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A Strategy For Lay Involvement In Urban Evangelism And Geographical Advance In The Territory Of The North Mexican Union Of The Seventh-Day Adventist Church In Mexico

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ABSTRACT

A STRATEGY FOR LAY INVOLVEMENT IN URBAN EVANGELISM AND GEOGRAPHICAL ADVANCE IN THE TERRITORY OF THE NORTH MEXICAN UNION OF THE SEVENTH-DAY ADVENTIST CHURCH IN MEXICO

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

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Andrews University

Seventh-day Adventist Theological Seminary

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The Global Mission thrust initiated by the Seventh-day Adventist Church (SDA) in 1990 envisions a specific length of time for all the world to be covered with the SDA message. An important challenge of Global Mission is reaching the inhabitants of the cities. This project report contains a strategy for lay involvement in urban evangelism.

Part One of this project attempts to provide a theoretical framework by developing a theological perspective of the city, as shown in four areas:

1. An analysis of the phenomenon of urban growth around the world, as well as in Latin America and Mexico is considered.

2. An examination of contextual and institutional obstacles to evangelistic actions in large urban centers is presented.

3. The concept of the city in selected Christian literature is reviewed.

4. Theological foundations for the strategy of geographical advance and city mission are established.

Part Two of this project report develops a model of organization of the local church for urban evangelism and territorial advance. First, the concept of small groups as a response to the challenge of urban evangelism in Mexico is introduced. The plan outlined is based on the organization of small groups for geographical outreach. Its focus is the metropolitan areas of the territory of the North Mexican Union Conference of the SDA Church. Second, an evangelistic cycle for territorial advance in the cities is contemplated. This section presents a resource manual for urban evangelism and geographical advance for pastors in metropolitan areas of Mexico.

The challenge to reach the cities with the SDA message is not only the responsibility of specialized personnel: it is the duty of the whole church. The mission of the church is carried out at the local level of church organization. The pastor, as a strategist for urban

mission, should be considered a facilitator who assists congregational leaders to discover their mission, articulate their goals, organize the resources of the local church, and develop strategies to reach the cities.

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A mis queridos padres, José y Bertha, por haber inculcado en cada uno de sus hijos/hijas los principios de la educación cristiana y el deseo de servicio en la obra del Señor

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Above all is God, my heavenly father, Who constantly provided for our needs while we pursued our education. To Him be the glory.

INTRODUCTION

According to recent demographic studies, the earth is becoming more and more an urban world. The Global Report on Human Settlements notes that in the eighteenth century, "no more than 3 out of every 100 persons lived in towns." In 1950, 25 percent of the world population was urban. By 1980, the urban population stood at around 40 percent. If present trends continue, by the end of this century over half the inhabitants of the world will be city dwellers. "The figure could reach 60 per cent by 2025."[1]

David Barrett, well-known mission researcher, declares that by the year 2000 the world will have 6,251,055,000 inhabitants with 50 percent of them living in urban areas. He also says that the number of metropolises with more than 100,000 population will increase from 3,580 in 1992 to 4,200 by the year 2000. The number of megacities (over 1 million population) is now 350. Half of them are considered "Non-Christian megacities."[2] These findings

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[1]United Nations Centre for Human Settlements (Habitat), Global Report on Human Settlements (New York: Oxford University Press, 1987), 23.

[2]David B. Barrett, "Annual Statistical Table on Global Mission: 1992," International Bulletin of Missionary Research 16 (January 1992): 27.

reveal that modern urban society constitutes a great challenge for Christian mission.

Urbanization is especially significant in developing countries. The 1987 Global Report indicates that "85 per cent of the growth in the world's urban population between 1980 and 2000 is projected to take place in the developing countries."[1]

In Mexico, the world's largest Spanish-speaking country, urban development has been extraordinary. The country's population has more than doubled since 1950.[2] In 1980, there were 223 cities with at least 20,000 inhabitants; the total urban population was 44,299,729.[3] In Mexico "the urban population is expected to increase from 55 million in 1985 to 131 million in 2025, the equivalent of 13 cities of ten million each."[4] By 2010 the urban population will be 78.4 percent of the total population.[5]

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[1]United Nations Centre for Human Settlements, 23.

[2]Patricia M. Rowe, Detailed Statistics on the Urban and Rural Population of Mexico: 1950 to 2010 (Washington, DC: International Demographic Data Center, U.S. Bureau of the Census, 1982), 4.

[3]Dirección General de Estadística, Anuario Estadístico de los Estados Unidos Mexicanos 1984 (Mexico City: Secretaría de Programación y Presupuesto, Instituto Nacional de Estadística, Geografía e Informática, 1985), 136, 141.

[4]Mattei Dogan and John D. Kasarda, "How Giant Cities Will Multiply and Grow," Chap. in The Metropolis Era, ed. Mattei Dogan and John D. Kasarda, vol. 1, A World of Giant Cities (Newbury Park, CA: SAGE Publications, 1988), 24-25.

[5]Rowe, 13.

Migration to the city has produced serious urban development problems. Martha Schteingart reports six such problems in Mexico City: (1) lack of housing and inadequate services, (2) expansion of lower-income settlements, (3) urban transportation problems, (4) biological and environmental degradation, (5) air pollution, and (6) insufficient water supply.[1]

In relation to these large cities the church faces its own problems: how to reach the city with the message of salvation; how to establish its presence among thousands of unreached city dwellers. The church also needs to study new methods to reach the secularized society that characterizes many cities. In the great urban centers, the number of "new non-Christian urban dwellers per day" is increasing while the percentage of Christians in the city is decreasing. In 1900 there were 5,200 "new non-Christian urban dwellers per day"; in 1992, the number is 107,800; by the year 2,000 there will be 140,000. In 1900 urban Christians constituted 68.6 percent of urban dwellers. The figure for 1992 is 48.4 percent. By 2000 city Christians will account for 47.8 percent.[2]

Cities are major sites for evangelism. Roger Greenway writes as follows:

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[1]Martha Schteingart, "Mexico City," in The Metropolis Era, ed. Mattei Dogan and John D. Kasarda (Newbury Park, CA: SAGE Publications, 1988), vol. 2, Mega-Cities, 278-84.

[2]Barrett, 27.

> Throughout history God has called his servants to address the gospel to cities, and at no time has this been more urgent than in today's urbanizing world. The twentieth century has witnessed the growth of city populations beyond all expectations. Some cities in Latin America will have twenty million people by the year 2000.[1]

The Gospel Commission tells Christians to "Go into all the world and preach the gospel to every creature" (Mark 16:15). Cities cannot be excluded. To accomplish its total mission, the Seventh-day Adventist Church (SDA) must focus on the great cities of today's urban world.

Charles R. Taylor, research and statistics director of SDA Global Mission, says that out of 416 cities exceeding 600,000 population in the world, 48 have no Seventh-day Adventist church. The statistics of Global Mission show that of the 4,555 churches of the North American Division,[2] only 936 are established in the 39 megacities located in the division Territory.[3] This means that one out of five churches is in a city of more than one million inhabitants.

The SDA Church has long been reminded of the need for evangelizing cities. In 1910, Ellen G. White[4]

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[1]Roger S. Greenway, Apostles to the City (Grand Rapids, MI: Baker, 1978), 11.

[2]Seventh-day Adventist Yearbook (Hagerstown, MD: Review and Herald, 1992), 193.

[3]Charles R. Taylor, Silver Spring, MD, to David Velázquez, Berrien Springs, MI, 15 May 1992.

