillipsburg, NJ: P&R Publishing, 2008. Logos Library System.
- _____. *The Doctrine of the Christian Life*. Phillipsburg, NJ: P&R Publishing, 2008.
- _____. *The Doctrine of the Knowledge of God*. Phillipsburg, NJ: P&R Publishing, 1987.

- _____. "Presuppositional Apologetics." In *Five Views on Apologetic*, edited by Stanley N. Gundry, and Steven B. Cowan, 207-31. Grand Rapids: Zondervan, 2000.
- _____. "Short Definition of Presuppositionalism." In *The Theological Correspondence of John Frame*. Bellingham, WA: Lexham Press, 2017. Logos Library System.
- Fuder, John, ed. *A Heart for the City: Effective Ministries to Urban Community*. Chicago: Moody Press, 1999.
- Garrison, David. *Church Planting Movements*. Midlothian, VA: Wigtake, 2004.
- Geisler, Norman L. *Baker Encyclopedia of Christian Apologetics*. Grand Rapids: Baker Books, 1999.
- Gibbs, Eddie. "Secularization." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 865-66. Grand Rapids: Baker Books, 2000.
- Gilliland, Dean. "Contextualization." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 225-28. Grand Rapids: Baker Books, 2000.
- Girón, Rodolfo. "An Integrated Model of Missions." In *Too Valuable to Lose*, edited by William Taylor, 25-40. Pasadena, CA: William Carey Library, 1997.
- Goheen, Michael. "The Lasting Legacy of Newbigin." *Q Blog*. <http://qideas.org/articles/the-lasting-legacy-of-lesslie-newbigin/>.
- Gordon, R. P. "War." In *New Bible Dictionary*, 3rd ed. Edited by J. D. Douglass Downers Grove, IL: InterVarsity Press, 1966. Logos Library System.
- Greenway, Roger. *Apostles to the City: Biblical Strategies for Urban Missions*. Grand Rapids: Baker Book House, 1978.
- _____. "Cities, Seminaries, and Christian Colleges." *Urban Mission* 3, no. 1 (1985): 3-6.
- _____. "Don't Be an Urban Missionary Unless." *Evangelical Missions Quarterly* 19, no. 2 (1983). Last modified April 1, 1983. <https://missionexus.org/dont-be-an-urban-missionary-unless/>.
- _____. *An Urban Strategy for Latin America*. Grand Rapids: Baker Book House, 1973.
- Greenway, Roger, and Timothy Monsma. *Cities: Missions' New Frontier*. 2nd ed. Grand Rapids: Baker Academic, 2000.
- Grigg, Viv. *Companion of the Poor*. Monrovia, CA: Missions Advanced Research and Communication Center, 1989.
- _____. *Cry of the Urban Poor*. Monrovia, CA: Missions Advanced Research and Communication Center, 1992.
- _____. "Intercessors and Cosmic Urban Spiritual Warfare." *International Journal of Frontier Mission* 10, no. 4 (1993): 195-200.

- Grimond, John. "The World Goes to Town." *The Economist*, May 2007, 1-15.
<https://www.economist.com/special-report/2007/05/03/the-world-goes-to-town>.
- Guder, Darrell, ed. *Missional Church A Vision for the Sending of the Church in North America*. Grand Rapids: William B. Eerdmans Publishing Company, 1998.
- Hall, John Wesley. "Urban Ministry Factors in Latin America." PhD diss., Fuller Theological Seminary, 1992.
- Hall, Peter. *Cities in Civilization: Culture, Technology and Urban Order*. New York: Pantheon Books, 1989.
- Harley, David. *Preparing to Serve: Training for Cross-Cultural Mission*. Pasadena, CA: William Carey Library, 1995.
- Hart, E. Wayne. "Seven Ways to Be and Effective Mentor." *Forbes*. Last modified June 30, 2010. <https://www.forbes.com/2010/06/30/mentor-coach-executive-training-leadership-managing-ccl.html#515ded833fd3>.
- Henry, Carl F. H. "The Cultural Relativizing of Revelation." *Trinity Journal* 1, no. 2 (1980): 152-64.
- _____. *God, Revelation, and Authority*. Vol 3. Wheaton, IL: Crossway Books, 1999.
- Hesselgrave, David J. "Conclusion: A Scientific Postscript—Grist for the Missiological Mills of the Future." *MissionShift: Global Issues in the Third Millennium*, edited by David Hesselgrave, and Ed Stetzer, Chapter 20. Nashville: B&H Academics, 2010. Logos Library System.
- _____. *Paradigms in Conflict: 10 Key Questions in Christian Mission Today*. Grand Rapids: Kregel. 2005.
- Hicks, Raymond. "Doing Member Care in Red Zones." In *Doing Member Care Well*, edited by Kelly O'Donnell, 193-208. Pasadena, CA: William Carey Library, 2002.
- Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids: Baker Book House, 1985.
- _____. *Anthropological Reflections on Missiological Issues*. Baker Book House, 1994.
- _____. "Critical Contextualization," *International Bulletin of Missionary Research* 11, no. 3 (1987): 104-112.
- _____. *Cultural Anthropology*, 2nd ed. Grand Rapids, Baker Book House, 1983.
- _____. *Transforming Worldviews: An Anthropological Understanding of How People Change*. Grand Rapids: Baker Academic, 2008.
- Hiebert, Paul, and Eloise Hiebert Meneses, *Incarnational Ministry, Planting Churches in Band, Tribal, Peasant and Urban Societies*. Grand Rapids: Baker Academic, 1995.
- Hodge, A. A. *The Life of Charles Hodge*. New York: Charles Scribner's Sons, 1880.

