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1. Surveying Churches

EGC has been surveying churches in Boston since 1969. The information always tells a story about how God is moving, and how the churches are changing to meet the changing needs. This article offers some of the initial sample findings of EGC's 2005-2006 survey.

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Why survey churches?

Because its mission is to understand and serve churches, the Emmanuel Gospel Center (EGC) makes a concerted effort to research every church in Boston and Cambridge to gather basic facts and to understand any newly developing trends. The most recent research initiative was conducted in 2005-2006. This type of research is very important in helping Christians understand and nurture the vitality of churches in their area. Jeff Bass, executive director of EGC, explains, “We need to have accurate information about the Boston community and how it is changing. This helps us allocate our own resources effectively and give good counsel to others. Some of what we learn confirms our intuition, but often we find things that no one anticipated, and our understanding of how God is working around us grows and adjusts accordingly.” A simple fact is that we can’t fulfill our mission to serve the churches in our city well unless we know where they are and what they are doing. Research of all the churches in an area can reveal new churches and new ministries as well as needs, challenges, trends, and gaps in ministry.

Nehemiah was a gifted administrator as well as a visionary. His story shows intentional research and detailed record keeping interwoven with the pursuit of his ministry to rebuild the wall of Jerusalem. We know from his records who worked on each part of the wall, how long it took, the unintended consequences of the project, political obstacles, something about materials and supplies, even feeding the workers. His is a valuable model of careful needs assessment, detailed project research, and program evaluation combined with prayerful ministry. Picture him riding around the wall at night with his flashlight and clipboard, assessing the work to be done.

A detailed survey of churches is also a bit like riding around the wall, seeing what needs to be done. If God has called you to work in his vineyard along with his other workers, an understanding of what God is already doing in your city will help you to work in harmony with God and with the other workers.

What we wanted to learn

In past surveys, we discovered that many new churches were being planted in a variety of neighborhoods of Boston by many different ethnic, language, and denominational groups, and that church planting was far outpacing church closings. In our research effort in 2005-2006, we wanted to know if this trend had continued. If so, where are the newest churches, and who is planting them? How does the changing ebb and flow of ethnic groups in the city parallel the start of new churches and the closing of others? What communities have too few churches? Where are churches growing and why are they growing?

We also had three other areas of investigation: We wanted to understand more details of the ministries of churches, and specifically the educational, youth, and social ministries. We also asked churches to indicate their involvement and support of efforts to serve Christians cross-culturally around the world. And finally, we wanted to gather more information about the church-planting efforts of Boston's churches both in this area and around the world.

Over time, the results of this research will be analyzed, compiled and applied. If we can understand some of these things, then we can be prepared to help fan the flames that God has ignited across our city. We can work with church leaders to help them make strategic decisions that will strengthen the entire church community. We can pray with understanding.

Starting with a knowledge base

Our research builds on EGC's foundation of previous knowledge and a wide variety of existing networks. Before the current initiative, we had some data on about 600 churches in Boston and Cambridge. The Emmanuel Gospel Center did its first survey of Boston's churches in 1969, locating about 300 within city limits. In 1975, a second survey identified 320 churches, which were marked with numbered pins on a map and catalogued in a card file. By 1989, we conducted another major survey and listed 484 churches. Since we were listing the start dates of these churches, we were able to see that Boston was experiencing a major revival due to the unexpected growth of the numbers of new churches, many of which had not existed prior to the mid-70s. It was not just that we had missed them previously. Also in 1989, for the first time we recorded the data in a database and printed our first pictorial directory. We continued to publish updates and new editions every few years. Our last research initiative was in 2000-2001 when we catalogued 501 churches in Boston and 84 more in Cambridge.

In our earliest efforts, we used a phone book to begin to compile a church list. And while a phone book could give some basic contact information about many churches, in our experience it is merely a starting point and is far from complete, as many churches operate informally and may not even have a phone in the church's name. Yet these hidden, unlisted churches may be some of the most vital churches in your community.

Internet searches and printed materials including denominational directories can be useful in establishing basic data. Not surprisingly, this year we were able to find many more local church websites than in previous years. Even when a church does not have a website, persistent and creative web searching can uncover some basic information about most churches. But a word of caution: with our first-hand knowledge of churches, we found that much outdated and incorrect church information is perpetuated and multiplied on the internet. For example, some old church

directories online are never updated. Because the church community changes, these are soon out-of-date. Therefore, our goal is to attempt to gather first-hand knowledge by more direct means, and take web info with a grain of salt.

Since the survey of 2000-2001, we made minor updates to about 100 churches in our database (less than 20%). There is always a need to maintain the data. Pastors forwarded these updates, or we came across new information in the course of our normal reading, conversations, and travel around the city. However, church systems are organic and change is constant as churches merge, close, move, start, decline or grow. So to more fully update our data and assess the status of the churches, EGC launched another wave of concentrated research in 2005.

Networking with networkers

Networking is essential in compiling and maintaining data on churches. Some people are gifted networkers. One pastor Steve Daman met some years ago sat across the table in a restaurant and, from memory, gave names of a score of ministries, churches, pastors, and leaders, complete with addresses and phone numbers. His mind was like a database. The researcher must ask, “Who do I know who would know about churches in this area?” Perhaps you have a friend from another ethnic group who is instrumental in organizing ministries or projects with others of his ethnicity. The ethnic churches in your city may already be in contact with each other through a pastor’s group or other ministry. Consider what other groups or ministries may have already compiled a listing. Perhaps there is a bookstore with Christian materials in languages other than English that can point you to ethnic churches that are using their materials. Christian bookstores are excellent sources for networking and information. Various parachurch ministries have already collected data to help them in their work. For example, a Christian school or parachurch ministry may have records of area churches it is serving.

For the 2005-2006 survey, our first task was to select one or more pastors from each of the 17 neighborhoods in Boston and in nearby Cambridge to be research assistants. We asked them to look over printed copies of the information we had already compiled on the churches in their neighborhood. They did some preliminary research and returned any information on changes and new churches they knew about. Sometimes local pastors can provide a neighborhood or community church list that a fellowship of pastors has compiled.

Printed and online surveys

Also in 2005, we sent out a preliminary Phase One mail survey to gather updated basic contact information. We mailed these simple cards to every church for which we had an address. We received back about 200 from the 500 or so sent out, which was a very high rate of return. Because the form was short and easy to fill out and mail back, we had a good response. This was helpful simply to confirm the existence of the church today, the current mailing address, phone number, email, and to identify the best contact person, whether it is the pastor or someone else.

The Phase Two written survey form contained much more detailed questions about the nature and ministries of the church. This was then sent by mail to all the churches and was also made available on our website as a PDF form which could be downloaded, filled out, and mailed back. A third option was an online survey form for those who prefer to work digitally, with the data fields on the online form duplicating the printed form. We used a web-based service called Survey

Monkey to handle the online form, rather than writing a web form from scratch. The response to the Phase Two mailing was low, as expected. If you receive a 20% or higher response from such a mailing, consider the mailing a phenomenal success! The added feature of an online response form significantly improved our initial response rate.

It is important to then follow up the Phase Two mailing with multiple reminders to pastors and churches using friendly phone calls, emails, and bright yellow postcards urging them to respond either by sending back the form, printing off a new one from the website, or completing the online survey. In some cases, our phone call reminders led to full data collection over the phone. We found that using phone interviews was helpful for basic and medium-length forms, but difficult for our full Phase Two form simply because it takes so long. And in general, phone interviews are often difficult because urban pastors are seldom available as many are bivocational, and many churches do not have daytime office staff.

We have found it unrealistic to expect 100% response from churches. The Emmanuel Gospel Center has a long-term and respected reputation in Boston, and therefore many are willing to share their data. Still, we close our research initiatives with far less than 100% of completed survey forms on hand. We are content to at least confirm the existence of some churches that we will also list. We take into account that the data we report on trends and needs is based on whatever percentage of churches we have been able to track down and learn from. In this initiative, we have had about 100 of the Phase Two forms completed. We have verified about 605 active churches, and we have about 30-45 churches with an unresolved status currently being researched, for approximately 650 in Boston and Cambridge.

Site visits

Some pastors prefer oral communication, and so site visits for the purpose of filling out a form by interview was very helpful for them. We begin site visits with those locations we already know about and then follow leads about possible new church sites in that area. Although it would be ideal to visit every church on a Sunday, or whenever they hold their main service, our staff often have to use weekdays for site visits. Some churches are very active and open during weekdays. Others tend to come to life only on weekends and evenings. Even when the church is not open during a site visit, basic information confirming its location, pastor, and service times can be learned from signage. As we also include a photo of the building, site visits give us opportunity to update our photo files, even if the church is not open at the time we come by.

Researcher Brian Corcoran says, “You have to be part detective to even *find* some of these churches. Many pastors are bivocational, and church contact can be difficult. I have learned to be creative in the way I gather information,” he says. “Sometimes I go to the barbershop next door or across the street to the deli to ask if there is really a church meeting there.” When church leaders or secretaries are available at the church, they can provide information about the church and also about other nearby churches. Sometimes we have used real estate sources to find information about churches that have moved if a real estate sign was posted on the vacant building.

A project of this scope is a good opportunity for volunteers and interns to make a valuable contribution. In past years, we have had teams of summer interns who helped compile the data. This year, to expand our site visits, we also did a training session for a team of volunteers who

then went out on Sundays to visit churches. Although we did not have very many volunteers involved in the effort this year, we are hoping to have a larger number of volunteers do Sunday visits in the future. Volunteers, interns or students can also visit and participate in churches more extensively and write more detailed profiles and case studies. Ideally, it would seem that we could gain the clearest idea of actual church attendance and participation if we could visit all of Boston's 600 churches on the same day with an army of trained volunteers.

Getting the big picture

Whatever city or community you serve, a broad church survey can be an excellent way to understand and connect with other churches and ministries and see the larger picture of how God is at work. Brian Corcoran says, "The best part of the job is being out in the field meeting with people in the churches, surveying the landscape, getting to see the facilities, seeing the pastors or whoever is around during the day, and just connecting with the churches across the community. In the process, I am getting a big picture of the church. No seminary course is going to give you an overview of 600 churches like this! It is a rare perspective to have, the equivalent of going to the top of the Hancock Tower in Boston, but blended with a street level perspective as well." Brian says that often, during a site visit, a pastor would include him in whatever was going on at the time, such as praying for someone in need. Sometimes the pastor would open up about his own needs or the needs of the church, or share answers to prayer or goals for the future. Brian reports that at other times, a deacon or other member may show him around the facility and fill him in on the history of the church.

Rudy Mitchell, EGC's senior researcher, found the street level research of spending entire days walking around city neighborhoods with an observant eye to be very rewarding. "This process gives you a better understanding of the neighborhoods as well as the churches," he points out.

There are, of course, many other ways to discover data beyond what we have listed here. A combination of these and other research methods can be used in other cities to discover the characteristics, needs, and ministries of churches.

Research Findings: A Sampling of What We Are Learning

Growth in numbers

The 2005-2006 research initiative identified approximately 100 churches in Boston and Cambridge which were not in our previous directory published five years ago. This is a proportionately large number, considering that our previous church directory only listed 585 total churches for Boston and Cambridge. Nearly all of these churches are new church starts. The rate of church planting is thus about twenty churches per year. This indicates that new churches are continuing to start at the rate they were in the five years prior to 2000. The geographical distribution of new churches includes every neighborhood in Boston.

New churches for the next generation

Boston has the second largest proportion of young adults of any large city in the U.S. (33%) including 135,000 students (265,000 in Greater Boston). About 14 of the new churches have congregations with a large proportion of young adults or college-age participants. Several additional churches are being planned to reach this segment of the population. Some examples of

these new churches include Grace Street Church, Mosaic Boston, Charles River Church, and CityLife Presbyterian Church. Several other church-planting teams will soon be starting new ministries to reach this age group. Hank Wilson will be leading a group now called the Boston Partnership, while Steve Holt will be starting a work called Harvest Boston. Jua Robinson and his wife will also be coming to Boston to plant a new church. (For more information, view or download pdf article on church planting in *Inside EGC*, June, 2006, starting on page 5.)

New ethnic and immigrant congregations

However, the majority of the new churches uncovered by our research are ethnic churches started by recent immigrants or African American Christians. Our preliminary analysis indicates that about 15% or more of the new churches are Hispanic, while 10% are Haitian, and 6% are Brazilian. At least 5% are Asian and another 7% are African. No more than 13 or 14 of the 100 new churches are primarily Anglo or Anglo/multiethnic. The remaining 40-45% of new churches are African American, Caribbean or of some other ethnic identity.

‘More than 100 congregations in Boston and Cambridge use Spanish in their services.’

One of the unique ethnic churches that has recently started is the Boston Bangla Church of Cambridge. This church is led by Rev. Paul Biswas from Bangladesh. He was born in a respectable Hindu family in Bangladesh. After accepting Jesus in 1973, he completed Bible college and was ordained as a fulltime minister in 1977. Until 2001, he worked as an evangelist, church planter, pastor, pastoral superintendent, writer, translator, and a teacher at different Bible colleges and a seminary in Bangladesh. After receiving further seminary training, he began his current pastoral and church-planting ministry in Greater Boston among his own Bengali people group from South Asia. Through various special events, training, and published materials, Pastor Biswas is equipping Christians to do effective outreach among Hindus and Muslims and creating opportunities for dialogue.

Challenges Facing the Churches

In our research we asked churches, “What are the biggest challenges or most urgent needs your congregation will face in the coming years?” The four most common answers were:

- Youth outreach and youth ministry staff,
- Leadership training and development,
- Financial needs, services, and training, and
- Building concerns, including finding more adequate space, renovations, repairs or construction.

‘International Community Church and Ruggles Baptist Church tie for first place in the run for most congregations using one building. Both have seven separate church congregations using their building!’