[4]"Writer, lecturer, cofounder and counselor to the SDA Church, who possessed what SDAs have accepted as the prophetic gift described in the Bible." SDA Encyclopedia, 1976 ed., s.v. "White, Ellen Gould (Harmon)."

recognized that city work was neglected: "The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields."[1]

More recently, Gottfried Oosterwal has recognized an Adventist problem related to city evangelism:

> By theology and tradition, Adventism, especially in North America, is rural/agrarian based and oriented. Missionary training needs to emphasize that [the] fact that Adventist Mission today and tomorrow is a mission to the three billion peoples of the cities. Moreover, Adventism world wide is rapidly becoming an urban phenomenon itself. This calls for a new theological view of the city, and for a vigorous preparation of church and mission leaders for the work of mission and church growth in the cities.[2]

A 1990 editorial in the Adventist Review speaks to the same issue of city evangelism. "Obviously, if we are to fulfill the gospel commission to make disciples among all nations and peoples, Adventists must take cities seriously."[3]

Adventist history shows that in the late nineteenth century SDAs did "take cities seriously." By 1890 city missions had been opened in the larger cities of the United States. These were centers where preaching and distribution of literature were accompained by medical and relief work.

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[1]Ellen G. White, "Our Work," Review and Herald, June 23, 1904, 8.

[2]Gottfried Oosterwal, "Training for Missions Tomorrow," in Adventist Missions Facing the 21st Century: A Reader, eds. Hugh I. Dunton, Baldur Ed. Pfeiffer, and Borge Schantz (Frankfurt am Main: Peter Lang, 1990), 89.

[3]Kit Watts, "Country and City Living: Balancing Act," Adventist Review, August 9, 1990, 5.

A team of medical and pastoral workers cooperated in evangelism.[1]

The concept of city missions was implemented in the SDA penetration of Mexico in the last decade of the century. The first of these missions was to Guadalajara in 1893. Several workers opened a clinic and a school, later establishing a church. In 1899 SDA work began in Mexico City with an English language school. Work in other cities followed.[2]

In 1985, the territory of Mexico was divided into two administrative units, the North Mexican Union Conference (NMUC) and the South Mexican Union Conference (SMUC). Both unions form part of the Inter-American Division of SDAs (IAD). Their membership, as of 30 June 1991, is shown in table 1. Growth has been greater in the mostly rural territory of the SMUC, even though the SDA work began in the most important cities of the NMUC.

The territory of the NMUC is a challenge for SDA mission. Thirty percent of the total population of the IAD

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[1]SDA Encyclopedia, 1976 ed., s.v. "City Missions."

[2]By 1907, SDA work had been established in Guadalajara, Mexico City, San Luis Potosí, Torreón, Tuxpan, Monte Cristo, Ameca, Gómez Palacio, San Pedro, Tampico, and Monterrey. Most of these cities are located in the present territory of the North Mexican Union Conference of the SDA Church. See Ciro Sepúlveda, Nace un Movimiento: Los Orígenes de la Iglesia Adventista en México 18991-1914 [The Birth of a Movement: Origins of Seventh-day Adventist in Mexico 1891-1914] (Montemorelos, Nuevo León, México: Publicaciones Interamericanas, 1998), 39; SDA Encyclopedia, 1976 ed, s.v. "Mexico."

lives in the territory of the NMUC.[1] The largest cities of Mexico are located there. Forty-five cities have at least 100,000 inhabitants each. Only sixteen such cities are in the SMUC. Not only is the population larger in the north than in the south, but the church membership is smaller than in the south: only 27 percent of Mexican SDAs.

TABLE 1

SDA CHURCH MEMBERS IN MEXICO

Field	Churches	Membership	Population
NMUC	324	77,073	62,446,182
SMUC	736	280,689	23,252,805

Source: Seventh-day Adventist Yearbook, 1992, 175, 178.

Many SDA church districts in Mexico are composed of a city surrounded by several rural churches and companies. Because the rural areas seem to be more receptive to SDA teachings, pastors often focus their efforts on those more productive fields, neglecting the challenge and potential of the cities.

Purpose of the Study

The main purpose of this dissertation is twofold: (1) it will attempt to provide a theological understanding

[1]Seventh-day Adventist Yearbook, 1992, 155, 175.

of the city, and (2) on the basis of this understanding, a strategy for church growth will be developed. The plan outlined will be based on the organization of small groups for geographical outreach. Its focus will be the metropolitan areas of the territory of the NMUC of the SDA Church.

With this project I want to join SDA administrators in Mexico in finding ways to evangelize the cities. The study could become another tool to cultivate an urban mindset to reach the city population. This study may be a model for the implementation of strategies in urban evangelism. The information gained may be used as a basis for developing materials and methods to promote church growth in the metropolitan areas of Mexico.

There are other expectations in this research. The Global Mission thrust initiated in 1990 envisions a specific length of time for all the world to be covered with the SDA message. An important challenge of Global Mission is reaching the inhabitants of the cities. This project, then, should contribute to the total mission of the SDA Church.

The local church needs to be aware that the task of evangelizing the cities is neither a responsibility of specialized personnel nor a task of the administrators alone. According to 1 Pet 2:9, it is the duty of all church members. We all are called to be "a chosen generation, a royal priesthood, a holy nation, His special people." We are to "proclaim the praises of Him who called" us "out of

darkness into His marvelous light." This study may be an invitation to the local church members to become involved in urban evangelism and geographical advance in the unreached cities.

SDA administrators and members of urban churches will not be the only ones to find this study helpful. I also have been blessed by the research done for this project. If I have the opportunity to pastor a metropolitan district again, the research done will improve my ministry in urban evangelism. New and fresh ideas of lay involvement and church planting have been generated as a result of this study. This project must be a model for the implementation of these strategies in urban evangelism in my own ministry.

Definition of Terms

In this study several words and phrases are used with a distinctive meaning. These terms are defined to show the specific sense given to them.

Strategy. Used in its broadest sense, the term refers to the art of organizing and employing resources to achieve an objective. In this project, strategy refers to activities of a local church to achieve its evangelism objectives.

Geographical advance. The phrase signifies a system of evangelism which has the objective of covering a city in a systematic and organized way until the whole territory is covered. Geographical advance is the

implementation of the South American Division slogan: "Person to person until the last person; house to house until the last house; and town to town until the last town."

CAPACITATE. Acronym for "**C**omunidades de **A**poyo **P**ara la **Acci**ón **T**estificadora de **A**vance **Te**rritorial," (Small supportive groups for territorial advance and evangelistic action). The word is used to define the small groups to be developed in the local church. The group is a church segment of six to eight family units under the leadership on one of the elders of the church.

Metropolitan Area. The term is used to designate an area which contains 100,000 or more inhabitants. Usually this involves a city at its core plus suburban areas surrounding it.

Inter-American Division (IAD). This administrative unit of the General Conference of Seventh-day Adventists includes the territories from Mexico to Colombia and Venezuela. All of Central America and the Caribbean Islands are included.

North Mexican Union Conference (NMUC). An administrative segment of the IAD, the NMUC comprises twenty states of the Mexican Republic. Its border to the north is the United States of America; towards the west, the Pacific Ocean; towards the east, the Gulf of Mexico; and towards the south, the following states: Guerrero, Morelos, Hidalgo, Puebla, and Veracruz.

South Mexican Union Conference (SMUC). An administrative segment of the IAD comprising the States of Guerrero, Morelos, Hidalgo, Puebla, Veracruz, Oaxaca, Tabasco, Chiapas, Campeche, Yucatan, and Quintana Roo in the southern part of Mexican Republic.

Northeast Mexican Conference. This field is a part of the NMUC. It is responsible for the administration of SDA local churches in the Mexican states of Coahuila, Nuevo Leon, San Luis Potosi, and Tamaulipas.

Description of the Project

This study comprises two parts. The first is theoretical and develops a theological perspective of the city. The basis for this is an analysis of four issues: (1) urbanization trends, (2) analysis of contextual and institutional obstacles to evangelistic actions in large urban centers, (3) the concept of the city in Christian literature, and (4) theological foundations for territorial advance and city mission.