- Hodge, Charles. *Systematic Theology*. Vol. 1. Oak Harbor, WA: Logos Research System, Inc. 1997. Logos Library System.
- Hoke, Stephen “Designing Learning Experiences.” In *Establishing Ministry Training*, edited by Robert W. Ferris, 85-103. Pasadena, CA: William Cary Library, 1995.
- Hoke, Steve, and Bill Taylor. *Global Mission Handbook: A Guide for Crosscultural Service*. Downers Grove, IL: InterVarsity, 1999.
- _____. “The Missionary Needed Today: Profile of a Critical Role.” In *Send Me: Your Journey to the Nations*. Pasadena, CA: World Evangelical Fellowship, 2000. Logos Library System.
- Hughes, Donald. “Cross-Cultural Communication.” In *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, edited by John Mark Terry, Ebbie Smith, and Justice Anderson, 278-300. Nashville: Broadman & Holman, 1998.
- Hunsberger, George. *Bearing the Witness of the Spirit, Lesslie Newbigin’s Theology of Cultural Plurality*. Grand Rapids: William B. Eerdmans Publishing Company, 1998.
- Johansen, Roger G. “Church Planting Principles from Acts for Urban Brazil.” ThM. thesis, Calvary Theological Seminary, 1994.
- Jongeneel, Jan. “The Missiology of Gisbertus Voetius.” *Calvin Theology Journal* 26, no. 1 (1991): 50.
- Josephus, Flavius. *The Works of Josephus Complete and Unabridged*. Peabody, MA: Hendrickson Publishers, 1987. Logos Library System.
- Kaiser, Walter. “A Biblical Theology of the City.” *Urban Mission* 7, no. 1 (2001): 6-17.
- Kanaga, Kim. “Getting Clear: Four Keys to High-performance.” Center for Creative Leadership. Accessed November 15, 2011. <http://www.ccl.org/connected/enews/articles/0104clear.htm>.
- Keller, Tim. “A Biblical Theology of the City.” *Evangelicals Now*. Last modified, July 2002. <https://www.e-n.org.uk/2002/07/features/a-biblical-theology-of-the-city/>.
- _____. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Grand Rapids: Zondervan, 2012.
- _____. *Our New Global Culture: Ministry in Urban Centers*. New York: Redeemer City to City, 2010.
- _____. “What is God’s Global Urban Mission?” *Lausanne Global Conversation*. Last modified May 18, 2010. <https://www.lausanne.org/content/what-is-gods-global-urban-mission>.
- Keller, Tim, and J. Allen Thompson, *Redeemer Church Planting Manual*. New York: Redeemer Church Planting Center, 2002.
- Kline, Meredith. *Kingdom Prologue*. Overland Park, KS: Two Age Press, 2000.