Six partner organizations are coming together to address the first need by developing a new resource center and organization called NEXUS which will be based at the new building of the Center for Urban Ministerial Education (CUME), Gordon-Conwell Theological Seminary's urban extension in Boston and continue the work begun by the Youth Ministry Development Project of EGC and the Boston TenPoint Coalition. CUME, with its new building in Dudley Square, will also be equipped to better serve the second stated need of churches to train and develop leaders. The third challenge of financial needs and services is likely to be an ongoing need addressed by various programs such as EGC's Economic Development program, and other church-based and community based services and curricula. The fourth challenge, building concerns, is linked to the changing conditions in Boston and its churches.

'More than 1 in 3 congregations share building space with other congregations, and some churches are sharing space with three or more churches of multiple languages.'

Our research has revealed significant transitions taking place in the area of church buildings. Several major Boston Protestant churches are in the process of building, renovating, or moving. At the same time, the Roman Catholic Church is completing a major reconfiguration which has involved merging or closing 10 to 15 Boston parishes and selling the church-related properties. Two Protestant churches, Greater Faith Worship Center and the Cambridge Vineyard, were able to purchase two of the Catholic churches and have already moved to their new buildings. A third Protestant church, Bethel Tabernacle Pentecostal Church (South End), has purchased the old St. Leo's Catholic Church complex with several buildings in Dorchester-Roxbury, where it plans to develop an expanded ministry. Other Catholic buildings have been converted to housing or are yet to be sold.

'Jubilee Christian Church (formerly New Covenant Christian Center), numbers over 4,000 in active membership and ministers to 5,000-7,000 over three services on Sundays.'

Morning Star Baptist and the Arabic Evangelical Baptist churches have recently completed new buildings to expand their ministries. Congregación León de Judá (Lion of Judah), Concord Baptist Church, Jubilee Christian Church and Harvest Ministries are all planning new church buildings. Congregación León de Judá is renovating a large ministry building and has approval to build a new adjacent building for larger worship space. Another South End Church, Concord Baptist, has purchased land with plans to build a new church facility. With rising real estate values and pressures in dense residential areas for parking, several churches like Concord Baptist have sought to move to locations with more space. Jubilee Christian Church owns 25 acres of land in the Victoria Heights area of Roslindale on Cummings Highway where it plans to build a 3,500- 5,000-seat sanctuary to accommodate its growing congregation. Harvest Ministries of New England (*Ministerios Cosecha*), a large Hispanic Pentecostal church, has moved from its temporary rented facilities in the Back Bay and is completing a major new building in Weymouth. These are just

some examples of building concerns and plans, which have resulted from growing vital churches, closing of catholic churches, parking pressures, and the rising values of real estate in the city.

Diversity in Boston Churches

‘Formerly homogenously white, now the urban church is more likely to be Black, Latino, Asian, Brazilian, or Haitian.’

Our research continues to show increased ethnic diversity in the region’s churches as a whole and also within many local congregations. The city’s Chinese, Korean and Vietnamese churches continue to thrive. For example, the Boston Chinese Evangelical Church has 1,200 people attending six services in three languages (Cantonese, English, and Mandarin). They were able to purchase a second church building in Newton to increase their ministry. Our research revealed that there are now 45 Korean churches inside the Route I-95 belt in Greater Boston. Many of these, like the Korean Church of Boston, have large, vital congregations. The Berkland Baptist Church reported that in its 25 years of ministry it has already planted 20 churches. The Vietnamese Alliance Church in Dorchester has large and vibrant ministries among children, youth, and adults. Some of Boston’s Asian Americans are sharing their gifts by participating in Anglo and multiethnic churches like Park Street Church. Other second-generation Asian Americans have developed churches reaching out to other groups in the Greater Boston community. For example, Rev. Stephen Um, in just a few years, has built a large and diverse church in central Boston, the CityLife Presbyterian Church. Examples of other major young churches in this category include High Rock Church in Somerville/Arlington and New Covenant Presbyterian Church in Newton.

Specific local congregations are also becoming more ethnically diverse in many cases. For example, Hyde Park Presbyterian Church, which was historically mostly Anglo, now is 47% West Indian, 30% Anglo, 19% African American, 10% African, and 3% Hispanic. People from Jamaica, Barbados, Cameroon, Nigeria, Grenada, Dominican Republic, and the Cayman Islands attend the church. The congregation of the Central Assembly of God in East Boston has also become more diverse. The church reports that its congregation is 41% African, 23% Anglo, 12% Hispanic, 10% West Indian, 6% African American and 5% Asian. Its people hail from Liberia, Ghana, Nigeria, El Salvador, the Philippines, Korea, Haiti, St. Kitts, and Italy. The South End Neighborhood Church, which has always been quite diverse, has increased Hispanic participation with more outreach and use of Spanish in worship. Asians from Korean, Chinese and Indian backgrounds have also increasingly contributed in this diverse mix which includes Anglo and African American members of all ages and socio-economic groups. Our research also discovered that even some churches like St. Mary’s Antiochian Orthodox Church have unexpectedly become more diverse. This church, founded by Christians from Syria, now has people from Greek, Eritrean, Arabic, Eastern European, Chinese, Brazilian and African American backgrounds. These are just a few examples of the diverse and vibrant church which is continuing to grow in Boston.

In 2004 Christians from two other cities in Massachusetts, Lynn and Springfield, published church directories for their cities after consulting with the EGC research team.

2. Church Facts that Tell a Story

In this article, we summarize facts and findings from the Emmanuel Gospel Center's 2005-2006 survey of churches in Boston, Brookline, and Cambridge that help tell the story of the church in the heart of Metro Boston. Making observations about the changes and trends in the Christian church community helps us to better see the big picture of what God may be doing in our region and in our time as he continues to build his church. How do observations made here match or differ from the trends you see in your community?

Numbers of churches

- There are over 550 Christian churches in Boston.
- There is a combined total of 670 Christian churches in the cities of Boston, Cambridge, and Brookline at the heart of the Metro Boston area (Boston – 555, Cambridge – 95, and Brookline – 20). (See note 1.)
- In the last century, the number of churches in Boston (not including Cambridge or Brookline) has doubled and is now at about 555. The vast majority of this increase took place in the last 30 years during what is being called the “Quiet Revival.” (See note 2.)

Denominational diversity

- There are at least 104 distinct Christian denominations in Boston, Cambridge, and Brookline.
- The early 20th century reality of New England mainline Protestant and European Catholic churches dominating the church community is fading. (See 5. table of churches number of churches by major branch of Christianity)
- Pentecostal and Baptist churches represent over half the new churches planted since 2001 in Boston, Cambridge, and Brookline.
- Many of these denominations are engaged in interdenominational partnerships both locally and worldwide.

Ethnic diversity

- Over 100 nationalities are represented in Boston, Cambridge, and Brookline churches. (See 3. table of nationalities)
- There are more African American churches than any other ethnic church, including White churches.
- After African-Americans, Whites, and Latinos, the four next most common major ethnic identities of churches are Haitian, multi-ethnic (churches with a broad mix of ethnicities), Asian, and Brazilian, in order from most common.

- The churches in Boston and Cambridge are becoming internally more diverse and multi-cultural.
- The Latino church is very diverse internally, representing most or all Latin American nations.
- In the last 5 years, Latinos have planted the most new, non-English congregations—approximately one out of every 4 new congregations.
- The more than 50 Haitian congregations in Boston and Cambridge combined evidence the continuing growth of the Haitian church. In 1968, there were no Haitian churches in Boston and Cambridge and only 2 Haitian Bible studies. Since 2001, Haitians have planted 9 new churches in Boston and Cambridge.

Neighborhoods

- Roxbury and South Dorchester have more new churches than other Boston neighborhoods, with 16 new churches in each. In Cambridge, 16 new churches were established since 2001.
- Allston/Brighton, formerly the Boston neighborhood lowest in church-to-population ratio a decade ago, continues to experience new church planting with 7 new churches planted since 2001.

Language

- There are over 30 distinct language groups having church services in their own language. The 4 most common non-English language groups spoken in services are Spanish, Haitian Creole, Portuguese, and Korean, in order from most represented. (See 4. table of languages)
- More than 100 congregations use Spanish in their worship services, with 19 new churches planted since 2001 reporting Spanish language worship services.
- Approximately 50% of the churches planted since 2001 are bilingual or worship in a language other than English.

Shared space

- Over 100 church buildings or meeting locations in Boston, Cambridge, and Brookline are shared by 2 or more churches.
- Some churches are sharing space with up to 6 other churches of multiple languages.

Notes and Resources

The number 670 represents churches that identify themselves as Christian and are located inside the city limits of Boston, Cambridge, and Brookline. Data are derived from surveys and interviews conducted over several years by the Emmanuel Gospel Center. Because not all churches responded to our surveys and some were unavailable for interviews, and because the population of churches changes as churches start, move, close or merge, the data provide a snapshot look at the status of churches in these three cities as of summer 2006.

Founding dates of Boston and Cambridge churches existing in 2006.

Two thirds of these churches (416 churches, 64%) were founded during the Quiet Revival period (after 1965). Only 234 (36%) of the currently active churches were founded before 1966. Of course many churches which started in the 19th century and in earlier decades have closed over the years. However, it is remarkable that almost two-thirds of our present churches are relatively new churches. Our research and knowledge of the churches enables us to place the dates of founding of a number of churches in the general period of the Quiet Revival, even though we may not know the specific year they started. For example, all of the Haitian churches except one started after 1970. Likewise, almost all of the Hispanic churches started after 1965.

Only 9.1% of today's active churches started in the 40-year period of 1926-1965. More churches were planted and still remain from the 40-year period prior to that. Currently there are 80 churches (12.3% of all active churches) which have founding dates between 1886 and 1925. And 8% percent of our active churches date back to the period of 1846-1885. There were several churches started just before this period as well. Forty-three churches remain from the entire period before 1846 (1630-1845). While there is a natural attrition of churches over the years, the present rate of change is a major shift in the Boston church community.

Table of nationalities reported in Boston, Cambridge, and Brookline churches, 2006.

Albanian	Curacoan	Korean	Slavonic
Angolan	Dominican	Laotian	South African
Antiguan	Dutch	Latvian	Spain
Argentinean	East Indian	Lebanese	Sri Lankan
Armenian	Ecuadorian	Liberian	St. Barts
Australian	Eritrean	Lithuanian	St. Croix
Bahamian	Ethiopian	Malaysian	St. Kittsian
Barbadian	Fijian	Mexican	St. Lucian
Belizean	Filipino	Montserratian	St. Vincent
Brazilian	French	Native Am.	Swedish
British	German	Nicaraguan	Swiss
Bulgarian	Ghanaian	Nigerian	Syrian
Burmese	Greek	Norwegian	Taiwanese
Byelorussian	Grenadian	Palestinian	Tanzanian
Cambodian	Guatemalan	Pakistani	Tortola, BVI
Cameroonian	Guyanese	Panamanian	Trinidadian
Canadian	Haitian	Peruvian	Ugandan
Cape Verdean	Honduran	Polish	Ukrainian
Caribbean/W. Indian	Indian	Portuguese	United States
Cayman Islander	Indonesian	Puerto Rican	Venezuelan
Chilean	Irish	Romanian	Vietnamese
Chinese	Italian	Russian	Virgin Islands
Colombian	Ivoirien	Salvadorian	Yugoslavian
Congolese	Jamaican	Samoan	Zimbabwean
Costa Rican	Japanese	Serbian	
Cuban	Kenyan	Sierra Leonean	

Table of languages used in worship services in Boston, Cambridge and Brookline in 2006.

1	Albanian	19	Italian
2	American Sign Language	20	Korean
3	Amharic	21	Latin
4	Arabic	22	Latvian
5	Armenian	23	Lithuanian
6	Bengali	24	Mandarin
7	Burmese	25	Polish
8	Cantonese	26	Portuguese
9	Creole (Haitian & Portuguese)	27	Russian
10	English	28	Serbian
11	Ge'ez (or Guz)	29	Spanish
12	German	30	Syriac
13	Greek	31	Taiwanese
14	Farsi	32	Tigrinya
15	Filipino	33	Ukrainian
16	French	34	Vietnamese
17	Igbo	35	Yoruba
18	Indonesian		

Numbers of Churches in Boston and Cambridge, 1993-2006.

This table shows the growth in numbers of churches in this time period for the three major branches of Christianity.

Major Branches of Christianity	Number of Churches in Boston				Number of Churches in Cambridge				Total Number of Churches			
	Year	1993	1995	2000	2006	1993	1995	2000	2006	1993	1995	2000
Orthodox	16	16	16	18	4	5	5	7	20	21	21	25
Catholic	75	76	71	60	13	12	10	8	88	88	81	68
Protestant	368	391	414	477	56	61	69	80	424	452	483	557
Total # Churches	459	483	501	555	73	78	84	95	532	561	585	650

3. New England's Newcomers

Did you know there are over 2,000 Indonesians living in New Hampshire? Or that a city in Maine has over 3,000 Somalians? Through immigration, people from around the world are streaming into New England, starting new lives as well as new churches, and rapidly reshaping the popular image of the region...

by Rudy Mitchell

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While some people have an image of New England as picturesque Yankee villages nestled in the hills, and not much changed from Colonial days, the region is increasingly being enriched by newcomers from around the world. The variety and impact of newcomers is surprising even in rural Vermont, the New Hampshire seacoast, and Downeast Maine. In many places, new Christian vitality has sprung up when immigrants have planted new churches. There are increasing opportunities to learn from newcomers of various cultures, and also opportunities to serve as Christians. Existing churches can also benefit from interaction with newly arrived Christians who may bring a vital and fire-tested faith from other countries.

Here are a few examples of how the presence of newcomers is being felt, even in Vermont, New Hampshire, and Maine.