Chapter 1 analyzes the phenomenon of urban growth around the world as well as the causes and results of urbanization. A study of present global conditions and urbanization trends is presented here to understand the huge task of urban mission. Chapter 2 studies in depth internal and external obstacles to urban evangelism in the SDA church. Chapter 3 summarizes the concept of the city and its biblical meaning in recent literature and the writings of Ellen

G. White. Chapter 4 develops an SDA theology of territorial advance to evangelize urban people. It is based on the analysis of selected Bible passages related to geographical objectives in mission, general bibliical principles of organization, and principles for church growth in the Book of Acts.

The second part is practical and grows out of the first. Chapter 5 introduces the concept of small groups as a response to the challenge of urban evangelism in the NMUC. The chapter includes characteristics of the SDA church in Mexico and a proposal for change in organizational structures at the local church level. Chapter 6 develops an evangelistic cycle for territorial advance. It includes some models of ministry for city churches and a resource manual of organization of the local church for urban evangelism. The strategy of geographical advance is based on the theological foundations of part one and takes into consideration the formation of CAPACITATE units or small groups as the basis of organization of the local church. This approach is compatible with the strategy of territorial advance already in use in the NMUC. The final chapter presents a summary of the study and conclusions based on it. Recommendations for SDA urban evangelism are also made.

PART ONE

FOUNDATIONS: THE CHALLENGE OF URBAN EVANGELISM

CHAPTER I

URBANIZATION TRENDS: NEW FRONTIER FOR TODAY'S MISSION

At the end of the twentieth century, urbanization has accelerated. The number of cities has grown and the size of cities has multiplied. All of this presents new challenges to evangelism.

This chapter studies urbanization. The first section describes urbanization worldwide. Then the problems of cities in Latin America are considered. A description of the urban situation of Mexico follows. Finally, causes and effects of urban growth are noted.

The World

Three major aspects of world demographics are considered in this section. These are: population trends, urbanization trends, and the growth of large towns and cities.

Population Trends

A study of population trends should include more than one aspect of the global population. Three of the most significant are included in this study: (1) an exuberant

population growth in the last centuries, (2) shorter spans for the population to double in size, and (3) the fact that this process is most evident in developing countries.

Exuberant Population Growth in the Last Centuries

In the last centuries the world's population has increased dramatically. The number of inhabitants in the world is now 5.3 billion, and still climbing. "In the six seconds it takes you to read this sentence, eighteen more people will be added."[1] This happens as twenty-eight people are born and ten die. "The growth rate is now 3 people per second."[2] To make place for these people, "the world must accommodate a new population roughly equivalent to that of the United States and Canada every three years."[3]

The history of world population development is divided by the Population Reference Bureau into five stages. These are: "Premodern growth: before 1750," the "European expansion" from 1750 to 1950, the "Third World growth" from 1950 to 1985, the "Slower growth/larger increases" from 1985

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[1]Paul R. Ehrlich and Anne H. Ehrlich, The Population Explosion (New York: Simon & Schuster, 1990), 9.

[2]Ibid., 263.

[3]Paul R. Ehrlich and Anne H. Ehrlich, "Population, Plenty, and Poverty," National Geographic, December 1988, 916.

until 2025, and finally what is called "the path to stabilization: 2025 and beyond."[1]

Figure 1 shows that the world population increased slightly for about sixteen centuries. At the beginning of the Christian Era, the total human population was around 250 million and increased to about 500 million by 1650. This gradual increase was followed by a sudden, steep increase after 1750 to 1.1 billion by 1850, 2 billion by 1930, and the 3 billion by 1960.[2] "In the ten years from 1975 to 1985, the world population grew by about 760 million, a number equal to the estimated total world population in 1750."[3]

Doubling of Population Takes Less Time

The second feature of current world population trends is a shorter time span for the world's population to double in size. Table 2 shows how the time needed for doubling population has shortened.

The total human population at the time of Christ was around 250 million people. Since then, the population has doubled three times, always in successively shorter spans.

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[1]Thomas W. Merrick, with PRB staff, "World Population in Transition," Population Bulletin, vol. 41, no. 2 (Population Reference Bureau, Inc.: Washington, DC, 1986), 8-16.

[2]Ibid., 10.

[3]Ibid., 3.

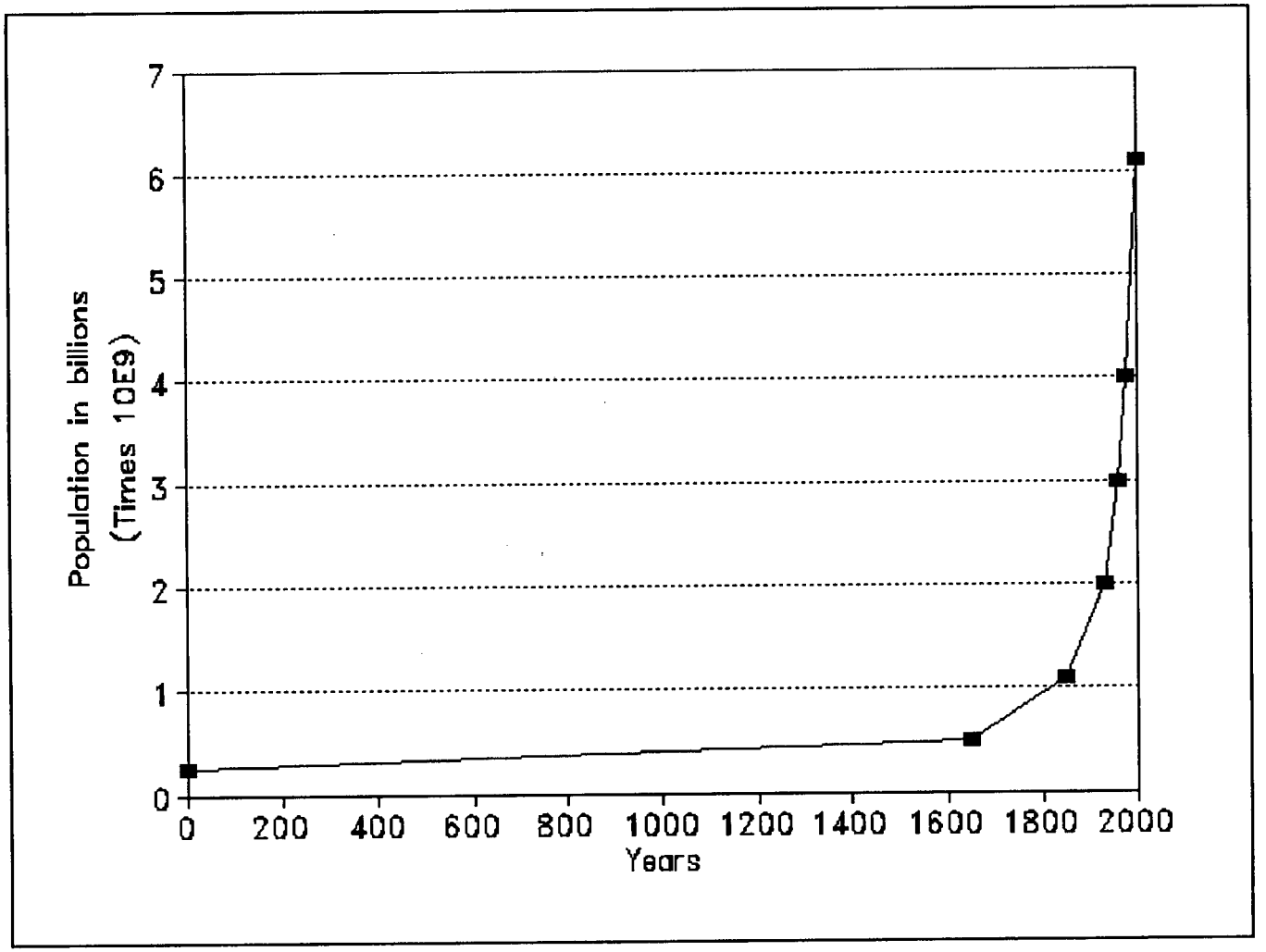

Fig. 1. The growth of human population. Data from John McHale, World Facts and Trends, 2d ed. (New York: McMillan Company, 1972), 34.