- Kraft, Charles. *Christianity and Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. Maryknoll, NY: Orbis Books, 1979.
- Kunzig, Robert. "Special Series: 7 Billion." *National Geographic*, January 2011, <http://www.nationalgeographic.com/magazine/2011/01/17-billion-population/>.
- Larson, Donald. "Linguistic and Sociolinguistic Factors in Missionary Allocation." *Evangelical Missions Quarterly* 9, no. 2 (1973). Last modified January 1, 1973. <https://missionexus.org/linguistic-and-sociolinguistic-factors-in-missionary-allocation/>.
- Lausanne Committee for World Evangelization. "The Willowbrook Report: Consultation on Gospel and Culture (LOP 2)." Lausanne Movement. Last modified 1978. https://www.lausanne.org/content/lop/lop-2?_sf_s=The+Willowbank+Report#2
- Leedy, Paul. *Practical Research: Planning and Design*. New York: Macmillan Publishing Company, 1989.
- Lewis, Jonathan. "Profiling the Latin Missionary." *International Journal of Frontier Missions* 10, no. 2 (April 1993): 83-86.
- Lewis, Jonathan, and Robert W. Ferris, "Developing an Outcomes Profile." In *Establishing Ministry Training: A Manual for Program Developers*, edited by Robert W. Ferris, 23-41. Pasadena, CA: William Cary Library, 1995.
- Lim, David. "The City in the Bible." *Evangelical Review of Theology* 12, no. 2 (1988):138-156.
- Lingenfelter, Sherwood G., and Marvin K. Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids: Baker Book House, 1986.
- Linthicum, Robert C. *City of God, City of Satan*. Grand Rapids: Zondervan, 1991.
- _____. *Empowering the Poor*. Monrovia, CA: Mission Advanced Research and Communication Center, 1991.
- Loong, Titus, and Stephen Hoke. "Profile of Asian Missionary Trainers: Philippines." In *Establishing Ministry Training: A Manual for Program Developers*, edited by Robert W. Ferris, 161-66 Pasadena, CA: William Cary Library, 1995.
- Luzbetak, Louis J. *The Church and Culture*. Maryknoll, NY: Orbis Books, 1988.
- Malphurs, Aubrey. *Developing a Dynamic Mission for Your Ministry*. Grand Rapids: Kregel, 1998.
- _____. *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary*. Grand Rapids: Kregel, 1997.
- Masters, Peter. "A Tour of Biblical Evidence in the British Museum." *Bible and Spade* 13, no. 2 (2000): 35-54. Logos Library System.
- Maxwell, John, *Becoming a Person of Influence*. Nashville: Thomas Nelson Publishers, 1997. Logos Library System.

- _____. *Developing the Leader Within You*. Nashville: Thomas Nelson Publishers, 1997.
- _____. *The 21 Indispensable Qualities of a Leader*. Nashville: Thomas Nelson Publishers, 1997. Logos Library System.
- Mayers, Marvin K. *Christianity Confronts Culture: A Strategy for Crosscultural Evangelism*. Grand Rapids: Zondervan, 1987.
- McElhanon, Ken A. "Worldview." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 1032-33. Grand Rapids: Baker Books, 2000.
- McGavran, Donald. *Understanding Church Growth*, 2nd ed. Grand Rapids: William B. Eerdmans Publishing Company, 1980.
- McIntosh, John A. "Missio Dei." In *Evangelical Dictionary of World Mission*. Edited by A. Scott Moreau, 631-33. Grand Rapids: Baker Books, 2000.
- Meeks, Wayne A. *The First Urban Christians: The Social World of the Apostle Paul*, 2nd ed. New Haven, CT: Yale University Press, 2003.
- Miller, Stuart S. "Sepphoris, the Well Remembered City." *Biblical Archaeologist* 55, no. 2 (1992): 74-83.
- Mohler, Albert. "The Great Challenge of the Cities—The World Goes to Town." *Albert Mohler Blog*, last modified June 4, 2007. <https://albertmohler.com/2007/06/04/the-great-challenge-of-the-cities-the-world-goes-to-town-2>.
- _____. "Secularism, Preaching, and the Challenges of Modernity." *Albert Mohler Blog*, last modified, January 12, 2017. <https://albertmohler.com/2017/01/12/secularism-preaching-challenges-modernity>.
- Moore, Louis. "Missionary Resignations Remain Low, Trustees Told." Baptist Press. Last modified April 5, 2000. <http://www.bpnews.net/5575/missionary-resignations-remain-low-trustees-told>.
- Moore, Waylon, "Mentoring Disciples," accessed January 30, 2019, <http://www.mentoring-disciples.org>.
- Moreau, A. Scott, ed. *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books, 2000.
- _____. "Paul G. Hiebert's Legacy of Worldview." *Trinity Journal* 30, no. 2 (2009): 223-37.
- Moreau, A. Scott, Gary R. Corwin and Gary B. McGee. *Introducing World Missions, A Biblical, Historical, and Practical Survey*. 2nd ed. Grand Rapids: Baker Academic, 2015.
- Muller, R. A. "Providentia." In *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology*. Grand Rapids: Baker Publishing Group, 1985. Logos Library System.
- Mumford, Lewis. *The City in History*. New York: Harcourt Brace, 1989.