Vermont may not have a large number of immigrants from other countries, but its Mexican farm workers are helping the traditional dairy farms to survive. As many as one third of fulltime farm workers in Vermont are Hispanic.¹ According to a 2005 study, “75% of the milk produced in Vermont comes from farms that employ Mexican workers.”² The several thousand Mexican workers are doing jobs which others do not want because of the long hours and hard labor. These workers have health care needs, problems with social isolation and lack of transportation, and educational needs. “According to state agricultural officials, they are critical to the viability of the dairy industry.”³ These workers are making a unique and important contribution to New England. However, they have some unmet needs that are an opportunity for Christian service and friendship.

In southern New Hampshire and especially near the seacoast, many Indonesians have been putting down roots in neighborhoods where one might least expect to find an Indonesian food market and restaurant. Although the 2000 U. S. Census counted only 268 Indonesians in New Hampshire, it is now estimated that there are 2,000-2,500.⁴ Indonesians have also started 13 new

churches in New Hampshire with a combined membership of 1000.⁵ Many of these Indonesian Christians have faced persecution in their homeland. The Indonesian Christian churches are meeting spiritual needs, but also assisting people in applying for asylum status.

In Portland and Lewiston, Maine, a surprising new influx of immigrants has caused longtime residents to consider how to bridge the cultural divides. Maine has been one of the least ethnically diverse states in the country. However, in the last several years, Portland has received thousands of immigrants from a variety of countries. In the last six years, the small city of Lewiston (population, 36,000) has become the chosen home of about 3,000 Somalians. This unlikely secondary migration caused some tensions and negative reactions by the mayor and residents. Nevertheless, when a small group of outside, white supremacists held a meeting, 4,500 people rallied in support of the Somalians. The city has responded to the influx with bilingual teachers, ESL (English as a Second Language) classes, job training, and programs for youth. Torli Krua, an African Christian leader in Boston, has also worked with the Somalians in Lewiston. The challenges faced by the small city of Lewiston suggest the question, “How would you respond positively, if your community suddenly became the home of a large group of newcomers from a very different culture, religion and language?”

In southern New England, new immigrants from Latin America, the Caribbean, Asia, and Africa have been coming in large numbers for more than 25 years. This has led to the planting of hundreds of Hispanic and Brazilian churches as well as significant numbers of churches by other groups.

The Massachusetts Association of Portuguese Speakers (MAPS) estimates that there are 200,000 Portuguese speakers in Greater Boston and up to 1 million in Massachusetts. Others have estimated there are 150,000 to 250,000 or more Brazilians in Massachusetts.⁶ This state has become the primary destination for Brazilian immigrants to the U.S.⁷ Although some Brazilians are now returning to Brazil, they are only a small percentage of the total population. In 2002, pastors estimated there were 300 Brazilian churches in Massachusetts and southern New Hampshire. In a scholarly study, Ana Martes said, “Churches are the institutions that provide the greatest amount of support to Brazilians.”⁸ One of the most meaningful events for the Brazilian churches was a great celebration of unity held at the Fleet Center, Boston. At this meeting 14,000 Brazilian and Hispanic Christians gathered from all denominations and independent churches. “Since this event, it has been easier to bring together pastors of different churches for times of prayer, communion and fellowship.”⁹

Lowell, Massachusetts, has the second largest Cambodian community in the United States.¹⁰ During the 1980s, Lowell’s Asian Pacific population increased by 450%.¹¹ Since the late 1980s, the Cambodian population of Lowell has continued to grow through births, internal secondary migration, and other immigration. Many Lowell Cambodians settled first in other parts of the U.S. and later migrated there to join relatives and friends, or to find better jobs. The census significantly undercounted the number of Cambodians, but estimates suggest there are 25,000 - 35,000 or more.¹² A number of churches started in Lowell, Lynn, and Revere during the 1980s and 1990s. Now there are more than fifteen Cambodian churches in New England. With Emmanuel Gospel Center and Grace Chapel serving as catalysts, the Christian Cambodian American Fellowship was started in 2000. This interchurch organization has helped to encourage cooperative efforts such as the annual outreach at Lowell’s Asian Water Festival, family retreats,

training efforts, and Good Friday services. The Cambodian churches have worked for a number of years to develop 24 acres of land they own into the Camp Promise Land retreat center. Now with the addition of some buildings, the property will be even more useful for their family retreats and other events. A resource website has been developed at www.cambodianchristian.com.

While many people are aware of the Cambodians and Brazilians, the Bengali immigrants are less well known. Rev. Paul S. Biswas reports that there are 14,000 Bengalis in New England, more than 7,000 in Greater Boston and 4,000 in Cambridge. Most of them are coming from Bangladesh, West Bengal, and the northeastern states of India. Those from Bangladesh are mostly Muslim, while the Bengalis from India are mostly Hindu. There are very few Bengali Christians in the United States, and in New England there are only about 200.¹³ Christian outreach to Bengalis began at the end of 2002, and by January 2005, the Boston Bangla Church was started in Cambridge. This is the first and only Bengali church in New England. An outreach Bible study has also been started in Lynn, and another leader is being equipped to lead a Bible study group in the Manchester and Hartford, Connecticut area. Rev. Biswas has found that the most effective forms of ministry are intercultural gatherings with interfaith dialogue, one-to-one interactions, and house groups in areas where Bengali people live.

In the past, **Rhode Island and southeastern Massachusetts** have been known for the largest concentration of Portuguese and Cape Verdean immigrants. In recent decades, Rhode Island has also attracted immigrants from Latin America, Africa and Asia. Rhode Island now has one of the largest Liberian communities in the United States. Over the last 25 years the largest groups of foreign born residents have shifted from Portuguese, Italian, Canadian and British to Portuguese, Dominican, Guatemalan, and Colombian. The Cambodian, Laotian and Chinese populations have also grown. The number of Dominicans in 2000 was 2.5 times the number in 1990. Over the same period, the number of Guatemalans nearly tripled. This has led to the growth of many Hispanic churches in the state. Liberians have also started new churches and joined existing churches. St. Matthew-Trinity Lutheran Church in Pawtucket is just one example of a church which has welcomed Liberians, assisted in reuniting their families, and provided practical assistance.¹⁴ The Liberian Community Association of Rhode Island assists Liberians with adjustments to life in the U.S., promotes African culture, and ensures that immigrants learn about available legal, social, and educational opportunities. The president, Mator Kpangbai, estimated that more than 15,000 Liberians live in Rhode Island.¹⁵

The presence of immigrant newcomers in New England is an opportunity to exercise hospitality, work for justice, and show Christian love. As Christians from Indonesia, Brazil, Africa, and other countries become our neighbors, we also have the opportunity to learn from their life experiences, and their faith—which has often been tested by adversity—, and to benefit from their gifts and spiritual vitality.

Data Tables:

Statistics based on the 2000 U.S. Census may be much lower than current estimates because some groups have migrated or immigrated in large numbers to an area since the year 2000. The census numbers may also be low because of undercounts, and because some international students, immigrants, and undocumented residents were missed in the census count.

Hispanics of New England		Asians of New England	
State	Population	State	Population
Connecticut	371,425	Connecticut	107,001
Maine	12,059	Maine	10,775
Massachusetts	490,839	Massachusetts	292,099
New Hampshire	27,933	New Hampshire	22,850
Rhode Island	112,722	Rhode Island	26,671
Vermont	5,214	Vermont	6,561
New England total	1,020,192	New England total	465,957
<i>above from U.S. Census, 2005 American Community Survey</i>			
Cambodians of New England		Japanese of New England	
State	Population	State	Population
Connecticut	2,377	Connecticut	4,196
Maine	1,162	Maine	1,162
Massachusetts	19,696	Massachusetts	10,539
New Hampshire	303	New Hampshire	877
Rhode Island	4,522	Rhode Island	784
Vermont	72	Vermont	403
New England total	28,132	New England total	16,625
Indonesians of New England		Chinese of New England	
State	Population	State	Population
Connecticut	266	Connecticut	18,596
Maine	24	Maine	1,999
Massachusetts	730	Massachusetts	82,028
New Hampshire	268	New Hampshire	3,941
Rhode Island	62	Rhode Island	4,775
Vermont	38	Vermont	1,311
New England total	1,388	New England total	112,650
Vietnamese of New England		Indians of New England	
State	Population	State	Population
Connecticut	7,538	Connecticut	23,662
Maine	1,323	Maine	1,021
Massachusetts	33,962	Massachusetts	43,801
New Hampshire	1,697	New Hampshire	3,873
Rhode Island	952	Rhode Island	2,942
Vermont	980	Vermont	858
New England total	46,452	New England total	76,157

Koreans of New England		Filipinos of New England	
State	Population	State	Population
Connecticut	7,064	Connecticut	7,643
Maine	875	Maine	1,159
Massachusetts	17,369	Massachusetts	8,273
New Hampshire	1,800	New Hampshire	1,203
Rhode Island	1,560	Rhode Island	2,062
Vermont	669	Vermont	328
New England total	29,337	New England total	20,668
<i>above data from 2000 U.S. Census</i>			

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- ⁷ "Brazilian Immigrants in Boston," Boston Redevelopment Authority, City of Boston, April 2007, <http://www.cityofboston.gov/bra/PDF/ResearchPublications//IAP%20Brazilian%20Profile.pdf> (22 August 2007).
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Leadership Development

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4. Surviving and Thriving in Urban Ministry: The Essential Qualities and Skills of an Effective Urban Worker



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
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As an urban Christian worker, you want to bear fruit, but you also want to avoid burnout! In this issue of the Emmanuel Research Review, Rev. Dr. Gregg Detwiler, Multicultural Ministries Coordinator for the Emmanuel Gospel Center, outlines some of the characteristics and abilities which an urban ministry worker can build on with an attitude of love and a willingness to learn. These aspects of a minister's life, according to Dr. Detwiler, are key areas which need to be



continually nurtured and renewed to maintain both an effective ministry and a balanced personal life. Attention must be given to the pastor or Christian worker as a person, to avoid burnout and harvest spiritual fruit.

*Rev. Dr. Gregg Detwiler
Intercultural Ministries Director, Emmanuel Gospel Center*

The demands of ministry in the city are unique and intense. Among people-helping urban workers, the average length of service is not much more than four years. In this context, survival in urban work is itself an achievement. Burnout is a common occurrence, a phenomenon described by David Frenchak as “the snowballing effect of physical, emotional, psychological, and spiritual fatigue.” Having worked in urban ministry myself for over a decade, I can testify to the reality of urban ministry burnout. Thankfully, my experiences with burnout were short seasons from which I recovered, but not all of my colleagues have been so fortunate. In this regard, the biblical phrase, “How the mighty have fallen,”...

See the rest of this article online at www.egc.org/research, select Issue No. 14

5. Center for Urban Ministerial Education

Gordon-Conwell Theological Seminary's Boston campus, called the Center for Urban Ministerial Education (CUME), offers graduate-level courses primarily for the in-service training of both Spanish- and English-speaking pastors and church leaders of the greater Boston area. With over 20 distinct nationalities represented in CUME's programs, courses are also offered in French (for Haitians), and Portuguese. These courses are offered at various teaching sites throughout the greater Boston metropolitan area. Students are encouraged to take courses toward their degree at any of the teaching sites. This promotes the school's desire to seek the shalom of the city—a shalom which breaks down the cultural, ethnic and socioeconomic barriers that divide us (Rev. 7:9).

CUME's chief objective encompasses the greater mission of Gordon-Conwell Theological Seminary and is particularly focused to help equip urban pastors and church leaders for more effective ministry and outreach in urban communities locally and throughout the world. Courses are scheduled either in the evenings or on the weekend throughout the metropolitan area in order to facilitate our in-service constituency. Gordon-Conwell, Boston has also served in a support capacity by providing resources, ministerial fellowship, and stimulation for cross-denominational endeavors in evangelism and church growth.

History of CUME

In keeping with Gordon-Conwell's heritage, purpose, objectives and concerns, and in the spirit of the Gordon Divinity School and Conwell School of Theology merger of 1969, the Seminary sought more effective ways in which to serve the African American, Hispanic and other ethnic minority communities of Boston and surrounding cities.

After many years of prayer, dialogue and consultation with pastors and church leaders of the urban community of Boston, and under the leadership of Dr. Eldin Villafañe, Gordon-Conwell Theological Seminary's Center for Urban Ministerial Education opened in September, 1976 at the Martin Luther King Jr. House of Twelfth Baptist Church, Roxbury, Massachusetts. The vision of CUME was shaped and implemented throughout our first decades under the pioneering leadership of Dr. Eldin Villafañe, its founding director.

The program rose out of the urgent need for ministerial training specifically designed for urban church leaders in Boston. It is recognized that the proportion of African Americans, Hispanics and other ethnic minorities who obtain a college and seminary degree is relatively small. A basic reason is that the context in which theological education is generally taught falls outside the social climate of the cultural and linguistic experience. At the same time, these communities, particularly the churches, have produced outstanding natural leaders who are quite capable of serious theological study within the context of their family/work/community/church responsibilities. Since its inception the Center for Urban Ministerial Theological Education has been recognized as a leading and pacesetter force in urban theological education not only here in the United States, but also throughout the world.

CUME moved to Jamaica Plain in October 1990. Early in 1992, Gordon-Conwell expanded its mission in the city by initiating a new academic program located in Boston's historic business center. The Downtown Program for Theological Education augments the vision of Gordon-Conwell for the urban centers of the world by providing theological education for the men and women called to minister and work in the city's business district and among the large number of international students in Boston's colleges and universities.

Then in 2007, CUME moved to the Boston campus' new headquarters, the Michael E. Haynes Academic Building, 90 Warren Street in Roxbury, just a few hundred yards from the Twelfth Baptist Church.