The human population doubled "to about 500 million (1/2 billion) by 1650." The first billion was reached 200 years later, around 1850. Eighty years later, it had "doubled again to 2 billion." And "by 1975 the number doubled again," and is expected to reach eight billion by 2025.[1]

TABLE 2

POPULATION DOUBLING TIME

IT TOOK FROM		FOR POPULATION TO REACH
Creation to the birth of Christ	4,000 years	250 million
Birth of Christ to 1650	1,650 years	500 million
1650 to 1850	200 years	1 billion
1850 to 1930	80 years	2 billion
1930 to 1975	45 years	4 billion
1975 to 2025	50 years	8 billion

[1]Paul R. Ehrlich and Anne H. Ehrlich, Population Resources Environment: Issues in Human Ecology, 2d ed. (San Francisco: W. H. Freeman & Co., 1970), 6; Robert W. Fox, "The World's Urban Explosion," National Geographic, August 1984, 179.

John McHale writes about the problems resulting from this.

> Current cause for alarm about this population explosion is that doubling the number of people in one generation means not only doubling the food supply--but doubling housing needs, doubling and tripling city sizes, highways, agri-industrial extraction, production, transportation, etc., with concomitant doubling and tripling of energy and materials required to maintain living standards.[1]

Population Growth Is Now Taking Place in Poor Countries

The third feature of current world population trends is that the largest population growth is taking place in the less developed regions of the world. Ninety-five percent of the future increase in world population will occur in the less developed countries.[2]

Table 3 shows that in 1960 the population of the developing countries accounted for 69 percent of the world's total population. By 1980, the developing nations had 74 percent of the world's population. The figure should reach close to 80 percent by the turn of the century. "By the year 2000, 8 out of 10 of the world's total population will be living in the developing countries."[3] Nearly one-half of them are in China and India. The population of the less

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[1]John McHale, World Facts and Trends, 2d ed. (New York: McMillan Company, 1972), 34.

[2]Merrick, "World Population in Transition," 47.

[3]United Nations, Global Report, 21.

developed countries in the year 2000 will be larger than the total world population in 1980.

TABLE 3

WORLD POPULATION BY WORLD REGIONS, 1960-2020

Region	1960		1980		2000		2020	
	Population in Millions	% of total	Population in Millions	% of total	Population in Millions	% of total	Population in Millions	% of total
Less Developed Countries	2,074	68.7	3,313	74.4	4,845	79.1	6,446	82.4
More Developed Countries	945	31.3	1,137	25.6	1,277	20.9	1,377	17.6
TOTAL	3,019	100.0	4,450	100.0	6,122	100.0	7,822	100.0

Source: United Nations, Global Report, 50, table 5.1.

The height of the bars in figure 2 is a visual illustration of the data provided in table 3. In less than one generation, the population of the less developed countries will have reached a threefold increase, from 2,074 millions in 1960 to 6,446 millions by the year 2020.

An alarming feature in this population projection concerns anticipated rates of growth in the poorest countries and regions of the world.

> According to the Bank's projections, India's population will not stabilize until it reaches 1.7 billion, a figure comparable to the total population of all developing countries in 1950. Bangladesh, one of the world's poorest countries, will have a stable population of 450 million, while Nigeria's population will not stabilize until it reaches 650 million. Ethiopia, the scene of the worst famine in a decade, is projected to grow from its present population of around 35-40 million to 230 million, Zaire from 32 million to 170 million, and Kenya

from 20 million to 150 million. Together, sub-Saharan Africa and Southern Asia, the world's poorest regions, would, when and if world population stabilizes, account for 50 per cent of the world's population, compared with 30 per cent today.[1]

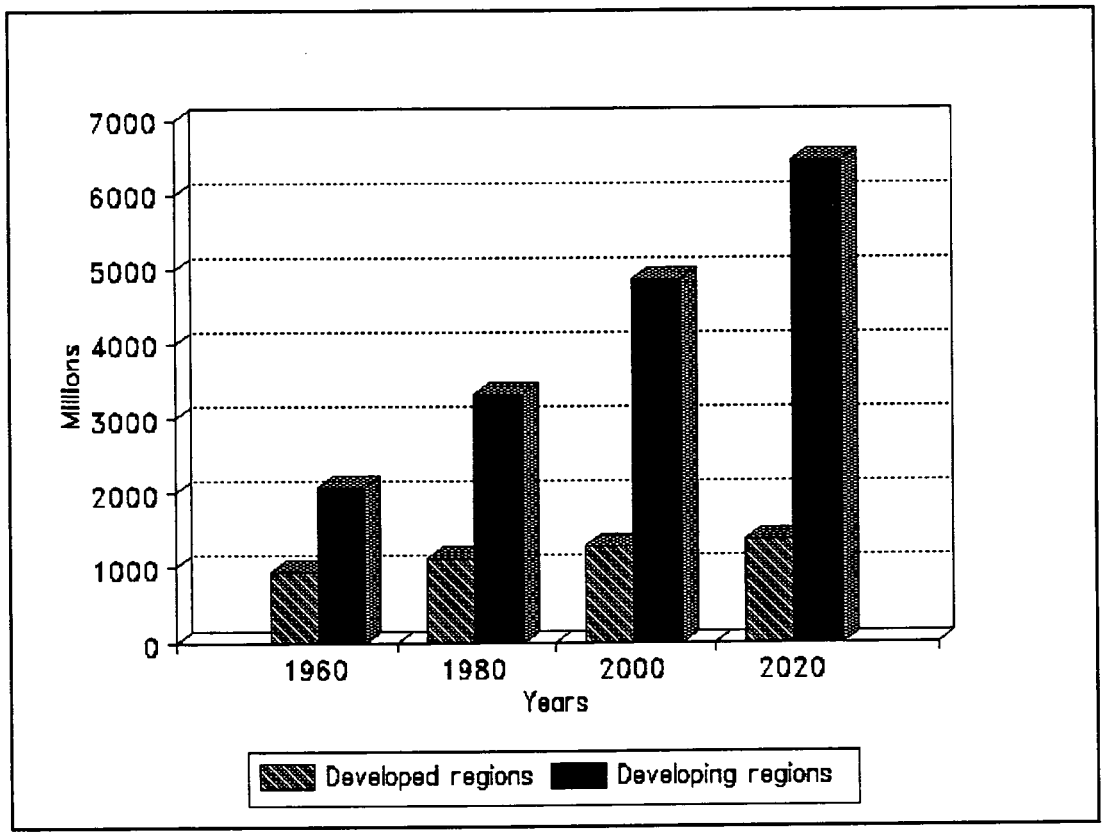

Fig. 2. World population increase by region, 1960-2020.

Urbanization Trends

Available information indicates that the world's population is concentrating in urban areas. Further, these concentrations are occurring more often in developing or poor areas of the world than in well-to-do areas.

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[1]Ibid., 22-23.