- _____. *The Culture of the Cities*. New York: Harcourt Brace, 1970.
- Murray, John. *Collected Writings*. Vol. 2. Edinburgh: Banner of Truth, 1977.
- _____. *Principles of Conduct*. Grand Rapids: William B. Eerdmans Publishing Company, 1957.
- Myers, Bryant, ed. *Walking with the Poor: Principles of Transformational Development*. Monrovia, CA: Mission Advanced Research and Communication Center, 1999
- _____. ed. *Working with the Poor: New Insights and Learning from Development Practitioners*. Monrovia, CA: Mission Advanced Research and Communication Center, 1999.
- Nash, Ron. "What Is a Worldview?" In *If God Made the Universe, Who Made God? 130 Arguments for the Christian Faith*, edited by Holman Bible Editorial Staff, Nashville: Holman Bible Publishers, 2000. Logos Library System.
- Neely, Alan. "The Teaching of Missions." In *Towards the Twenty-First Century, in Christian Mission: Essays in Honor of Gerald H. Anderson*, edited by J. M. Phillips, and R. T. Coote. Grand Rapids: William B. Eerdmans Publishing Company, 1993.
- Netland, Harold A. "Apologetics." In *Evangelical Dictionary of World Mission*. Edited by A. Scott Moreau, 70-72. Grand Rapids: Baker Books, 2000.
- Nelson, James. "Guru Interview: Peter Drucker." Emerald Management First. Accessed November 1, 2011. <http://www.emeraldinsight.com/drucker/pdf/drucker.pdf>.
- Neuman, Mikel. *Home Groups for Urban Cultures*. Pasadena, CA: William Carey Library, 1999.
- Newbiggin, Lesslie. "The Bible and Our Contemporary Mission." *The Clergy Review* 69, no. 1 (1984): 9-17.
- _____. "Can the West be Converted?" *Princeton Seminary Bulletin* 6, no. 1 (1985): 25-37.
- _____. "Evangelism in the City," *Expository Times* 98, no. 12 (1987): 355-58.
- _____. *A Faith for This One World?* Eugene, OR: Wipf and Stock Publishers, 2011.
- _____. *The Finality of Christ*. Eugene, OR: Wipf and Stock Publishers, 2009.
- _____. *Foolishness to the Greeks: The Gospel and Western Culture*. Grand Rapids: William B. Eerdmans Publishing Company, 1986.
- _____. *The Gospel in a Pluralist Society*. Grand Rapids: William B. Eerdmans Publishing Company, 1989.
- _____. *Honest Religion for Secular Man*. Eugene, OR: Wipf and Stock Publishers, 2011.

- _____. *The Open Secret: An Introduction to the Theology of Mission*. Grand Rapids: William B. Eerdmans Company, 1995.
- _____. *Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship*. Grand Rapids: William B. Eerdmans Publishing Company, 1995.
- _____. *The Reunion of the Church: A Defense of the South India Scheme*. Eugene, OR: Wipf and Stock Publishers, 2011.
- _____. *Signs Amid the Rubble: The Purpose of God in Human History*, edited by Geoffrey Wainwright. Grand Rapids: William B. Eerdmans Publishing Company, 2003.
- _____. *Sin and Salvation*. Eugene, OR: Wipf and Stock Publishers, 2009.
- _____. *Truth to Tell: The Gospel as Public Truth*. Grand Rapids: William B. Eerdmans Publishing Company, 1991.
- _____. *Unfinished Agenda: An Updated Autobiography*. 2nd ed. Edinburgh: St. Andrew Press, 1993.
- _____. *A Word in Season: Perspectives on Christian World Missions*. Grand Rapids: William B. Eerdmans Publishing Company, 1994.
- Newbiggin, Lesslie, Lamin Sanneh, and Jenny Taylor. *Faith and Power: Christianity and Islam*. Eugene, OR: Wipf and Stock Publishers, 2005.
- Nunez, Emilio, and William David Taylor. *Crisis and Hope in Latin America*. Pasadena, CA: William Cary Library, 1996.
- O'Donnell, Kelly. *Doing Member Care Well*. Pasadena, CA: William Carey Library, 2002.
- Organização Mundial da Saúde (OMS), "Predicting Victims on National Roads in Brazil-Part 1." *Leticia Portella Blog*, September 25, 2018. <https://leportella.com/english/2018/09/25/federal-road-accidents-1.html>.
- Ortiz, Manuel, and Susan Baker eds. *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*. Phillipsburg, NJ: Presbyterian and Reformed, 2000.
- Oswalt, John. "Entry 270." In *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L Archer, Jr., and Bruce K Walkte. Chicago: Moody Press, 1999. Logos Library System.
- Packer, J. I. *God's Plans for You*. Escondido, CA: The Ephesians Four Group, 2001. Logos Library System.
- _____. *A Quest for Godliness*. Wheaton, IL: Crossway Books, 1990. Logos Library System.
- _____. *18 Words, The Most Important Words You Will Ever Know*. Fearn, Scotland: Christian Focus Publications, 2007. Logos Library System.