CUME's Educational Philosophy and Methodological Underpinnings

One of the many challenges that confronts the urban church today is the need for trained leadership—not just more clergy, but grass-roots leadership, women and men, who are both called by God and empowered to make a difference in their communities. Theological education, geared to training the indigenous leadership of urban churches, in the context of their every-day ministry is needed on all levels. Unfortunately, much of theological education does not critically fit the urban scene, choosing to ignore the city as a positive locus of God's redemptive activity. The result is an educational process and product which approaches urban ministry as a problem to be solved, rather than as an opportunity to discover the signs of God's reign. Thus, many institutions and programs are not contextualized to the urban environment, do not take into account the experience, gifts, and expertise of the existing leadership, and are not reflective of the communities that are in the city. CUME has grappled with urban reality, determining to present the gospel in its holistic dimensions—both evangelism and social justice. In doing so, CUME has structured itself to be in the city, of the city, and for the city.

A Philosophy of Contextualized Urban Theological Education

Undergirding all of CUME's educational philosophy and structure from the diploma to the doctoral programs, is the concept of contextualized urban theological education. Contextualization may connote different images to many people, but the clearest theological image of contextualization may be found in the Incarnation. In the life of Jesus Christ, coming to dwell on earth in physical, bodily form, we see God dwelling among us—pitching His tent with us. Contextualizing an educational endeavor in the midst of a city means expressing an “urban kenosis”—emptying oneself for the service of others. The theology, curriculum, teaching methods, and academic policies are informed by the context of ministry (i.e. by the city and its constituencies).

A definition of “urban” flows from CUME's philosophy of contextualization. Given the contextual reality that many in our cities are multicultural and socio-economically poor, CUME's urban essence begins with those churches whose locus is in the city, whose focus is their communities, and whose modus operandi is the Gospel, bringing Christ's transforming power to individuals and social structures.

In practical terms, contextualized urban theological education at CUME includes (but is not limited to) the following dimensions:

- A. Location
- B. Commitment to the shalom of the city
- C. Composition of administrative staff, faculty, and advisory boards
- D. Presence of liberating structures and policies
- E. Pilgrim seminary
- F. Commitment to affordable education

An emphasis on a multiethnic, multicultural constituency

A basic question that must be asked by any educational institution is whom are we educating? The question of constituency is addressed by CUME in several ways:

- A. A “people of God” paradigm
- B. A multi-ethnic emphasis
- C. An inclusive approach
- D. Multi-denominational diversity

Curriculum

There are three overarching objectives that comprise CUME’s curricular foundation: a) To form leaders among the people of God; b) by informing them about scripture, tradition, reason, and experience in social, cultural, and concrete historical contexts; so that c) they may serve as agents of transformation in their churches and communities. The curriculum involves not just the content to be communicated, but also the processes by which this occurs. Thus what is “taught” through example or ethos (the implicit curriculum) and what is not taught (the null curriculum) combines with the actual course offerings and policies (the explicit or manifest curriculum) to create the total curricular vehicle in which the student participates. Several factors distinguish CUME’s contextualized urban theological education approach:

- A. Adult centered emphasis
- B. Action-reflection (praxis) based methodology
- C. Mentored ministry approach
- D. Non-traditional degree admission structures combined with more traditional ones
- E. Excellence contextually defined
- F. Content: classical, yet cutting edge

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6. URBACAD

What is it? URBACAD (short for “Urban Academy”) offers discipleship and leadership training for everyone who is serious about serving Jesus Christ. Our program uses principles and materials developed overseas for training pastors and leaders. It enables congregations to develop their own leadership for ministry in their own neighborhoods.

How does it work? Our three-pronged learning approach includes (1) Home Study, preparing workbook materials before class; (2) Weekly Seminars, led by a trained group leader, emphasizing group discussion without lecturing; and (3) Practical Ministry Assignments, based on materials learned in the seminar.

What makes it work? Partnership with pastors and church leadership. An enjoyable learning environment. Emphasis on ministry outcomes. And a total dependence on the work of the Holy Spirit in each student.

What is the purpose of Urbacad? Urbacad (Urban Academy) seeks to stimulate dynamic ministry at the local level by training men and women in serious Biblical study and theological reflection, leadership and character development, and ministerial skill formation.

Who can be students in Urbacad? Students must have a personal, born-again relationship with Jesus Christ, and a desire to commit themselves to serious spiritual and mental growth. They must be recommended by their pastor, and must do their ministry assignments with the approval of their pastor.

Is it just for ministers? Potential students do not have to be licensed or ordained by their church. We believe all Christians are called to minister in some capacity, according to their spiritual gifts and God-given abilities.

Is it just for urban Christians? Urbacad was developed by Mission to the Americas particularly for urban churches and believers, but it has also been successfully used in suburban and rural settings here in the Northeast. Boston Urbacad may be able to offer some classes in other settings around Greater Boston.

Does it work? Urbacad programs have been in operation continually for over 20 years in the metro New York area, in Boston and Providence, and in other cities across the US. Classes have been held in English, Spanish, Portuguese, Russian, French/Creole, Chinese, and other languages, among a wide variety of ethnic Christians. Graduates of these programs have been well-equipped to serve as pastors, evangelists, teachers, deacons, and other church leaders. Some graduates have even been used by God to start new churches.

How does it work? Students meet with a center leader (not a lecturing teacher) each week for two hours. They study programmed learning materials prior to class, and come together to review and discuss the implications of what they have learned, for real life ministry. During the week, the

students also complete ministry assignments which challenge them to use what they know, and grow in Christ-like character.

The Urbacad Philosophy of Education

Points of contrast with traditional seminaries

Standard, institutionalized theological education has been and continues to be greatly beneficial to the life of the church in North America. But there are several weaknesses inherent in our present system of Christian education that are addressed by the Urbacad model, making it a vital alternative for the Christian community.

1. Seminaries are **capital intensive** in terms of their:
 - a. physical plant: the need for buildings for classrooms, libraries, etc.
 - b. financial cost to students: Poor students have great difficulty in availing themselves of the excellent seminary programs which exist, simply because of the high tuition and fees.
 - c. need for highly trained faculty: In order to teach all the necessary disciplines, a seminary must make a large financial investment to attract an adequate teaching staff.

As a result, our seminaries serve only a relatively few students, but at a greater cost per student.

2. Seminaries train on an **educational level** which, by its nature, excludes many otherwise able church leaders. All too often, such Christian leaders do not have a bachelor's degree, the typical educational prerequisite for seminary training. This is especially true in urban and other multi-ethnic settings.
3. Seminary training tends to be **culturally elitist**, demanding that the student with a different cultural perspective "mold" his thinking and his practice to conform to the dominant culture. As the United States, and particularly the major American metropolitan areas, become more ethnically and culturally diverse, a static, dominant-culture training program will become increasingly irrelevant.
4. On-site, full-time seminary training tends to remove the student from the context of her ministry, making it increasingly difficult for her to relate to that context upon the completion of her training.
5. A great opportunity is lost in taking someone out of his present sphere of ministry in order to train him. Avenues of ministry which he may have traveled are abandoned, while the life of the local church is adversely affected by the loss of "one of their best."

These remarks should not be taken to imply that all seminary training in the "classic" sense is guilty of these lapses, or that a "traditional" seminary will necessarily fall into these traps. But Urbacad came into existence to complement the work of traditional seminaries, and take solid

theological training to those who could never avail themselves of the opportunity to study on this high level.

Key Standards of Urbacad

1. Use the principles and methodologies of TEE (Theological Education by Extension) to provide solid leadership training to those who would otherwise be unable to further their training in ministry.
2. Ensure that the training which they receive is
 - a. practical: living out the truths that are learned, not just learning information for its own sake.
 - b. culturally relevant: expressed in the language and cultural context in which the student is to minister.
 - c. flexible: able to be expressed in the many different cultural settings which are present in our modern, increasingly urban, society.
 - d. accessible: culturally, economically, logistically.
 - e. solid: faithful to the truths of the Bible, and useful in its content.
3. Emphasize the vital nature of ministry through the local church. We feel that the church is something that Christ instituted and is thus indispensable for the perpetuation of his kingdom.

Methodology of Urbacad

As you can see, the learning method we use is different from that used by most Bible schools and institutes. Rather than studying doctrine, New Testament history and geography, Bible study preparation, and counseling methods in different classes, we integrate these disciplines into one course.

The student learns at home by using a specially prepared series of workbooks (*The Life of Christ*). Each week the student attends a two-hour seminar in a local church. The group leader, often a former Urbacad student, leads a discussion time in which the student sees, through role-play, discussion and other exercises, how the things he has learned can be applied in his practical ministry. A ministry assignment is given weekly so that the student gains experience in using his newly developed ministry tools.

The *Life of Christ* series consists of six books; a cadre of students complete one book each 13-week semester, with new semesters beginning in September and January. Upon completion of this core program, the student is granted a diploma in pastoral theology from Urbacad.

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7. Instituto para la Excelencia Pastoral

Pastoral Excellence for Hispanic Pastors in New England

The purpose of the Instituto para la Excelencia Pastoral (IEP) is to help Hispanic pastors in New England build their foundation for effective and resilient ministry. Each year we recruit 15-20 pastors to participate in our two-year program where they worship, learn and fellowship together. Through retreats, workshops, conferences, and social events, we offer pastors the opportunity to discover or clarify the purpose of their ministries and to refine their skills to successfully carry out ministry, while deepening their relationships with each other.

The Institute was planned and implemented by Hispanic pastors as an initiative of the Fellowship of Hispanic Pastors of New England (COPAHNI). COPAHNI represents an effort on the part of dozens of regional ministries to establish a permanent fellowship of churches. COPAHNI works to promote church social involvement while participating in efforts to revitalize churches through pastoral development. COPAHNI developed the Institute together with the Emmanuel Gospel Center (EGC), its fiscal agent, and with the support of regional partners in ministry. The Executive Team, a collegial partnership between EGC and COPAHNI leadership and Institute staff, advises the Institute Director on practical matters and approves program developments. The Advisory Team, formed of leaders from COPAHNI, EGC and the Center for Urban Ministerial Education, offers guidance on the big-picture direction of the Institute.

Eagerness to learn, spiritual development, and holistic ministry development are the mile markers of the ministry of Institute.

- Eagerness to learn involves the desire to see Hispanic pastors seek out educational opportunities to improve in their ministries. Many Hispanic pastors have incomplete formal education and develop theological knowledge primarily from the Biblical schools in their countries of origin. When they start their pastoral work in the United States, they discover that this new cultural environment necessitates additional knowledge. However, access to education is hindered due to lack of formal education, limited English proficiency and limited time availability as a result of being bivocational. Therefore, pastors remain isolated in trying to do the job God has called them to do, with limited tools at their disposal. The goal is that through accessible education, they will get a deeper understanding of their call and a deeper understanding of how to use the tools that will allow them to do their jobs successfully.
- Spiritual development is demonstrated by an increase in the pastors' knowledge of the spiritual disciplines and how to effectively implement them to better understand God's purpose. Simultaneously, the goal is to provide a safe environment to share concerns and happiness, as well as foster spiritual and emotional healing amongst each other.
- Holistic ministry development is indicated by the pastor's ability to understand the church's responsibilities beyond the internal spiritual activities. In recognition that

every single church is part of the Body of Christ, IEP desires to see increased church involvement with their social communities and in the life of other churches, evidence of a commitment to personal and family development, community and to being a part of the Kingdom of God.

The activities of the Institute have incorporated all of these insights and other basics of pastoral excellence.

- Character, conduct and influence aligned with God’s call are critical. An excellent pastor understands that his service is unto God himself and does not define his work as labor for others. Sustainability in ministry can be jeopardized when pastors operate primarily with concern for their work and lose sight of God as the one who sets the boundary lines around their service and their lives. Alongside this perspective is also a willingness to work sacrificially when God so directs.
- Connection to other ministries, accountability, and commitment to the health of the family above all, were also critical elements for sustaining excellent pastoring. By walking together, pastors help sustain each other and address challenges that could have developed into devastating failures if a pastor was alone and isolated.
- Lifelong study of and faithfulness to the Word of God allow a pastor to walk “soaked” in the Scriptures, and make him able to develop the virtues of an excellent minister.
- An excellent pastor is able to care for the spirit, the soul and the body, without ignoring any of these elements and having an integrated view of the spiritual and material dimensions of ministry. He or she is able to balance care for the health of the Body of Christ, the Church, his or her congregation and the community as God calls.
- A constant desire for growth is at the heart of pastoral excellence. Excellent pastors do not “reach excellence” and stop learning. The constant growth of pastors is what powers their ability to be excellent. They are constantly growing their skills and competencies to help their leaders and churches move toward new levels of ministry effectiveness.

Teaching that develops an eagerness to learn, encourages spiritual development and expands pastors’ perspectives toward more holistic ministry is at the heart of sustaining an exceptional pastor. In addition, the Institute has been able to integrate the practical skills necessary to carry out these values in the everyday leadership and administration of a 21st century Hispanic church in New England.

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Evangelism & Church Planting

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8. What Church Planters Are Saying



Resources for the urban pastor and community leader
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In this issue of the *Emmanuel Research Review*, we listen in on a panel discussion featuring four diverse church planters from the Metro Boston/New England region, joined by a West Coast-based missions overseer. The discussion, which took place at the Emmanuel Gospel Center in Boston on October 15, 2005, is facilitated by Rev. Ralph Kee of the Greater Boston Church Planting Collaborative.

As each panelist shares from his or her experiences, the distinctives of each church plant emerge, revealing a diversity of expressions, context and cultural considerations; social theory and theology; opportunities and obstacles; innovative internet applications; transformation in team building; and the amazing adaptability of a faithful and relevant church.