The United Nations Centre for Human Settlements based in Nairobi has issued a report reflecting serious concern about the trends of urbanization in the world. It is based upon projections and estimates prepared by the United Nations Population Division. These figures are "acknowledged as the most authoritative available." They must be interpreted however with considerable caution. "The urbanization projections are, for example, dependent upon country definitions of urban areas, which range from 100 to 20,000 or more inhabitants."[1]

World Population Concentrating in Urban Areas

Figure 3 clearly shows that the world's rural population is declining while the urban population is increasing. In 1800, only 5 percent of the world's population was urban. A century later, the figure had increased to 14

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[1]Ibid., 21. A few examples will make this explanation clear. The national definition of "urban" in Sweden applies to areas with at least 200 inhabitants. In Colombia, "urban" applies to a nucleus of 1,500 or more inhabitants. Mexico and United States both have the same parameter, localities of 2,500 or more inhabitants. On the other hand, other countries use larger figures to define their urban population. For example, in Italy "urban" means 10,000 or more inhabitants; in Japan, 30,000 or more; in Korea, a place with 50,000 inhabitants. For a complete list of urban definitions and dates of availability of basic data of the countries of the world, see United Nations, Department of International Economic and Social Affairs, Estimates and Projections of Urban, Rural and City Populations, 1950-2025: The 1982 Assessment (New York: United Nations, 1985), 63-75. The 1982 Assessment presents estimates and projections of the size and growth of urban and rural population for all the countries of the world.

percent. By 1950, the population of urban settlement had reached 29 percent. By 1980, it stood at about 40 percent. If the present trend continues, by the year 2010, over half of the world's population will be urban. The figure could reach 60 percent by 2025 and 79 percent by 2050.[1]

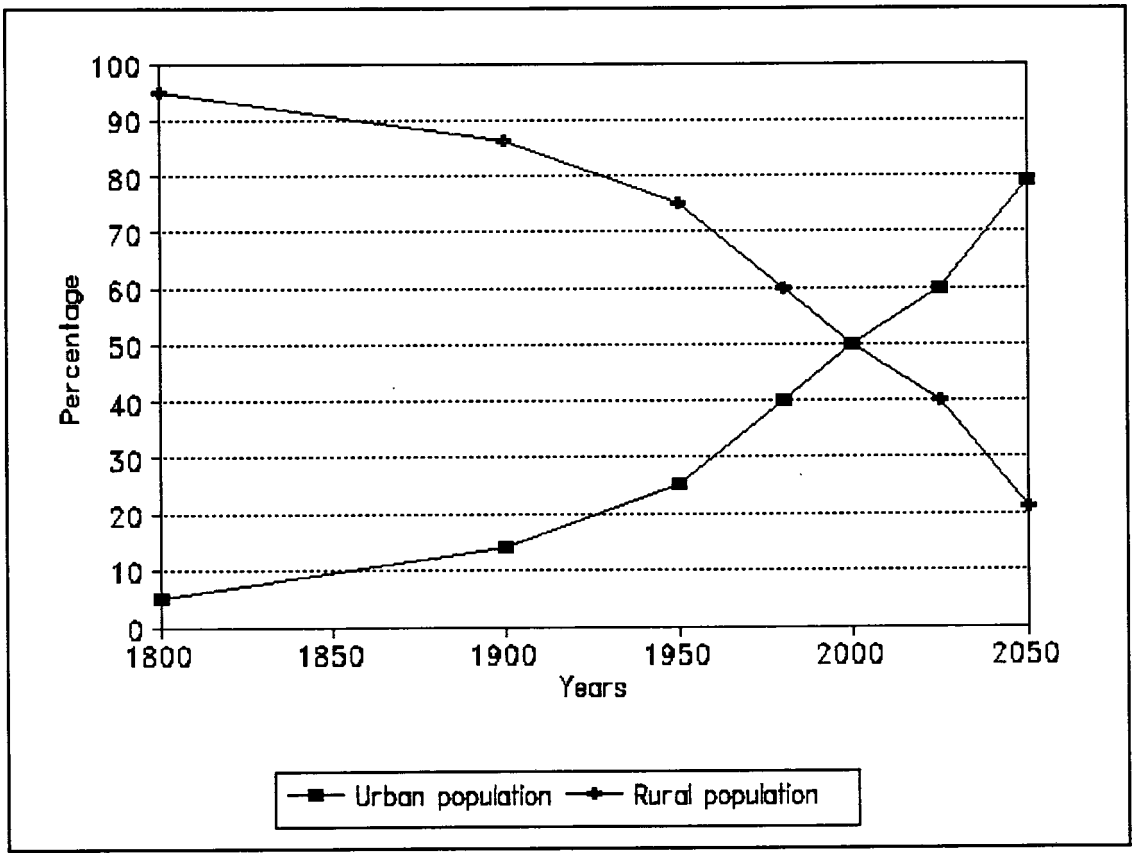

Fig. 3. Comparison between urban and rural world population, 1800-2050.

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[1]Alex Zanotelli, "Facing Problems of Rapid Urbanization," African Ecclesial Review 30 (October 1988): 277; Roger S. Greenway and Timothy M. Monsma, Cities: Mission's New Frontier (Grand Rapids, MI: Baker, 1989), 44.

As shown in table 4, by 2025 as many people could be living in cities as were living on the whole planet earth in 1980. "By 2025 there could be 4.99 billion people living in urban areas, 3.2 billion more than in 1980."[1] Beyond that, the percentage of urban population will double in one generation from 29.2 percent in 1950 to 60.1 percent by 2025. These figures are shown in table 4.

TABLE 4

THE GROWTH OF WORLD AND URBAN POPULATION, 1950-2025
(Population in Millions)

Year	World Population	Urban Population	Urban Population as % of total
1950	2,516	734	29.2
1960	3,019	1,032	34.2
1970	3,693	1,371	37.1
1980	4,450	1,764	39.6
1990	5,246	2,234	42.6
2000	6,122	2,854	46.6
2010	6,989	3,623	51.8
2020	7,822	4,488	57.4
2025	8,206	4,932	60.1

Source: United Nations, Global Report, 23.

Urbanization Is Taking Place in Poor Countries

The fact that world population is concentrating in urban areas is significant because urbanization is taking

[1]United Nations, Global Report, 23.

place more rapidly in emerging nations. Humanity will be concentrated in urban areas of developing countries with bleak consequences. "Conditions today are only the opening scenes of a drama in which Third World cities, now home to more than one billion people, will hold nearly four billion residents by 2025."[1] By 2010, the urban population of the developing countries will be twice the world's total population of 1970.

Urbanization, as the population increases, takes place most rapidly in today's poorest countries.

> Today [1987], the urban population of the poorest countries stands at more than 500 million, accounting for nearly one-half the urban population of the developing countries. By the year 2000, the urban population of today's poorest countries is projected almost to double, and by 2020 it could be in the order of 1.8 billion people--a fourfold increase in less than four decades.[2]

The difference in the distribution of urban population between developed and developing areas of the world is shown in table 5 and figure 4. Urban population in developed areas of the world increased from 445 million in 1950 to 896 million in 1990 and is projected to be one billion, 192 million by 2025--more than a twofold increase in seventy-five years. In the same period of time, urban population in developing areas will multiply thirteen times, from 289 million in 1950 to one billion, 389 million in 1990, with a projection of almost four billion by the year 2025.

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[1]Fox, 179.

[2]United Nations, Global Report, 25.

TABLE 5

URBAN POPULATION BY MAJOR AREA
1950-2025
(Population in Thousands)

Area	1950	1970	1990	2010	2025
More Developed Regions	445669	695428	896812	1079798	1192400
Less Developed Regions	289563	665546	1389278	2681372	3915034
World Total	735232	1360974	2286090	3761170	5107434

Source: United Nations, The 1982 Assessment, 86-87.