- Palen, John. *The Urban World*. New York: McGraw-Hill, 2002.
- Parsole, Eric. "Coach and Mentor Definitions." Accessed August 21, 2019. <https://new.coachingnetwork.org.uk/information-portal/what-are-coaching-and-mentoring/>.
- Payne, J. D. "P.L.A.N.T.S.: Equipping Seminary and College Students for Church Planting." Lausanne World Pulse Archives. Last modified July, 2007, <https://www.lausanneworldpulse.com/themedarticles-php/783/07-2007>.
- Pearson, John "Goal Alignment: The Missing Link in Leadership Effectiveness." *Evangelical Missions Quarterly* 47, no. 3 (2011). Last modified July 1, 2011. <https://missionexus.org/goal-alignment-the-missing-link-in-leadership-effectiveness-2/>.
- Peterson, Doug. "Anomie." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 865. Grand Rapids: Baker Books, 2000.
- Priest, Robert. "Missionary Elenctics." *Missiology* 22, no. 3 (1994): 290-315.
- Putnam, Robert. *Bowling Alone*. New York: Simon and Schuster, 2000.
- Rana, Fazale, and Hugh Ross. *Who Was Adam? A Creation Model Approach to the Origins of Man*. Colorado Springs, CO: NavPress, 2005.
- Reapsome, Jim. "Cities Must Have Our Best Efforts." *Evangelical Missions Quarterly* 19, no. 2 (1983). Last modified April 1, 1983. <https://missionexus.org/editors-analysis-cities-must-have-our-best-efforts/>.
- _____. "People Groups". *International Journal of Frontier Missions* 1, no. 2 (1984). https://www.ijfm.org/PDFs_IJFM/01_2_PDFs/1_2%20Reapsome%20People%20groups%20fixed1.pdf.
- Reh, F. John. "Mentors and Mentoring: What is a Mentor?" *Cleaner & Launderer Blog*, April 8, 2013. <http://cleaner-and-launderer.com/become-a-mentor-by-jackie-smith/>.
- Robb, John D. *Focus! The Power of People Group Thinking*. Monrovia, CA: Mission Advanced Research and Communication Center, 1994.
- Rooy, Sydney. "Theological Education for Urban Mission." In *Discipling the City*, edited by Roger S. Greenway, 223-45. Grand Rapids: Baker Book House, 1992.
- Rose, Larry, and Kirk Hadaway. *An Urban World: Churches Face the Future*. Nashville: Broadman Press, 1984.
- Rosebrough, Thomas R. "Christian Worldview and Teaching." In *Shaping a Christian Worldview: The Foundation of Christian Higher Education*, edited by David S. Dockery, and Gregory Alan Thornbury. Nashville: B&H Academic, 2002. Logos Library System.
- Samples, Ken R. *A World of Difference: Putting Christian Truth-Claims to the Worldview Test*. Grand Rapids: Baker Books 2007.