The Panelists:

- **Matt Kruse**, Edgeworth Community Church, Malden, MA
- **Ismail Pereira**, International Baptist Church, Fall River, MA
- **May-Lynn Chang**, Mosaic Boston, Boston's Fenway area
- **Torli Krua**, Liberian church plants in Philadelphia; Providence; and Lynn and Peabody, MA. Rev. Krua is the Founder/Director of Universal Human Rights International
- **Stoney Edwards**, Urban/World Missions Researcher from the First Baptist Church of Los Altos California

We offer both text and audio excerpts, as well as images from the actual panel discussion, along with other information to profile these churches and ministries. Portions of the discussion are available online in MP3 files...

See/hear the rest of this article online at www.egc.org/research, select Issue No. 13.

9. Resources on Church Planting

by Ralph Kee and Rudy Mitchell

I. Books and Papers about Urban Church Planting

Church Planting for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal. 3rd ed. Grand Rapids, Mich.: Baker Books, 2004.

This one covers it all. In this third edition, readers will find material on the importance of healthy, biblical change in our churches, updated appendixes, insight on our postmodern ministry context, and strategies for reaching new population demographics such as Generations X and Y.

Conn, Harvie M. *Planting and growing urban churches from dream to reality.* Grand Rapids, Mich: Baker Books, 1997.

Courtney, Thomas J. *A Church Planting Strategy for the Urban Poor.* Diss. Westminster Theological Seminary, 1987.

Dubose, Francis M. *How churches grow in an urban world.* Nashville: Broadman P, 1978.

History, theology, and strategy of growth in all kinds of city churches.

Ellis, Roger, and Roger Mitchell. *Radical Church Planting.* Cambridge: Crossway, 1992.

Insightful. The British seem to have a lot to offer America in the area of urban church planting.

Francis, Hozell C. *Church Planting in the African-American Context.* Grand Rapids, Mich.: Zondervan, 1999.

Greenway, Roger. *Guidelines for Urban Planting.* Grand Rapids, Mich.: Baker, 1976.

Grigg, Viv. *Cry of the urban poor.* Monrovia, Calif: MARC, 1992.

A book which has had a significant influence on incarnational urban ministry and church planting in the cities of the world.

Hesselgrave, David J. *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions.* Grand Rapids, Mich.: Baker, 1980.

Step-by-step approach; something of a classic.

Hiebert, Paul G., and Eloise Hiebert Meneses. *Incarnational ministry: planting churches in band, tribal, peasant, and urban societies.* Grand Rapids, Mich: Baker Books, 1995.

Kreider, Larry. *House Church Networks: A Church for a New Generation.* Lititz, PA: House to House Publications, 2001.

Kreider is International Director of DOVE, a worldwide network of cell-based churches and house churches.

Logan, Robert E., and Neil Cole. *Beyond Church Planting*. St. Charles, IL: Churchsmart Resources.
(Order online: www.churchsmart.com)

Marchak, Mark, and Michael Lindsey. *Street Guide: Starting City Churches*. New York City: URBACAD, 2003.

Essays by urban practitioners/urban missiologists.

Murray, Stuart. *Church planting laying foundations*. North American ed. Scottsdale, Pa: Herald P, 2001.

Asks the right questions. Important for thinking through your ecclesiology for church planting.

Parker, Matthew, Tamberlyn Quick, Diane Reeder, and Eugene Seals, eds. *Black Church Development*. National Conference on Black Church Development, 1985, at William Tyndale College. Detroit: Parker & Parker Co., 1985.

The book contains papers from the conference. The material is also available on audio cassette at the Billy Graham Center, Wheaton, IL, see: www.wheaton.edu/bgc/archives.

Patterson, George, and Richard Scoggins. *Church multiplication guide: helping churches to reproduce locally and abroad*. Pasadena, Calif: W. Carey Library, 1993.

Phillips, Robert A. *Church Multiplication Guide: The Miracle of Church Reproduction*. Masters' Thesis. Gordon-Conwell Theological Seminary, 2002.

Regele, Mike. *Robust Church Development: A Vision for Mobilizing Regional Bodies in Support of Missional Congregations*. Rancho Santa Margarita, CA: Percept Group, Inc., 2000.

The day of the denomination is not over. The Percept Group helps denominations start new churches.

Romo, Oscar I. *American mosaic: church planting in ethnic America*. Nashville, Tenn: Broadman P, 1993.

Schwarz, Christian A. *Natural church development a guide to eight essential qualities of healthy churches*. Carol Stream, IL: ChurchSmart Resources, 1996.

Essential insights for the church planter and congregational developer. See also the Natural Church Development website: www.ncdnet.org.

Simpson, Wolfgang. *Houses That Change the World: the return of the house churches*. Carlisle, Cambria, UK: Paternoster, 2001. Previously published by OM Press, 1998.

A book that is influencing many church planters.

Spencer, Burke. *Making Sense of Church: Eavesdropping on Emerging Conversations about God, Community and Culture*. Grand Rapids: Zondervan, 2003.

A snapshot of an online “community conversation” as it tries to make sense of God in the emerging worldview. It represents a gathering of individuals with different points of view, theologies, life contexts, and feelings. Author Spencer Burke, creator of theOoze.com, provides the framework writing for each chapter and acts as a “guide” to the accompanying e-mail postings that supplement the chapters. Subjects discussed include: Authentic Community, Experiential Worship, The Internet and God, Art as a Vehicle for Communicating Truth, Spirituality and Sexuality, What Is the Church?, What Is Postmodernism?

Stetzer, Ed. *Planting new churches in a postmodern age*. Nashville, Tenn: Broadman & Holman, 2003.

II. Articles

Armet, Stephen. “Holistic Church Planting Among Latin America’s Urban Poor.” *Urban Mission* 14 (June 1997): 17-22.

Branner, John. “Five Approaches to Church Planting.” *Urban Mission* 8 (Nov. 1990): 52-58.

Franz, Delton. “Planting a Church in a Changing City.” *Mennonite Life* 43 (March 1988): 23-27.

Greenway, Roger S. “The ‘Team’ Approach to Urban Church Planting.” *Urban Mission* 4 (March 1987): 3-5.

Kuiper, Daniel. “Urban Church Planting and the Seminary.” *Urban Mission* 10 (December 1992): 39-48.

Stutterheim, Ernst. “Wildflowers in the Desert: The Joys and Trials of Urban Church Planting.” *Urban Mission* 15 (September 1997): 26-35.

Tino, James, and Paul Brink. “A Model for Urban Church Planting – The First Phase: From Preliminary Investigation to First Worship Service.” *Missio Apostolica* 7 (March 1999): 40-46.

III. Organizations and Websites

Urban Expression is an urban mission agency that recruits, equips, deploys and networks self-financing teams pioneering creative and relevant expressions of the Christian church in under-churched areas of the inner city. Urban Expression: Creative church planting in the inner city. Is urban church planting really that different? Yes - and the reasons why.

(www.urbanexpression.org.uk)

The Movement: Global City Church Planting. The Center coordinates Redeemer’s effort in church planting in New York and other major urban centers of the world. The Center also encourages other churches in Greater New York to start new gospel-centered churches.

(www.redeemer2.com/themovement)

World Impact – How to plant a church.

(www.worldimpact.org/resources/plant)

Principles and Problems for Urban Church Planting: Taiwan. A PowerPoint slideshow covering four principles of effective church planting and three problems to overcome: discipleship planning, leadership training, and instilling vision.

(wwwFOUNDATIONSforfreedom.net/Topics/Ministry/Wujya/ChurchPlant01)

A Model for Urban Church Planting (in 4 stages) – a journal article.

(www.lsfmissiology.org/Essays/TinoModelUrbanChurchPlanting.pdf)

Mentor and Multiply – George Patterson’s resources for church multiplication. Free Training Tools and Materials. Patterson and other mentors with mission agencies and churches offer to help you, without fees, to gather God’s flocks in neglected fields and let them reproduce, train their new shepherds the way Jesus and his apostles did, make disciples that obey his commands and disciple others.

(www.mentorandmultiply.com)

Coachnet International Ministries empowers Christian leaders to start, grow, and multiply healthy churches. This ministry deals with general church planting.

(www.coachnet.org)

Leadership Network. “Ten Paradigm Shifts Toward Community Transformation.” This concept paper outlines ten paradigm shifts that churches are experiencing as they engage their communities with the good news and good deeds of Jesus.

(Pdf file: www.leadnet.org/resources/docs/booklet.pdf. This is one of several free downloads on many contemporary issues for church planters. See www.leadnet.org, search for an index of papers.)

10. Greater Boston Church Planting Collaborative

Churches planting churches which plant churches...

Church planting is critical to the future of Christianity in Boston and the world. The Greater Boston Church Planting Collaborative (GBCPC) serves individuals from denominational organizations, mission groups, and churches which are dedicated to establishing new and newly recontextualized churches that will thrive in Greater Boston. These churches will, in turn, establish daughter churches at home and overseas.

Sequential church planting, by God's grace, can multiply the number of Christian converts exponentially. People from all over the world are in churches in cities across America, including Boston. These churches, therefore, are positioned to reproduce themselves all over the world. With planning and perseverance, churches in Boston can plant daughter churches overseas as well as at home, and multiply themselves over and over again. This exponential expansion of the Christian faith is an urgent goal of the Church's missionary strategy.

GBCPC offers participants:

- partnering & sharing resources
- support & networking
- advising, training & teaching
- periodic gatherings of church planters
- GBCPC advisory teams have expertise in:
 - community building & assessment
 - cultural & anthropological issues
 - organization & financing
 - real estate & construction

GBCPC welcomes those who are:

- denominational leaders responsible for church planting
- pastors and other leaders with an interest in church planting
- those who teach church planting in educational institutions
- those in training for church planting
- those starting or recontextualizing a church
- those seeking connections that will enable them to do church planting

The Greater Boston Church Planting Collaborative is a joint ministry of the Emmanuel Gospel Center and Missions Door. GBCPC was founded by Rev. Ralph Kee.

Contact

Ralph Kee, animator, Greater Boston Church Planting Collaborative, Emmanuel Gospel Center

11. Vision New England

Intentional Evangelism in New England

A RADICAL MISSION

Vision New England has embarked on a radical mission of intentional evangelism: “the whole church taking the whole gospel to the whole New England region”. We have recently completed a research project in which we studied the lives of people, who have come to faith in New England in the last two years. We are convinced that New England needs a powerful encounter with the gospel of Jesus Christ that will change this region for eternity.

THE WHOLE CHURCH

This means that every believer needs to be prepared to tell their story. 1 Peter 3:15 says it well “let everyone be prepared to give a reason for the hope that is within them with gentleness and respect”. Reaching the region with the gospel, will be through relationships and lifestyle witnessing of believers, mobilized and equipped through the local church. Vision New England can come along side your church to help you gain confidence and skills to proclaim the gospel.

THE WHOLE GOSPEL

The whole gospel teaches the importance of both word and deed. True servants of Jesus Christ share the good news of salvation by grace through faith in the Savior and also are actively engaged in action that demonstrates the powerful reality of life in Christ. The true church of Jesus Christ will always have an outward focus, serving the community in which it is located in such a powerful way that everyone knows the value that Christians add to their life together.

THE WHOLE NEW ENGLAND REGION

The whole New England region is our focus. We live in New England. We love New England. We believe that God has equipped Vision New England to serve this region by providing one-on-one support, assessment, planning, and implementation resources so that the local church can bring gospel transformation to this region.

Since 1887 Vision New England, formerly known as the Evangelistic Association of New England, has been a cutting-edge ministry that brought believers and churches together for evangelism and renewal. Now the largest regional association in the country, Vision New England ministry initiatives serve more than 5,000 churches in 80 denominations.

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12. The Praxis Center for Church Development

Tom Johnston & Mike Chong Perkinson / www.praxiscenter.org

A call for a spiritual revolution

We realize there are exceptions to everything we are about to say in the next few paragraphs. Our goal is analysis of trends and situations in the Body of Christ, not criticism. We want to state up front that we are grateful to God and to the faithful men and women of the faith who contend for the real, authentic and lived presence of Jesus.

As we write this, we want to avoid the “angry young man” label which many may wish to put on us. We are neither angry nor young, just two guys living with a holy discontent stirred within us by the Spirit of God. While we are not experts, we are also not neophytes – we’ve lived church life and been involved in the ministry of the church for decades. We aren’t “anti” anything concerning the Church – we just don’t like what it has become in the West. We are not for small churches or large churches; we are for the Church, in whatever local form it takes. What we share here, we do so as a prod – hoping to spur the reader on to love and good deeds – and to foster a spiritual revolution in the Church in the West.

Domestication of Christianity

Western Christianity has become rather sanitized and civilized which results in a sterile faith that focuses more on right and wrong, separation and sin than it does righteous living, inclusion and the Good News of the Gospel. The focus tends to be more on principles that lean more towards control than faith. The Church in the West tends to place its emphasis on personal blessing instead of being a blessing for others, the community, and the world. The underlying thought to this seems to be one that believes that if we can control our world and control our God through right practices and behaviors, then we will be blessed and have a comfortable existence.

The Church has become more like a zoo, tame and domesticated, rather than a people who are roaming the wild to impact life. Like the zoo, people come to see the animals of the wild, watch a lion roar, see a tiger, etc. The Church has become a place where we believe that if people come they will be awed and won to Christ. The Church tends to make tame the life that was once in us and then confines its constituency to a cage of respectability and safety instead of releasing people back into the wild where the Church is meant to live untamed, full of love and life in the midst of sin, pain, despair and suffering, incarnating the very presence and love of God.

The language in our churches is often that of life (the wine) but the focus seems to be more on technique or the wineskin. Our churches are often filled with excellent presentations of life without the substance of it like a family that invites people to dinner and never serves the meal.

Our world is hungry and ripe for an encounter with the living God. In simple language, unless we provide a relational environment for people to encounter God, as we are encountering Him, then we have done nothing more than creative marketing that has forgotten to provide a quality product. The Church is then analogous to a family that provides a wonderful meal for their

New England's Book of Acts

neighborhood. They invite everyone to come for dinner. As people walk in they smell the delightful aroma of a home cooked meal, enjoy the ambiance provided by the followers, the music and the warm greeting by the members of the family.