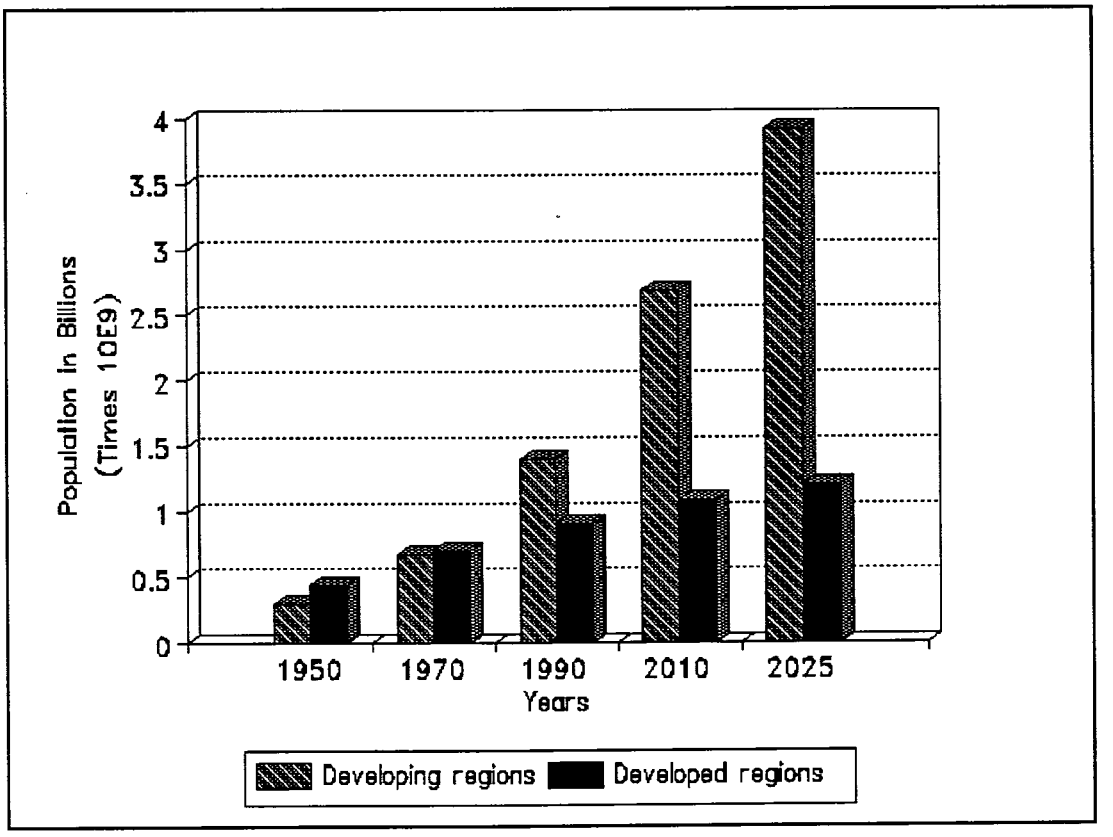

Fig. 4 Distribution of urban population in the world.

Growth of Megacities

Not only is the number of urban dwellers increasing, but the number of enormous cities is also growing. The term "urban area," as noted earlier, may refer to very small towns. This section of the study does not refer to these; rather it contemplates "megacities." Of these large cities, Dogan and Kasarda affirm:

> U.N. projections indicate that there will be 511 metropolises exceeding a million inhabitants by 2010. Thereafter, more than 40 such metropolises will be added every five years, so that in the year 2025, there will be 639 metropolises exceeding one million residents. Before the children born in 1985 become adults, half of the world's population will be urban, and half of this half will be located in metropolises with over a million inhabitants.[1]

Most of the growth of the megacities is taking place in the developing countries.

> If present trends continue, close to half the urban population of the developing countries will be living in cities with more than 1 million people by 2025. One in four of them will be living in cities with more than 4 million inhabitants.[2]

In the space of twenty years, the number of cities with more than one million inhabitants doubled from 114 cities in 1960 to 222 cities in 1980. The intensity of growth has been higher in developing countries. The number of megacities in developed countries increased from 62 in 1960 to 103 by 1980. In developing countries, the increase was from 52 to 119. These figures are shown in table 6.

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[1]Dogan and Kasarda, World of Giant Cities, 13.

[2]United Nations, Global Report, 30-31.

TABLE 6

THE GROWTH OF CITIES WITH MORE THAN 1 MILLION INHABITANTS, 1960-2025

Year	In the World	In Developed Countries	In Developing Countries
1960	114	62	52
1980	222	103	119
2000	408	129	279
2025	639	153	486

Source: United Nations, Global Report, 29, table 3.3.

Similar observations can be made about cities with more than four million people. In 1960, the number of cities with more than four million people was nineteen, with ten of them in developed countries and nine in the developing nations. By 1980, this number reached thirty-five. The increase in developing countries was from nine in 1960 to twenty-two in 1980. These figures are shown in table 7.

The projection is that "four-million" cities will double by the year 2000, multiplying nearly four times by 2025. Dogan and Kasarda indicate that "nearly 30 percent of the urban population in developing nations will be concentrating in metropolises exceeding four million inhabitants in 2025 (up from 19 percent in 1985)."[1]

[1]Ibid., 18.

TABLE 7

GROWTH OF CITIES OF MORE THAN 4 MILLION INHABITANTS, 1960-2025

Year	In the World	In Developed Countries	In Developing Countries
1960	19	10	9
1980	35	13	22
2000	66	16	50
2025	135	21	114

Source: United Nations, Global Report, 29, table 3.4.

According to another study, in 1950 there were only seven urban centers with more than five millions residents. Thirty-four such cities existed in 1984. The projection indicates a total of ninety-three metropolitan areas with a population greater than five million by 2025; eighty of these will be located in the emerging nations.[1] Dogan and Kasarda indicate that "for the more developed regions of the world, the percentage of urban population in metropolises of four million plus inhabitants will actually decline from 14 percent in 1985 to 12.8 percent in 2025."[2]

Many of the world's most rapidly growing cities are located outside of the United States, often in the less developed and poorest countries of the world. As indicated

[1]Fox, 181.

[2]Dogan and Kasarda, World of Giant Cities, 18.

in table 8, only three U.S. cities fell within the fifteen largest cities in the world in 1960. Only two were included in 1980, and only one will be on the list by the year 2000. At that time, New York, first among largest cities in 1960, will be the sixth largest world city. The Los Angeles area ranked ninth in 1960 and 1980; by the year 2000, it will be the eighteenth.

These statistics are sufficient to describe world population and urbanization trends. The main trends sketched in this section can be summarized as follows:

1. An exuberant population growth has occurred in the last two centuries. In the next fifteen years, around 230,000 people will be added to the world's population every day; eight out of ten will be residents of the poor countries.

2. The greatest population growth is taking place in urban areas of poor countries. The urban population of the developing regions of the world is projected to double in the next twenty years. By 2025, it is projected to have tripled in only thirty-five years.

3. The population of megacities, especially in the developing countries, is growing faster than that of the urban population as a whole.

The preceding survey has been an introduction to the topic. The next section contains a study of the same population and urbanization trends in Latin America.

TABLE 8

WORLD'S 15 LARGEST AGGLOMERATIONS, RANKED BY POPULATION SIZE IN MILLIONS, 1960-2000

	1960		1980		2000	
	Agglomeration	Population	Agglomeration	Population	Agglomeration	Population
1	New York	14.2	Tokyo/Yokohama	17.0	Mexico City	26.3
2	London	10.7	New York	15.6	São Paulo	24.0
3	Tokyo/Yokohama	10.7	Mexico City	15.0	Tokyo/Yokohama	17.1
4	Shanghai	10.7	São Paulo	12.8	Calcutta	16.6
5	Rhein-Ruhr	8.7	Shanghai	11.8	Greater Bombay	16.0
6	Beijing	7.3	Buenos Aires	10.1	New York	15.5
7	Paris	7.2	London	10.0	Seoul	13.5
8	Buenos Aires	6.9	Calcutta	9.5	Shanghai	13.5
9	Los Angeles	6.6	Los Angeles	9.5	Rio de Janeiro	13.3
10	Moscow	6.3	Rhein-Ruhr	9.3	Delhi	13.3
11	Chicago	6.0	Rio de Janeiro	9.2	Buenos Aires	13.2
12	Tianjin	6.0	Beijing	9.1	Cairo/Giza/Imbaba	13.2
13	Osaka/Kobe	5.7	Paris	8.8	Jakarta	12.8
14	Calcutta	5.5	Greater Bombay	8.5	Baghdad	12.8
15	Mexico City	5.2	Seoul	8.5	Tehran	12.7

Source: United Nations, The 1982 Assessment, 144, 146-47, table A-12.