- Sanchez, Daniel. "A Five Year Plan for the Ministry of the Baptist Convention of New York in the Area of Evangelism." DMin project, Fuller Theological Seminary, 1979.
- Sande, Ken. "Approachability: The Passport to Real Ministry and Leadership." Peacemaker Ministries. Last modified July 21, 2014. <https://rw360.org/2014/07/21/approachability-passport-real-ministry-leadership/>.
- Schaeffer, Francis A. *The Complete Works of Francis A. Schaeffer: A Christian Worldview*. Vols. 1 and 5. Westchester, IL: Crossway Books, 1982.
- Schaller, Lyle E. *Center City Churches: The New Urban Frontier*. Nashville: Abingdon, 1993.
- Schnabel, Eckhard. *Early Christian Mission*. Vols. 1 and 2. Downers Grove, IL: 2004.
- Sells, Ben. "Horizon Three: Re-thinking Mission Education The Breakthrough for On-Field Mission Training." *Mission Frontiers* (Fall 1998). <https://www.missionfrontiers.org/issue/article/horizon-three-re-thinking-mission-education-the-breakthrough-for-on-field-m>.
- Shipp, Glover. "On the Urban Scene, We Must Know the Territory." *Journal of Applied Missiology* 3, no. 1 (1991). Last modified February 4, 2013. <http://www.ovc.edu/missions/jam/urbscn.htm>.
- _____. "Research as a Tool for Urban Evangelism in Developing Countries." DMiss diss, Fuller Theological Seminary, 1986.
- Sills, M. David. *The Missionary Call: Find Your Place in God's Plan for the World*. Chicago: Moody Publishers, 2009. Logos Library System.
- _____. *Reaching and Teaching: A Call to Great Commission Obedience*. Chicago: Moody Publishers, 2010. Logos Library System.
- Smith, Donald K. "Intercultural Communication." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 492-94. Grand Rapids: Baker Books, 2000.
- Smith, Ebbie. "Culture: Milieu of Missions." In *Missiology: An Introduction to the Foundations, History and Strategies of World Missions*, edited by John Mark Terry, Ebbie Smith, and Justice Anderson, 250-78. Nashville: B&H Academic, 1998.
- Smith, Morton. *Systematic Theology*. Vol. 1. Greenville, SC: Greenville Presbyterian Theological Seminary Press, 1994.
- Smith, Steve. "Real Lessons from Real Urban CPMs." *Church Planting Movements Best Practices from Around The Globe Blog*, April 22, 2010. <http://www.churchplantingmovements.com/index.php/vert5parts/vertbigpicture/82-real-lessons-from-real-urban-cpms>.
- Southeastern Baptist Theological Seminary "Field Ministry." Last modified November 8, 2011. <http://www.sebts.edu/internships/>.
- Stark, Rodney. *Cities of God*. New York: Harper Collins, 2006.

- Steffen, Tom. *Passing the Baton*. La Habra, CA: Center for Organizational and Ministry Development, 1997.
- _____. "Training of Missionaries." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 964-65. Grand Rapids: Baker Books, 2000.
- Swatsky, Ben A. "A Church Planting Strategy for World Class Cities." *Urban Mission* 4, no.1 (1985): 8-25.
- Taylor, William D. "Attrition." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 94-95. Grand Rapids: Baker Books, 2000.
- _____. "Ethics and Accountability in the Missions Community." In *Serving Jesus with Integrity*, edited by Dwight P. Baker and Douglas Hayward. Pasadena, CA: William Carey Library, 2010.
- _____. "Examining the Iceberg Called Attrition." In *Too Valuable to Lose*, edited by William Taylor, 3-14. Pasadena, CA: William Carey Library, 1997.
- _____. *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*, edited by William Taylor, Pasadena, CA: William Cary Library, 1997.
- Terry, John Mark. "Second Thoughts on the Future of Mission." *The Exchange with Ed Stetzer*, Last modified February 2011.
<https://www.christianitytoday.com/edstetzer/2011/february/second-thoughts-on-future-of-missions.html>.
- Terry, John Mark, and J. D. Payne. *Developing a Strategy for Missions: A Biblical, Historical and Cultural Introduction*. Grand Rapids: Baker Academic, 2013.
- Terry, John Mark, Ebbie Smith, and Justice Anderson, eds. *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*. Nashville: B&H Academic, 1998.
- Thiede, Carsten P. *The Cosmopolitan World of Jesus: New Findings from Archaeology*. London: Society for Promoting Christian Knowledge, 2004. Logos Library System.
- Thiessen, Mary. "When We are Dying in the City." In *God So Loves the City*, edited by Charles Van Engen and Jude Tiersma. Monrovia, CA: Missions Advanced Research and Communication Center, 1994.
- Thompson, J. Allen. *Coaching Urban Church Planters*. New York: Redeemer Church Planting Center, 2005.
- Tink, Fletcher. "From Order to Harmony: Toward a New Hermeneutic for Urban Missions." PhD diss., Fuller Theological Seminary, 1994.
- Tonna, Benjamin. *Gospel for the Cities*. Maryknoll, NY: Orbis, 1985.
- Travis, Marie. "84 New Missionaries Appointed." Baptist Press. Last modified July 20, 2007. <http://www.bpnews.net/26110/84-new-missionaries-appointed>.
- Uken, Charles D. "Planting Blue Collar and Service Sector Churches Lessons from Brazil." DMin project, Westminster Theological Seminary, 1992.