The embrace is so loving, the feeling of belonging and acceptance is near perfect. The anticipation grows for the meal, light snacks are provided to help curb the appetite and build towards the main course. To the surprise of the guests no meal is served. Rather it is described in great detail with PowerPoint presentations and even a movie clip that enriches the picture of the meal for the hearers. The guests leave the house with a great idea of what the meal is but still find they are hungry. Although the service and hospitality at the house were great, near perfect, it did not meet the great need of hunger within; and so, the guests go elsewhere in search of food to satisfy their hunger.

In our churches in the West today, we often have the relational dynamics down, the ambiance, mood altering worship, technology, the relevant sermons, etc., but we forget to provide the actual meal—the stuff that actually makes us the Church. The atmosphere where a real life God-encounter can take place and people can feast on the Lord to satisfy the deeper spiritual hunger of their souls.

People don't go to a sports bar to watch soap operas. Since we are the Church, maybe we should not hold back on what we do, so that people will encounter

God as He is. It's one thing for people to come to our churches and leave hungry because we do not provide a meal. It is entirely another for people to come to our churches and experience the meal and find themselves with a choice to eat or not. At least if they leave hungry, they do so because they chose to reject the Lord.

The Church as Vendor and as Circus

Hollywood is no longer the “entertainment capital of the world” – it is now your local church megaplex. The church in the West, bent on attracting people to a location has become a consumer-driven vendor of spiritual goods and services.

In short, it has become a circus where the performers are polished and the various acts of the performance timed to the minute. Very often churches which follow this path often end up competing for the same market share – Christians in other churches. (It is still the case that 95% of church growth in the USA is transfer growth.) Whoever has the best product and environment is then the one who wins the loyal support of its constituency. The pressure on the church is then to satisfy its customer base and continue to be a vendor of spiritual goods and services.

But is this really what the church is supposed to do? Nothing wrong, mind you, with the idea of trying to meet people where they are. We are just questioning the whole concept of “doing church.” The New Testament seems to lay a foundation that tells us the Church is a community of disciples who live out the message of the Cross. What we don't find in the New Testament is the early Christians trying to “do church.” Rather, what we find is a community of disciples who are the church. It seems that we spend so much of our time and energy trying to do church that we forget to actually be the Church. Maybe that has a lot to do with why the church seems so impotent in its ability to reach our world. We market our message well to those who are already in

the faith, but not to those who are outside the fold. Scripture makes it plain that Jesus came “to seek and save what was lost.” (NIV, Luke 19:10)

The Church is called to be a community of disciples who not only embrace each other well, but also reach out to the world in a language and style they understand, so that we might live out for them the greatest message on the planet. It’s not as important how we “do church” as it is that we are the church. This generation is crying out for something real and tangible that can explain the greater mysteries of our existence. People know there is something more; they just don’t know where to find it.

Some Assembly Required

Jesus said that He would build His Church (Matthew 16:18), but it is also clear that He chooses to do that in partnership with us (I Corinthians 3:6-9). He has reserved for Himself the things which we cannot do, and He has reserved for us those things which He will not do. So, your participation in the Revolution is requested.

To facilitate the needed change in the Church in the West, we ourselves as leaders in the Church must first be changed. We must throw off our domestication and lay hold of the dangerous, vital life of Christ again. No longer playing it safe, we must risk it all with Jesus once again. Embrace the inner change – and become a change agent in the hands of your God.

The Revolution has begun. The Mission is now. The Choice is yours.

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13. YWAM Boston

In Luke 5, Jesus called his first disciples and told them they would become “fishers” of men as they followed him. These young followers left their nets and began an amazing adventure with Jesus that would later turn the world upside down. The last words of Jesus in Mark 16:15 were to commission them to reach the whole world with the gospel, and again his parting words to the new church in Acts 1:8 were to wait for power to be his witnesses to the ends of the earth.

Reaching lost people was the compelling mission Jesus left to us. He entrusted this powerful, global task to his young followers and they passionately embraced His invitation and fulfilled their destiny in their generation. In 1956, Loren Cunningham’s heart responded to this commission in a very different manner from conventional missions at that time. He had a vision of ocean waves covering the whole earth. The waves were young people going to every continent, sharing the good news about Jesus.

This was a paradigm shift in missions thinking for that time in history. Before this missions were done by career missionaries with many years of education and long term commitments. This radical idea, that young people could be missionaries, stayed with him and four years later he founded an organization called Youth With A Mission in 1960. During the next 47 years, YWAM has grown to have operating locations in 1,000 locations in 149 countries and has over 17,000 full time international and interdenominational workers. YWAM Boston is the local expression of Youth With A Mission with a focus on preparing young people to connect the emerging generation and clearly communicate Christ using the arts as a cultural key. YWAM’s motto is “to know God and make Him known.” YWAM Boston will be doing that here as we seek to follow Him and become fishers of men in this amazing city.

Each generation has the responsibility and the privilege of responding to Christ’s Great Commission to “GO” and bring the gospel to the nations in their generation. While this is true, statistics tell us that over 2 billion people still have never heard of Jesus and many more have not understood the Good News.

In the US 95% of believers have never lead someone to the Lord. Most believers are afraid of rejection or lack confidence that they can connect with non believers and effectively share the gospel. Some are apathetic; others are living with personal defeat in their own lives, while others are unaware of their personal responsibility to reach out.

From its founding in 1630, Boston has always been a city of historic significance. The founding fathers laid the foundations for this city to be a “Beacon” for His glory and with a sense of destiny that believers here would influence our nation and the Nations.

From our founding as a mission in 1960, YWAM has had call to “know God and make Him known.” YWAM Boston has embraced our purpose to reach out to the youth and international

students here in the city on their “turf” and to connect with them using culturally relevant language they can understand through the arts.

For the past 4 years we have been sending mobile teams to the city, partnering with local church congregations and have seen over 5,000 respond to Jesus as we ministered in neighborhoods, and street corners, churches, and youth meetings. These new believers have been from every walk of life; from university students studying at Harvard to poor single mothers, to the drug addicts – we have seen the people transformed by the power of the Gospel. Many have said that Boston is a “hard” place to share the gospel, but we have found that a relevant message spoken through passionate and fearless messengers will find that the “harvest is plentiful” and that people will sincerely open their hearts to the Lord.

The church of Boston has been having a “quiet revival” for many years and there are refreshing signs of life and growth. Our desire is to come alongside in this awakening to reach the lost, make disciples, equip believers, and mobilize teams for local and international outreach opportunities.

Our strategy will be to build a strong network of relationships with existing churches and ministries in the city in order to have a deep and wide foundation for YWAM Boston to be established. We will bring Jesus to the lost using proven and culturally relevant methods using Prayer Stations, performing arts and sports.

“Do, and then teach” is our basis for training others to effectively share their faith. We will have continual outreach in the city to reach the lost and to inspire believers that not only can it happen, but that it can happen through them.

Our teams desire to inspire and ignite passion for Jesus by sharing in worship services, youth meetings, retreats, and Christian School assemblies. We are confident that God’s call for Boston to greatness and influence for His glory has not changed since its foundations were laid. YWAM Boston will bring our hearts, experience, and proven methods to work in this amazing and strategic harvest field.

YWAM Boston’s operating model is focused to fulfill our part of the great commission by reaching the emerging generation in Boston through proven approaches, and to model, equip and mobilize believers of all ages as we partner with the local church to make unmistakable followers of Jesus. The focus will be in the following areas.

- Evangelism
- Discipleship
- Leadership Development
- Program Development
- Resource Development
- Strategic Multiplication

The ministry platform is a customized training and outreach model that has been highly developed and very effective in not only reaching but preparing believers to reach the lost.

Joshua Generation – 17-day youth training and outreach program for inspiring teens to encounter Christ and effectively share their faith with their generation through personal testimony, music, drama and sports. This program is offered in the summer with outreach opportunities in the US and as well as foreign destinations. Throughout the school year, monthly opportunities are offered for continued discipleship and leadership development as well as outreaches.

School of Evangelism and Ministry – 10 week classes are offered for churches to equip believers to reach their communities for Christ. These classes include training in basic discipleship, character, evangelism foundations and methods, drama and dance training, one-on-one personal evangelism training. This course also includes two local community outreaches and a cross cultural trip to New York City with ministry opportunities in prisons, youth ministries, homeless ministries, neighborhood outreaches and on the streets in various places from Harlem to Rockefeller Center.

Discipleship Training School – 5 month training and outreach course that is part of the University of the Nations course offering. This school aims to prepare messengers of the Gospel, helping students to know God in depth. The goal is to form Christian character and establish Biblical relationships while developing a daily walk with God. This intensive Christian training course begins with an 11 or 12 week classroom phase followed by a typically 8-10 week outreach. This discipleship school is the entry course that equips students to serve in one of the 1,000+ YWAM centers internationally or to continue on with other classes offered at the U of N. The University of the Nations has its main campus in Kona, HI, with extension branches operating internationally on six continents.

The ultimate goal is to “make disciple makers” that will continue to reproduce the character and passion needed in the church in order to fulfill the great commission in this generation. These trainings and outreaches will be focused to reach the emerging generation in Boston and the diverse international people living here as well as to train and equip them to reach their communities here and abroad.

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Youth & Second Generation

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14. Reaching the Second Generation



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 2 — April 21, 2004

This month we focus on an issue of great concern to many immigrant churches and youth ministers: second-generation ministry. In our first article, Rev. Soong-Chan Rah discusses the rise of ministries specifically targeting second generation, English-speaking Asian Americans in Boston. His insightful models and questions will be helpful for anyone thinking about second-generation ministry. Second, Curtis Chang tells the encouraging story of Boston Chinese Evangelical Church's English-speaking ministry. Finally, for those who want to dig deeper, you will find several useful web links and a bibliography of key works on ministry to children of immigrants to America.

The Story of the English-Speaking Asian-American Ministries in Greater Boston

by **Soong-Chan Rah**

The Korean Church of Boston (KCB) started in Brookline, Massachusetts, in 1953, signaling the beginning of today's significant Korean and Korean-American church presence in Boston. In terms of bi-generational and bi-cultural ministry at KCB, the waters were relatively still during the period of 1953 through the early 1970s. In the mid-1970s, however, two forces emerged in the extant Chinese and Korean first-generation churches, which significantly impacted the development of what we refer to as "EMs" or English Ministries in Boston.

The first shaping force, the emergence of youth ministries in KCB and other first-generation Korean and Chinese churches, became apparent in the decades following the first waves of Chinese and Korean immigration to Boston. primary and secondary school aged children of first-generation congregants apparently assimilated into mainstream culture and adopted English as their primary language at a rate higher than their parents. The model of having these children sit with their parents in a native-tongue service soon gave way to separate English language services within the first-generation churches. One church with two different language...

See the rest of this article online at www.egc.org/research, select Issue No. 2.

15. Wisdom for Urban Youth Ministry



Resources for the urban pastor and community leader
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On February 3, 2006, a Youth Worker Summit was held at Trinity Church in Copley Square. The Summit grew out of a vision that Chris Sumner (Exec. Dir., Boston TenPoint Coalition) had about bringing current youth workers and their spouses together into a relaxed environment where they could get to know senior youth workers and pastors.

The Youth Worker Summit was sponsored by the Boston Center for Youth Studies (BCYS), in partnership with Vision New England's Congress 2006. BCYS is an emerging partnership that so far includes the Emmanuel Gospel Center, the Boston TenPoint Coalition, the Black Ministerial Alliance, the Center for Urban Ministerial Education (CUME), Center for Youth Studies, and the Boston Urban Youth Foundation. We are currently considering how we can best work together to support urban youth workers, particularly those in churches and Christian ministries. (*BCYS is neXus Boston in 2007; see next page*)

Seven individuals or couples who took ten minutes each to discuss, **“What have you learned from your years in youth ministry that you'd like to pass on to younger youth workers.”**

The Panelists:

- Rev. Dean and Gail Borgman, Center for Youth Studies
- Chris Troy, President of the Boston Urban Youth Foundation
- Minister Harold Sparrow, Executive Director of the Black Ministerial Alliance
- Rev. Chris and Katani Sumner, Chris is Exec. Dir. of the Boston TenPoint Coalition
- Revs. Roberto and Mercedes Miranda of Congregación León de Judá
- Revs. Bruce and Karin Wall of Global Outreach Ministries and Bruce Wall Ministries
- Revs. Ray and Gloria Hammond of Bethel AME Church
- Rev. Zina Jacque moderated the evening.

We have compiled audio files, transcriptions, images, bios, and links for each speaker...

See the rest of this article online at www.egc.org/research, select Issue No. 15.

New England's Book of Acts

16. neXus Boston

Mission

neXus Boston is a learning community of youth workers. We seek to improve the lives of urban youth and their communities by encouraging, supporting and training Christian youth workers to so that they serve urban and high-risk youth and their families more effectively. To that end our purpose is working with and for youth workers and the ministries. We believe that we are serving the youth most effectively by serving those who work with youth. There are four areas that neXus Boston focuses on to fulfill our mission: support, training, networking and research.

Support

neXus Boston believes that youth workers ought to lead healthy lives. This means that their lives are balanced and focused on continually developing their spiritual character. We believe that youth workers ought to be leading productive, healthy lives not just within their ministry, but in their every day lives. In order to fulfill this we seek to provide mentoring opportunities, self-care groups, personal and professional counseling, a drop-in center and various workshops that focus on the well-being of the youth worker.

Training

Christian youth workers ought to be leading the field in urban youth work. Thus, neXus Boston seeks to provide the best practices for all youth workers through a variety of trainings. We offer one of the only graduate-level certificate in youth work on the East Coast. Together with Gordon-Conwell Theological Seminary we offer the Urban Youth Worker Certificate. neXus Boston also offers both single-session and multiple-session workshops regarding the best practices of urban youth ministry.