Latin America

Latin America is no longer a rural continent. Its cities are far different from the sleepy towns prevalent in the stereotyped view North Americans may hold. In just one century, Latin America is being transformed from a rural, agriculturally-oriented continent to one that is urbanized and urban-oriented. John Palen writes:

> Latin America is currently experiencing the most dynamic and critical phase of the process of urbanization. . . . The process of urbanization, which took over a century in North America, is being compressed into a few short decades in Latin America.
>
> Most North Americans still think of Latin America as a basically rural continent. Certainly, they don't think of it as being more urbanized than Europe; but that is in fact the case. . . . As recently as 1960, only four countries had more than 60 percent of their population living in cities; by 1975, this figure was up to eleven countries.[1]

Data are presented in this section to show the urbanization trends in Latin America. Latin American mega cities are also discussed.

Level of Urbanization

In Latin America, urban population is growing faster than rural population. As shown in table 9 and figure 5 the rate of urbanization jumped from 40 percent in 1920-1930 to 67 percent by 1950-1960. Meanwhile, rural population remained almost stable, displaying only a small increase from 17 percent in 1920-1930 to 19 percent during 1950 to 1960.

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[1]J. John Palen, The Urban World (New York: McGraw-Hill, 1975), 341-42.

TABLE 9

DECENNIAL INCREASES IN URBAN AND RURAL POPULATION IN LATIN AMERICA, 1920-1960
(Rough Estimates by Percentage)

	1920-1930	1930-1940	1940-1950	1950-1960
Urban	40	39	61	67
Rural	17	17	16	19

Source: Harley L. Browning, "The Demography of the City," in The Urban Explosion in Latin America, ed. Glenn H. Beyer (Ithaca, NY: Cornell University Press, 1967), 95.
Note: The sum of percentages shown in the table is not 100 because "urban" percentages apply here only to cities of 20,000 or more inhabitants.

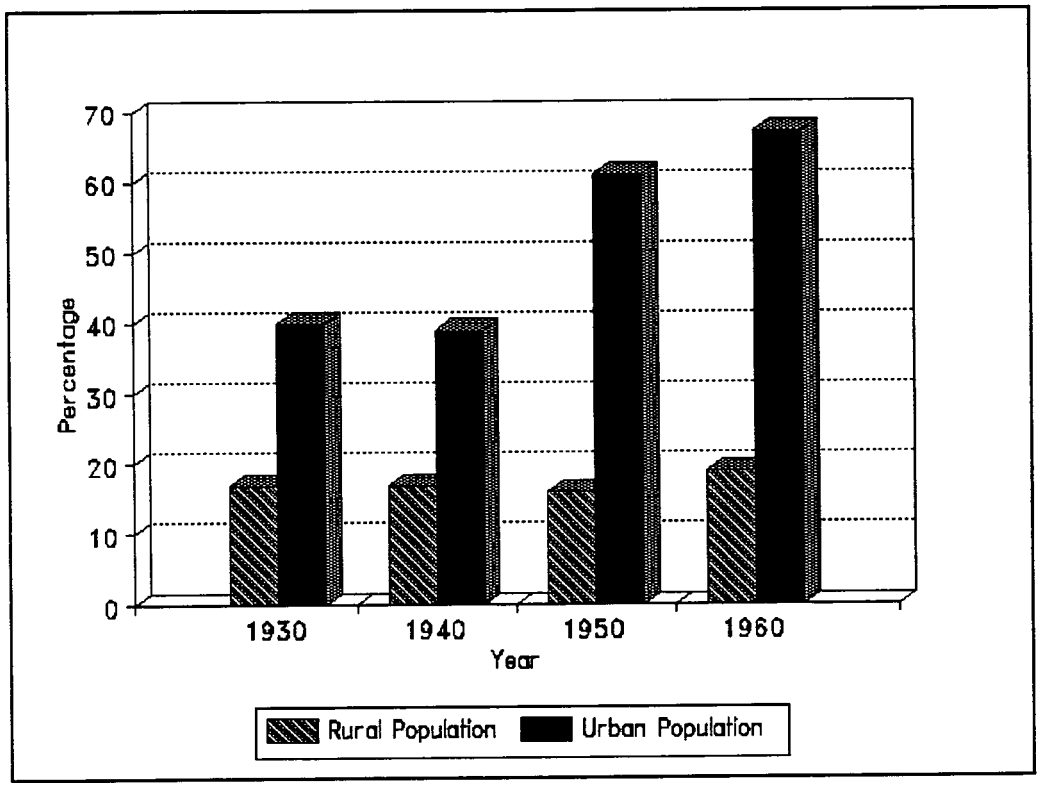

Fig. 5. Percentage increase of urban and rural population in Latin America. Data drawn from table 8.

Table 10 illustrates the urban population increase for Latin America from 1950 to the year 2010. In terms of the absolute size of the urban population, the urban areas in Latin America had 67.7 million inhabitants in 1950. By 1990, Latin America had increased its urban population almost five times to 325.7 million; and the total population in urban areas of Latin America will reach 662.1 by 2025.[1]

Figure 6 portrays the changing level of urbanization for the subregions of Latin America from 1950 to 2025. Temperate South America is the most urbanized region. Its already high level of urbanization in 1950 (64.80 percent) increased to 85.90 percent by 1990 and is expected to reach 90.29 percent by 2010. This is a higher level than that projected for the more developed regions, 81.17 percent.[2]

The dominant position of Mexico and Brazil within their respective subregions deserves close attention.

> In 1960, Mexico's urban population accounted for approximately 83 per cent of Central America's urban population, and the figure is projected to be only slightly lower in the year 2000. Similarly, Brazil accounted for 60 per cent of the total urban population of the 10 countries that make up Tropical South America, and this share is projected to apply at the turn of the century.[3]

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[1]United Nations, The 1982 Assessment, 29.

[2]Ibid., 77.

[3]United Nations, Global Report, 57-58.

TABLE 10

URBAN POPULATION GROWTH BY SUBREGION IN LATIN AMERICA, 1950-2010
(Population in Millions)

Subregion	1950	1970		1990		2010	
	Urban Population	Urban Population	% Growth	Urban Population	% Growth	Urban Population	% Growth
Caribbean	5.765	11.302	45.34	20.282	58.57	32.404	68.35
Central America	14.563	36.742	53.89	79.579	66.50	135.566	75.50
Temperate South America	16.513	28.139	77.86	42.152	85.90	55.741	90.29
Tropical South America	30.866	86.707	56.12	183.734	73.56	294.268	82.11

Source: United Nations, The 1982 Assessment, 77-79 and 86-88, tables A-1 and A-3.