- _____. "Spiritism and the Brazilian City." *Urban Mission* 9, no. 5 (1992): 20-33.
- United Nations, Department of Economics and Social Affairs. "World Population Prospects, Key Findings and Advance Tables, 2017 Revision." United Nations. Last modified 2017. https://population.un.org/wpp/Publications/Files/WPP2017_KeyFindings.pdf.
- United Nations Human Settlements Programme (UN-Habitat), *State of the World's Cities 2008/2009*. Sterling, VA: Earthscan, 2008. https://sustainabledevelopment.un.org/content/documents/11192562_alt-1.pdf.
- United Nations Population Fund (UNFPA) *State of World Population 2007*. Last modified 2007. <https://www.unfpa.org/publications/state-world-population-2007>.
- "World Urbanization Prospects: The 2011 Revision." United Nations. Last modified April 7, 2012. https://www.un.org/en/development/desa/population/publications/pdf/urbanization/WUP2011_Report.pdf
- Van Halsema, Dick L. "As We See It: Field Training: Cost-Effective and Productive." *Missionary Monthly*. Accessed February 15, 2012. <http://www.strategicnetwork.org/index.php?loc=kb&vies=v&id=18365&fwo=APTI&TUDE&>.
- Van Rheenen, Gailyn. "Defining an Animistic Worldview." *Missiology.com Blog*, last modified March 14, 2011. <https://old.missiology.com/defining-an-animistic-worldview/>.
- Villafane, Eldin. *Seek the Peace of the City: Reflections on Urban Ministry*. Grand Rapids: William B. Eerdmans Publishing Company, 1995.
- Wagner, Peter, "Homogeneous Unit Principle." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 455. Grand Rapids: Baker Books, 2000.
- Wainwright, Geoffrey. *Lesslie Newbigin: A Theological Life*. Oxford: Oxford University Press, 2000.
- Waldecker, Gary, "The City-Eschatological Garden." *Urban Mission* 5, no. 4 (1988): 19-26.
- Walters, Jeffrey Kirk. "Effective Evangelism in the City: Donald McGavran's Missiology and Urban Context." PhD diss., The Southern Baptist Theological Seminary, 2010.
- Warner, Timothy. "Spiritual Warfare." In *Evangelical Dictionary of World Missions*. Edited by A. Scott Moreau, 902-04. Grand Rapids: Baker Books, 2000.
- Watson, Jude Tiersma. "Urban Churches." In *Evangelical Dictionary of World Mission*. Edited by A. Scott Moreau, 990-91. Grand Rapids: Baker Books, 2000.
- Wax, Trevin. "Here's Why I Keep Returning to Lesslie Newbigin." *The Gospel Coalition Blog*, February 19, 2019. <https://www.thegospelcoalition.org/blogs/trevin-wax/heres-keep-returning-lesslie-newbigin/>.

- Webb, Keith E. "Coaching for On-field Development." *Evangelical Missions Quarterly* 44, no. 3 (2008). Last modified July 1, 2008. <https://missionexus.org/coaching-for-on-field-development/>.
- _____. "Learning, Not Teaching," Creative Results Management. Accessed October 27, 2011. <http://creativeresultsmanagement.com/newsletter/learning-not-teaching-keith-webb.htm>.
- Weerasingha, Tissa. "How to Develop an Urban Church Planting Movement." DMin. project, Westminster Theological Seminary, 1992.
- Whitecotton, Michelle G. "Causes of Stress and What to Do about Them." *Evangelical Missions Quarterly* 32, no. 4 (1996). Last modified October 1, 1996. <https://missionexus.org/causes-of-stress-and-what-to-do-about-them/>.
- Willis, Avery. "The Last Frontier." In *Missiology: An Introduction to the Foundations, History and Strategies of World Missions*, edited by John Mark Terry, Ebbie Smith, and Justice Anderson, 668-84. Nashville: B&H Academic, 1998.
- Winter, Ralph. "Advanced Strategies for Closure." *International Journal of Frontier Mission* 19, no. 4 (2002): 6-8.
- _____. "The Gravest Danger... The Re-Amateurization of Missions." *Missions Frontiers* (Fall 1998). <http://www.missionfrontiers.org/issue/article/editorial-comment67>.
- Wirth, Louis. "Urbanism as a Way of Life." *The American Journal of Sociology* 40, no. 1 (1938):1-24.
- Wright, Thomas. "Contextual Evangelism Strategies." In *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, edited by John Mark Terry, Ebbie Smith, and Justice Anderson, 273-300. Nashville: B&H Academic, 1998.
- Zwolska, Katarzyna. "Coaching Others: Use Active Listening Skills." Creative Results Management. Accessed October 27, 2011. <http://www.creativeresultsmanagement.com/newsletter/the-answer-is-the-question-keith-webb.htm>.