Networking

Ecumenical and racial/cultural diversity are vital elements to any ministry, especially to ministries set in diverse urban settings. neXus Boston seeks to be a transparent part of the Body of Christ that connects its many members together. Through our diverse advisory committee, as well as several networking events, we try and provide youth workers with both friends and mentors who will encourage them in their ministry.

Research

Youth culture as well as the issues concerning youth are constantly changing. In order for youth workers to be effective ministers they need to be aware of both the issues effecting youth and the best practices used to combat these issues. neXus Boston, therefore, seeks to research the systemic issues facing youth as well as local neighborhood knowledge. It is our goal to provide this research, along with the best practices, to both local youth workers and to the greater society. The city is continually a place where problems first arise and ought to be the place where they are first solved. neXus Boston seeks to provide research to the global Body of Christ that will aid in solving complex urban issues.

neXus Boston Collaboration Council

The Collaboration Council is comprised of leaders from the six founding organizations, plus several individuals who joined in to help neXus Boston get started. The members represent key groups that influence and are affected by Christian youth work and have committed to provide resources and staff support for the ongoing operations of neXus Boston.

Emmanuel Gospel Center: The mission of Emmanuel Gospel Center (EGC) is to understand and nurture the vitality of urban churches and communities. Founded in 1938, it conducts research to help EGC make informed decisions about where to best apply its resources. Understanding how the Center's programs interact with the systems of the city is critical to avoiding counter-productive programs, especially in the urban environment. It seeks to understand the city as a large, highly inter-related social/spiritual system which, when nurtured properly, is capable of supporting the positive development of all individuals. All EGC programs stress the importance of relationships and are designed with high standards to be effective over the long run. As the administrative lead of neXus Boston, EGC acts as the financial conduit, is responsible for fundraising, supervising the director, and helping the partnership be more effective. Executive Director: Jeff Bass.

Center for Urban Ministerial Education: The Center for Urban Ministerial Education (CUME), Gordon-Conwell Theological Seminary's Boston campus, is particularly focused to help equip urban pastors and church leaders for more effective ministry and outreach in urban communities locally and throughout the world. CUME also serves in a support capacity by providing resources, ministerial fellowship, and stimulation for cross-denominational endeavors in evangelism and church growth. The program rose out of the urgent need for ministerial training specifically designed for urban church leaders in Boston, and first opened in September 1976 under the leadership of Dr. Eldin Villafañe. neXus Boston has its offices in the CUME building in Roxbury. Dean: Dr. Alvin Padilla.

Black Ministerial Alliance of Greater Boston: The Black Ministerial Alliance of Greater Boston (BMA), established in the early 1960s, is an alliance of over 80 faith-based and community-based organizations with a 40-year history of serving the Black community in Boston. The BMA's mission is to provide spiritual nurture for clergy, and advocacy and program services for the larger Black community. The BMA has active participation from churches representing over 20,000 parishioners. Current investments in the BMA have served over 106 faith-based and community-based organizations which in turn have impacted over 26,000 youth and families in Boston's poorest neighborhoods. Executive Director: Harold Sparrow.

Boston TenPoint Coalition: The Boston TenPoint Coalition is an ecumenical group of Christian clergy and lay leaders working to mobilize the Christian community around issues affecting Black and Latino youth, especially those at risk for violence, drug abuse and other destructive behavior. The Coalition is committed to reinforcing and creating new networks of violence prevention and intervention services by building the capacity of member churches to serve high-risk and, oftentimes, violent youth. The Coalition also commits to strengthening and expanding partnerships with community-based, governmental, and private sector institutions willing to invest in high-risk youth and the future of the communities in which they live. Interim Executive Director: Rev. Jeff Brown.

Boston Urban Youth Foundation: Boston Urban Youth Foundation's (BUYF) mission is to help at-risk youth develop spiritually, emotionally, academically, and economically. BUYF serves over 500 youth ages 11-18 from the Roxbury, Dorchester and Mattapan neighborhoods of Boston. It uniquely combines case management, incarnational mentoring, academic skill-building, vision casting, and positive peer group experiences to build positive futures, one kid at a time. BUYF motivates, mobilizes and equips at-risk youth toward college and a positive future. It partners with parents, schools, courts, and police. BUYF's in-school and after-school integrated approach involves caring adults in the lives of young people so they can fulfill their God-given potential. Founder & President: Chris Troy.

Center for Youth Studies: The Center for Youth Studies (CYS) is a global network of youth ministry professionals committed to developing a comprehensive resource for youth work that is current, relevant, and geared for grassroots application. Its mission is to provide relevant informational resources and promote global collaboration toward a comprehensive systems approach to ministry with youth. CYS believes holistic ministry with youth, children and families demands a broad collaboration of social systems, organizations and leaders. CYS also offers a place where youth and those who care about youth can go for free resources and information tailored to their vocational and practical needs. Founder and Executive Director: Dean Borgman.

Advisors

Khary Bridgewater, Director of EGC's Applied Evaluation Systems, is a past executive director of Bruce Wall Ministries, former interim director of neXus Boston, and the former Co-Director of TechMission's AmeriCorps program. Khary is also a licensed minister at New Hope Church in Framingham, MA.

Karin Wall, founding and former executive director of Bruce Wall Ministries in Boston and co-pastor of Global Ministries Christian Church (formerly Dorchester Temple Baptist Church), has been a full-time social worker since 1983. Karin has held several positions, including adoption specialist, policy analyst for the U.S. Department of Health and Human Services, and Director of Admissions for Boston University School of Social Work. She has graduate degrees in social work and African American Studies.

Virginia Ward, Youth Pastor at the Abundant Life Church in Cambridge, serves regionally on the Council of the New England Network of Youth Ministries, member of the Ministry Council of the National Network of Youth Ministries, trainer for the DeVos Urban Leadership Initiative. Virginia was instrumental in bringing the RELOAD youth work training to Boston this past March.

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17. The Role of Churches in Mapping Out a Road to Higher Education



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 11— August 2005

At this time of year, millions of students in the U.S. and other countries are going off to college, many for the first time. As you see the cars loaded with duffle bags, musical instruments, assorted lamps, bedding, sports equipment and a computer taking to the highways, perhaps it is time to ask yourself who you know who might need some help getting to college in the next few years. For many young people, the road is not clearly marked. For others, the idea of going to college has never crossed their minds.

Churches and Christian ministries can play a significant role advising, motivating, and equipping young people to obtain a college education. It is important that the Christian community work with young people in this aspect of their lives because decisions in this area can make a crucial difference in their spiritual, social, and economic lives. Guidance and mentoring from Christians can integrate the spiritual and educational aspects of students' lives, enabling them to grow in their faith rather than abandon it during this critical transition from home to college. For most young people, some type of post-secondary education or training is essential to achieving a sufficient income and a satisfying career. In fact, it can be the path out of poverty. Too often urban young people do not receive adequate guidance on career and college choice and preparation because the school guidance counselor is responsible for hundreds of students.

Churches are helping to fill this gap. The Christian community can go beyond basic after-school tutoring programs to offer more complete ministries, launching initiatives such as college readiness programs, which meet long-term educational objectives and also incorporate faith and character-building elements. In this issue we present a case study of the church-based **Boston Higher Education Resource Centers (HERC)**, entitled College Prep Ministry in Boston: León de Judá. This is one model of how Christian organizations and churches can focus their educational assistance toward long-term goals for young people...

See the rest of this article online at www.egc.org/research, select Issue No. 11.

18. How Does Your Church Serve People Who Are Homeless?



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 6 — October 21, 2004

Eugene Peterson writes in *The Message* paraphrase of James' epistle, "If a man enters your church wearing an expensive suit, and a street person wearing rags comes in right after him, and you say to the man in the suit, 'Sit here, sir; this is the best seat in the house!' and either ignore the street person or say, 'Better sit here in the back row,' haven't you segregated God's children and proved that you are judges who can't be trusted? Listen, dear friends. Isn't it clear by now that God operates quite differently? He chose the world's down-and-out as the kingdom's first citizens, with full rights and privileges. This kingdom is promised to anyone who loves God. And here you are abusing these same citizens!"

The Holy Spirit, writing through James, is asking us the same questions today. **Do our churches represent the Body of Christ as welcoming sanctuaries to people who are homeless, and do we know how to respond as congregations to the needs of those who are homeless in our communities?**

In our lead article, Rachel Parker, former Operations Coordinator for Starlight Ministries, the Emmanuel Gospel Center's outreach to people who are homeless, invites us to consider the poor, and offers **ten steps for churches wanting to be more effective in serving the very poor we may find this week on our doorsteps and in our pews.**

In this edition, we have also included a wealth of FAQs on homelessness, local and national statistics on homelessness, as well as both resource web links and a bibliography of works on homelessness that you might find helpful...

See the rest of this article online at www.egc.org/research, select Issue No. 6.

19. Universal Human Rights International & Open Door Refugee Ministry

The World is Coming to America

In 2005, the annual quota of African refugees resettled in the USA was increased from 20,000 to 25,000. The upsurge and influx of refugees and immigrants to America may be the Gold Rush of the 21st century. The yearly statistics from the National Immigration Forum are staggering: 23,100,000 tourists, 4,230,000 business visitors, 597,000 high tech workers, 565,000 foreign students, 251,000 exchange visitors, 203,000 intra-company transferees, 125,000 government officials, and 55,000 diversity green cards by lottery.

Of the 17 million refugees worldwide, 80% are women and children. It is reported that 70,000 refugees resettle in the USA yearly, but these numbers only represent those coming to America with US government issued visas. Nearly 10 million citizens from 29 countries that participate in the UPS Visa Waivers program are not required to obtain visas if they intend to remain in the USA for 90 days or less. An estimated 6 million undocumented or illegal immigrants fuel the economy from underground.

(Source: National Immigration Forum 2002 Manual)

The Need

A.W. Rosenthal wrote in the *New York Times*: “Eleven countries where Christians are currently enduring great religious persecution are China, Sudan, Pakistan, North Korea, Saudi Arabia, Vietnam, Egypt, Nigeria, Cuba, Laos, and Uzbekistan. They evidence a worldwide trend of anti-Christian persecution based on two political ideologies – Communism and militant Islam.”

Torli Krua, founder of Universal Human Rights International asserts: “Many of the countries persecuting Christians are the origin of the refugees and immigrants coming to America. After having suffered torture, rape, and terror at the hands of their countrymen and members of their own race, tribe, religion, and clan, refugees forced to flee abroad have second thoughts about their religion and the future...making them more open to the Gospel in exile than at home.”

Torli’s enthusiasm for evangelism began at an early age when he traveled with his father to Liberian villages in weekly soul winning trips. His passion for missions blossomed at Christians in Action Church (CIAC) Freetown, Sierra Leone, where he attended college.

In 1989, the bloody civil war that began in Liberia, West Africa, forced Torli to flee his home country and become one of the 5,000 refugees allowed to resettle in the United States. By 1995, the war had claimed the lives of 250,000 people (10% of the country’s 2.5 million population) and forced 1.2 million of the country’s population abroad as refugees.

The church’s mission is to spread the God’s love. Christian missionaries have traveled around the world for years, dedicating themselves to the love of God and Jesus Christ. Refugee resettlement

has provided the Church with the opportunity to embrace refugees and immigrants here in America. American citizens should reach out to refugees and immigrants through God's blessing.

Goals

Torli's vision is to establish support groups in local churches to bridge the cultural and linguistic barriers between Americans and refugees. This ministry will help refugees find everlasting life and eternal freedom in Jesus, as well as inform and involve American Christians in their lives. Torli also envisions that this ministry will support the return of the Christian refugees to their native countries, bringing the love of God back to their own people.

Objectives

- Conduct workshops, seminars and training of church members
- Invite refugee ministers, church planters and choirs to enrich worship
- Connect and celebrate with local refugees and immigrant communities
- Recruit and train volunteers from the church to serve refugees
- Share resources with individual refugees and refugee communities

Contact:

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Universal Human Rights International
& Open Door Refugee Ministry
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20. The Great Omission: How to enter the exciting mission field of “Samaria”



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 22 — November 2006

The Great Commission still and always is great! But in this issue of the *Emmanuel Research Review*, we consider the curious challenge of something Gregg Detwiler calls “The Great Omission.” Even while attempting to be missional is it possible to be “omissional” of the “others” around us? Gregg explains how “Samaria” isn’t just another place mentioned in the geographic expansion of the gospel in Acts 1:8. It is also an essential and exciting realm of ministry which holds the opportunity for deep personal transformation and kingdom growth that we don’t want to miss in the mission. (This article was published in *Discipleship Journal*, September-October 2006, and is used with permission.)

by Rev. Dr. Gregg Detwiler
Intercultural Ministries Director, Emmanuel Gospel Center, Boston

One of my early mentors in ministry was an elderly African-American man named Theodore Roosevelt Adams, better known to our family and congregation as Teddy. Teddy courageously entered our racist Boston neighborhood to be a part of our lives and church community. Every Wednesday for nearly 10 years he shared supper with us in our home before midweek Bible study. He was present for the birth of our firstborn child... and then the second. Our children adopted him as their grandfather.

Almost every week, Teddy joined our family on an excursion out of the city. During those trips, Teddy frequently offered wise advice on raising our young family. But mostly Teddy mentored me around the supper table. He challenged me to consider racial problems in our society, problems that I—as a part of the predominant race in the United States—had the luxury of brushing aside. Teddy gave me an invaluable perspective that I would have never known if he hadn’t journeyed into our world...

See the rest of this article online at www.egc.org/research, select Issue No. 22.

New England’s Book of Acts

21. Discovering Your Samaria Through Demographic Research



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 23 — December 2006

In our last issue, Rev. Dr. Gregg Detwiler introduced a challenge for Christians to respond to “the exciting mission field of Samaria.” He defined “Samaria” as that part of God’s mission field that is near us, though the people are not like us. In this issue, we want to begin to respond to Gregg’s challenge as we explore answers to these questions: “What Samaria ministry opportunities are developing within our country and community? What information can help guide our steps straight into, rather than around, the cross-cultural mission field of Samaria? What are the emerging opportunities for evangelism, church planting or church development that could possibly engage unreached or unseen people groups already living in our neighborhoods?” Based on the data examined in this issue, the Samaria mission field appears to be wide open and growing.

We write from the context of our city, Boston. We will focus on how certain aspects of immigration trends, nationalities, language use, and international student enrollment can be gathered and considered with respect to a Samaria ministry focus, and to other intercultural ministry developments. We will also consider how using a “people groups” perspective may yield a more effective strategy, especially to unreached peoples. Along the way, we may discover how an intentional walk across town can be as effective as an international mission trip. We would encourage those of you serving churches and communities outside Boston to take a critical look at those questions from your own geographical center, and use these ideas in your own context.

By monitoring immigration trends we can begin to see the people and places of origin of recently arriving populations. Large numbers of immigrants from Latin America, Asia, Europe and other regions of the world continue to cross the borders of the United States. This significant and diverse stream of people from so many places in the world brings great opportunity, challenge and responsibility for Samaria and other intercultural ministries. As demonstrated by...

See the rest of this article online at www.egc.org/research, select Issue No. 23.

22. Global Outreach & Church Planting

Boston's churches are impacting every part of the world! Here are some examples of ministry in Asia, Africa, Europe, Latin America, and the Caribbean:

- Southern Baptist Church, Roxbury: education and church planting in Jamaica, Haiti, and Ghana. Pastor has been twice to Ghana and helped free slaves.
- Albanian Orthodox Cathedral of St. George: leadership development, evangelism, church planting, economic development, and relief work in Albania and Kosovo. Planted four churches in Albania.
- Berkland Baptist Church: leadership development and church planting in Korea, Japan, China, and Central Asia. They have planted 10 churches overseas and 10 in the U.S.
- Faith Christian Church, Mattapan: Diaspora ministry of evangelism in Jamaica and Montserrat. Planted two churches in Mattapan: Haitian and Hispanic.
- Bethel Missionary Church (Brazilian), E. Boston: Relief work, evangelism and church planting in Brazil. Planted four churches, Hudson, Rockland, and Lynn, Mass.; and Brazil.
- 1st Iglesia de JesuCristo el Buen Samaritano, Roxbury: planted seven churches Brockton, Lynn, Lawrence, Dorchester, South End, Rhode Island, and Jamaica Plain (now in Dorchester).
- Eglise de Dieu de la Nouvelle Alliance (a Haitian church founded in 1987): evangelism, education, economic development, relief work, and church planting in Haiti. Planted seven churches in Haiti.

23. Haitian Ministries International

Strengthening the work of the Gospel among the Haitians of Boston and Beyond

Overview

EGC's Haitian Ministries International, established at the request of Haitian church leaders, provides a platform for **Rev. Dr. Soliny Védrine** to strengthen and support the work of Haitian churches in Greater Boston, the United States, Canada, the Bahamas, and Haiti.

Since 1985, Rev. Védrine, Director, has coordinated the work of Haitian churches in Boston, counseled and consulted with pastors and ministry leaders, assisted Haitians immigrating to Boston, and organized programs and crusades that serve the Haitian community in Boston and the Bahamas.

Pastors' Fellowship & the Boston Crusade. There are 52 Haitian churches in Greater Boston, serving 70,000 Haitians. Rev. Védrine founded and is now the Program Director of the Fellowship of Evangelical Haitian Pastors of New England, which works to build relationships cross-denominationally among Boston's Haitian pastors and churches. The Fellowship sponsors the Interdenominational Haitian Crusade in Boston each July.

Bahamas Crusade. A Haitian underclass makes up 25% of the population in The Bahamas. Each year, Haitian churches in the Baptist General Conference sponsor a crusade in Nassau. The crusade includes a medical team, economic development, college scholarships, youth training, and church visits. Rev. Védrine serves as the National Coordinator of this crusade.

Global Vision of Protestantism in the Haitian Milieu. In 1998, Rev. Védrine spearheaded a forum for key Haitian leaders to discuss and understand the progress of the Church in Haiti in the 20th century and to pray for vision for the future. They continue to meet periodically. The next meeting is scheduled for November 2007 in Miami.

Dominican Republic. Many Haitians crossed the mountains into the Dominican Republic, seeking a better life. Since 2005 Haitian Ministries International has been ministering to the Haitians in the Dominican Republic. Each August there is a week-long crusade in La Romana. More than 1,500 attended each night in 2005, and the crusade has grown since then. During the day, the international outreach team visits the *bateys* and minister at the Haitian churches on the outskirts of La Romana, where many very poor people live.

Focus on Haiti. Rev. Védrine has a vision to help Christians in Haiti complete church buildings they have started. He also wants to discover those parts of Haiti that are still unreached, find out why no one is serving there, and help to plant churches. To do this, he is challenging Haitian pastors in New England to be concerned about the future of the Church in Haiti and leads periodic visits to support various ministries there.

Contact Rev. Dr. Soliny Védrine, Director, Haitian Ministries International, Emmanuel Gospel Center

Prayer

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24. Boston's Pastors and Leaders: a Praying Community

by Angie Wilshire

August 21, 2007. Park Street Church. *The meeting had already been underway for over an hour when I got there. I missed the worship time, though a gentleman was still sitting behind a keyboard as I entered the room. About forty men and women sat in a circle for the remaining hour and a half, praying for issues such as unity in the churches, morality in the city, intercultural relationships, and the media. I tried not to disturb the group when I moved around to take photos as they prayed for the city in which I was born...*

In late summer, 2006, EGC's Vitality Project gathered a small group of pastors and leaders to begin to discuss prayer movements in Boston and see what God might have them do together. Brian Corcoran, EGC's Research Associate, attended those meetings and remembers what happened...

"We invited a small group of pastors and leaders to meet on three occasions a year ago, to pray and reflect on their personal experiences in Boston regarding prayer in recent decades. From these times of listening to each other's stories and struggles, we began to notice how past streams of prayer aligned chronologically – acting in concert. At that time, these various groups were isolated from each other, and were unaware that they were praying at the same time for the same things. There was even some evidence of how these small and seemingly insignificant, but Holy Spirit orchestrated, prayer groups may have contributed to the timing of key spiritual breakthroughs in the larger community during the Quiet Revival [the growth of the Kingdom of God in Boston, particularly demonstrated by the doubling of the number of immigrant and ethnic churches] from 1965 to the present.

At one particular meeting, EGC President Doug Hall shared a systemic understanding of prayer, during which he said, 'Through prayer, we get in touch with the Author, the Creator of the universe, the one who makes life—physical, social, and spiritual. And only if we can do this, can we move beyond our futile, limited human understanding. The closer we can get to understanding the complexity of God's created order, and our absolute dependence on him through prayer, the closer we will get to the ballpark in which God is already operating.'

At another meeting we wrestled with numerous questions about how our expectations regarding answered prayer may be wrong and thereby blinding us from seeing what God is doing. At one point, Elijah Kim [Director of the Vitality Project] took the time to cite numerous examples of the role of prayer in historic revivals around the world.

With all this taken together, a kingdom perspective and collective understanding encouraged many of the pastors and leaders to consider gathering other leaders in Boston

to pray together more regularly. So one Tuesday last fall, we gathered at Tremont Temple for what we hoped would be the first of a new, vital ongoing prayer meeting for Boston's pastors and leaders."

Month by month, the meetings have continued, and to date there have been a total of 11 city-wide prayer gatherings held the third Tuesday of each month, from 9 to 12, with lunch following. A time dedicated to worship is set aside at the beginning of the meeting, led by different worship leaders each month. After worship, there is a facilitated time of prayer along the themes of deep transformation, revival, and renewal at a city-wide level.

The meeting locations are chosen so that pastors gather at a given location in Boston or Cambridge for two consecutive monthly meetings in hopes that new people will get involved because the change of neighborhoods may be more convenient to some who had not previously come. The change in meeting locations across the city also displays the diversity of the Body of Christ. Although the gatherings are specifically focused for Boston's pastors and leaders, guests from outside the city are welcomed in hopes that they will be encouraged to start, or continue, similar movements in their own communities.

The following churches hosted prayer gatherings during the first year:

- Tremont Temple Baptist Church
- Jubilee Christian Church International
- Vineyard Christian Fellowship, Greater Boston
- Congregación León de Judá
- Park Street Church
- Gordon-Conwell Theological Seminary's Center for Urban Ministerial Education

...When the time of corporate prayer ended, the group sang a final song and was dismissed. Many of the pastors stayed for over an hour to chat and catch up with each other over lunch. My time at the prayer gathering was a learning experience for me in many ways. At one point, for example, I felt particularly moved by prayers that focused on college campuses, specifically around relationships between churches and the various campus ministries in the city. It was wonderful to realize that leaders understand the importance of unity around complex issues such as this, despite our individual gifts and callings. Ultimately, I look forward to hearing and seeing much more of Boston's pastors and leaders operating in harmony through prayer as they aim to "seek the peace of the city."

The Vitality Project and Prayer Movements

According to Rev. Elijah Kim, PhD, director of the Vitality Project at EGC, a common experience of many pastors and leaders who believe in the importance of prayer has been great disappointment. When he discussed with them last year whether or not to start a monthly pastors' prayer gathering, they said, "We did pray together for years, and we understand it is important, but some of us were disappointed when we did not see much fruit from our praying. We don't think we want to do it again. It will create the same disappointment."

Knowing, however, that prayer is the best way to connect churches and to support each another, the leaders agreed to try again, and began networking with their colleagues inviting them to pray. Today Dr. Kim is rejoicing that the monthly pastors' prayer gathering that quietly started a year

ago in Boston has momentum. This fall, the Vitality Project is gearing up to do even more to encourage prayer in Boston and around New England.

Two new partners, Rev. Colleen Sherman and Linda Clarke, both of whom have experience in teaching and promoting prayer initiatives, joined the team to build an infrastructure of prayer movements across New England. They want to find those with a passion to pray, identify both thriving as well as dying or failed prayer movements, and encourage more prayer in each major city through training and teaching in effective prayer.

Through a proposed prayer networking website, Dr. Kim hopes these prayer groups can begin to share what God is doing in each of their cities, learn from each other, and find ways to join together to “bring the fire of a prayer movement to other churches across New England.”

BEHOLDING THE CITY: Transit-Oriented Intercession

by **Angie Wilshire**

How do you pray for an entire city?

Greater Boston Church Planting Collaborative (GBCPC) Animator **Rev. Ralph Kee** has found one way. Ralph is spending his Thursday evenings walking through neighborhoods located around MBTA train stations throughout Greater Boston. Ralph feels a particular need to take some time to, as he says, “behold the city” in order to get a better view of how to best pray and respond to what God is doing and wants to do.

Ralph gets his inspiration from Jesus himself as recorded in Luke 19:41: “And when He had come near, He beheld the city and wept over it...” (KJ21*)

“It is the beholding that I do on the prayer walks which may lead, at least sometimes, perhaps, to some tangible, even emotional, but also practical response on my part for that particular neighborhood,” says Ralph.

A 30-year veteran church planter, Ralph prefers to call his present role “animator” rather than “facilitator” of GBCPC. “People can do more than they think they can, and they have more to offer than they realize,” he says. “Church planters currently active in the trenches can themselves, as peers to peers, best inform, instruct, inspire, and energize one another,” he says. “GBCPC seeks to further animate what is already present.”

Prayer is the foundation for ministry. So as one concerned for “ecclesial obstetrics,” Ralph looks for ways he might be able to pray for the residents, businesses, and the churches in the area, as well as “the churches that perhaps should and will be planted in that neighborhood in the near or further future.”

** 21st Century King James Version*

25. New England Prayer Networks

Group Name	Contact Info	Where (NE=New England-wide)
Aglow	www.newenglandaglow.com	NE
Black Ministerial Alliance	www.bmaboston.org	MA
Boston Fire Aflame	617-833-3386	MA
Boston Noon Hour	www.voiceawake.com	MA
Boston Prayer Summit	hilldavidr@rcn.com	MA
Connecticut House of Prayer	www.cthop.org	CT
Covenant for New England	www.covenantfornewengland.org/CFNE/about.php	NE
Fire in the Valley	www.fireinthevalley.org	VT
Lighthouse Christian Fellowship/ Maine House of Prayer Network	www.mainlcf.com/app	ME
Lydia Prayer Fellowship	abigailrf@juno.com	MA
New England Concerts of Prayer	www.necp.org	MA
New Hampshire Alliance	www.newhampshirealliance.org/index.php	NH
New Hampshire House of Prayer	www.comi-nh.org	NH
Partners in Transformation	www.prayerandworship.com	VT
Pastor's Prayer Room & listings	http://www.pastor4pastors.com/prayer.html	VT
Pray TV	www.praytv.org	MA
Revival Connections	www.revivalconnections.org	MA
The Glory of God on Cape Cod	www.thegloryofgodoncapecod.com	MA
The Joshua Project/College Prayer	www.prayerwall.net/joshua	MA
The Justice House of Prayer Boston	www.jhopboston.com	MA
The New Hampshire Alliance	www.newhampshirealliance.org	NH
The Upper Room Prayer	http://bostonprayer.blogspot.com/2006/05/kitty-osheas-prayer-group-may-8.html	MA
US Global Apostolic Prayer Network	www.globalharvest.org	NE
Vision New England Prayer Summit	www.visionnewengland.org	MA
Watch Boston/Mass. Prayer Network	www.massprayer.net	MA

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