ABSTRACT

REACHING THE SECULAR CITY: A PRACTICAL MODEL FOR BRAZILIAN URBAN MISSIONARIES THROUGH THE LENS OF LESSLIE NEWBIGIN

Wendal Mark Johnson, PhD
The Southern Baptist Theological Seminary, 2020
Chair: Dr. George H. Martin

This dissertation examines an urban missionary training model to be used by missionary sending agencies in Brazil. Special attention is given to Lesslie Newbigin's understanding of the secular city and how Christian Urban missionaries might most effectively engage it. Chapter 1 examines the definitions used in the dissertation with a focus on the importance of mentoring programs within present broader missiological trends. Chapter 2 examines the biblical foundations for urban missions, placing an urban missions training program within Scripture's broader teaching of God's purposes and plans for the city.

Chapter 3 introduces Lesslie Newbigin and gives an overview of his essential thoughts concerning missional analysis of Western culture, the missional nature of the church, and the Gospel as *public truth*. Chapter 4 examines the foundational concepts upon which Newbigin's missiology is based and shows how Newbigin understands, develops, and applies these key concepts. An extensive investigation of the three essential missiological concepts that inform Newbigin's approach to engaging the secular city is covered in Chapter 5.

Chapter 6 outlines lessons to be learned by urban missionaries to the world's secular cities. It includes proposals for application based on Newbigin's understanding of how the secular city is to be most effectively engaged. The results of an urban mission

survey developed especially for urban missionaries serving in Brazil can be found in Chapter 7. This survey attempts to determine those factors that make for longevity in the Brazilian urban context and patterns of urban life that lead to high-levels of stress. Chapter 8 provides a profile of an urban missionary.

Chapter 9 presents the actual training structure being proposed. Focus is given to the program's mission, objectives, and goals. Those who serve as the primary implementers of the urban mission training program, the coaches, are described in Chapter 10. In addition, a section is devoted to the training of these coaches. Chapter 11 concludes describing the assessment tools used to evaluate the urban missionaries trained according to the model.

VITA

Wendal Mark Johnson

EDUCATION

BA, Southern Illinois University, 1982

MDiv, Southern Baptist Theological Seminary, 1985

PUBLICATIONS

“Fundamentos Bíblicos de Missões Urbanas.” *Revista Batista Pioneira* 1, no. 2 (2012): 218-33.

“Profile of an Urban Missionary.” *Journal of Evangelism and Missions* 12, (2013): 77-91.

“Adoração Evangelística: Fundações Bíblicas, a Contextualização, e a Aplicação na Igreja Local. *Revista Sistemática Equatorial* 2, no. 2 (2014): 111-22.

“3 Ingredients for Discipling New Believers in Any Context.” Last modified January 3, 2017. <https://www.imb.org/2017/01/03/training-new-believers-in-any-context/>.

“As Disciplinas Espirituais e O Empreendimento Missionário.” *Revista Via Teológica* 18, no. 36 (2017): 91-120.

ORGANIZATIONS

Evangelical Missionary Society

ACADEMIC EMPLOYMENT

Garret Fellow, Southern Baptist Theological Seminary, 1997-98

Professor of Missions, Seminário Teológico Batista Mineira, Belo Horizonte, Brazil, 1999-2001

Professor of Missions, Seminário Teológico Paranaense, Curitiba, Brazil, 2001-2005

Adjunct Faculty, Southeastern Baptist Seminary, 2012-

MINISTERIAL EMPLOYMENT

Pastor, Liberty Baptist Church, Macedonia, Illinois, 1981-85

Pastor, Beechmont Baptist Church, Beechmont, Kentucky, 1985-88

Pastor, Locust Grove Baptist Church, Cadiz, Kentucky, 1988-89

Pastor, East Cadiz Baptist Church, Cadiz, Kentucky, 1989-92

Missionary, International Mission Board, SBC, Brazil, 1992-