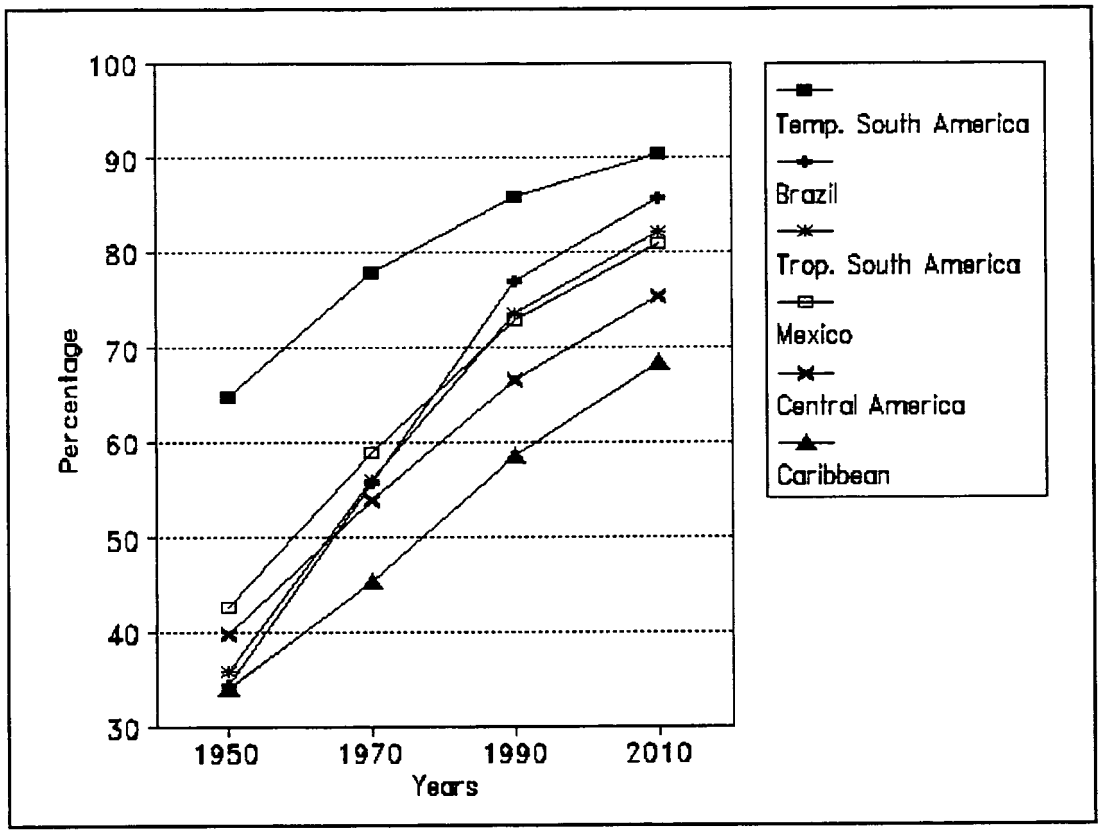

Fig. 6. Percentage increase of urban population in Latin America, 1950-2010.

Latin America's ten most urbanized countries are shown in figure 7. Only three of them are located in Central America; the rest are in South America. Certain countries will be almost totally urban by the end of the century in Latin America. Uruguay in 1991 is 87.3 percent urbanized; Argentina, 84.7 percent; and Chile, 84.1 percent. "Only Guatemala, Ecuador, and Paraguay will still have more

people in the rural areas than in the city by the end of this century."[1]

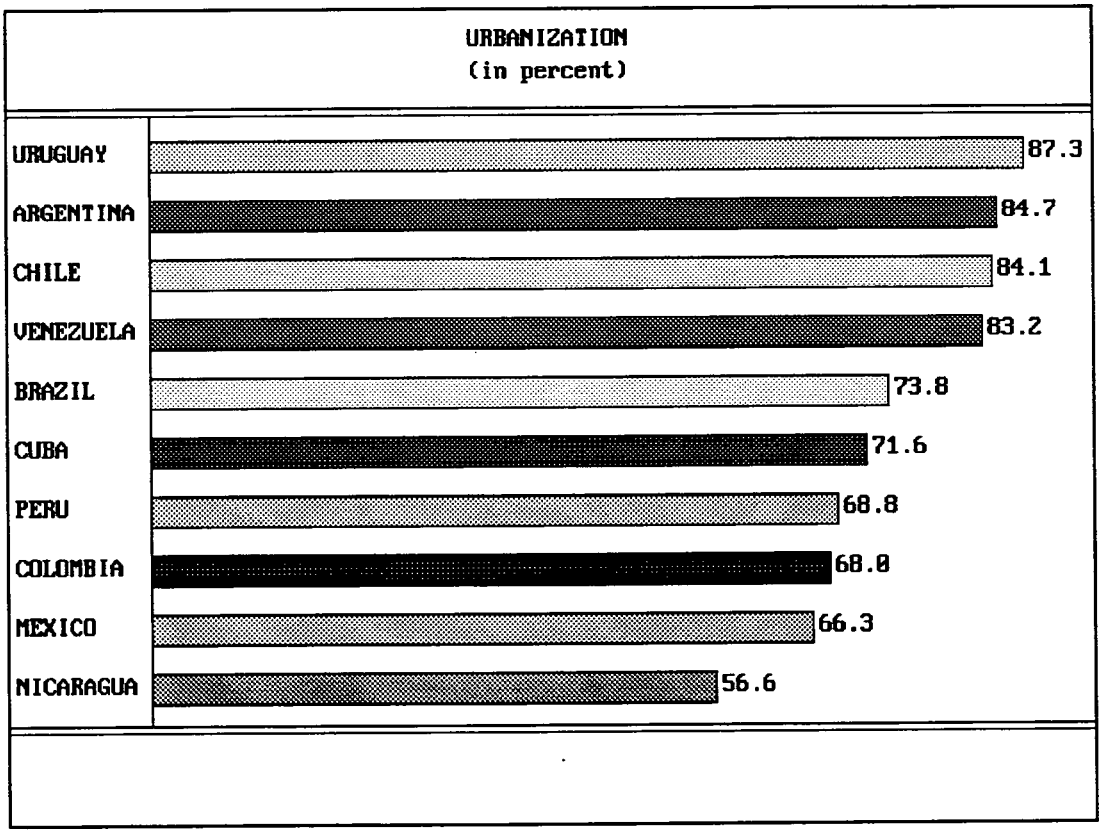

Fig. 7. Percentage of urban population in ten most urbanized countries of Latin America. Reproduced, with permission, by PC Globe®, © 1991, Tempe, AZ, USA.

Large Cities in Latin America

Urban population, by definition, may include people living in small towns. Latin America, however, has a large proportion of its urban population in large cities. Rapid

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[1]John W. Hall, Jr., "Mission in the Cities of Latin America," Urban Mission 7 (September 1989): 28.

urbanization in Latin America has been accompanied by the rapid growth of large cities. "Presently [1989], 360 cities in Latin America have over 100,000 inhabitants; thirty-eight cities have over 1 million, many of which have several million."[1] Table 11 includes data of all cities over one million in Latin America.

TABLE 11

CITIES OVER 1 MILLION INHABITANTS IN LATIN AMERICA

Year of Latest Available Information	City	Population	
		City Proper	Urban Agglomeration
	CUBA		
1988	La Habana	2 077 938	...
1980	MEXICO		
	Guadalajara	1 626 152	2 467 657
	México	8 831 079	14 750 182
	Monterrey	1 084 696	2 018 625
	Netzahualcoyotl	1 332 230	...
1988	ARGENTINA		
	Buenos Aires	...	11 125 554
	Córdoba	...	1 134 086
	Rosario	...	1 071 384
1985	BRAZIL		
	Belém	...	1 120 777
	Belo Horizonte	...	2 122 073
	Brasilia	...	1 576 657
	Curitiba	...	1 285 027
	Fortaleza	...	1 588 709
	Nova Iguaçu	...	1 324 639
	Porto Alegre	...	1 275 483
	Recife	...	1 289 627
	Rio de Janeiro	...	5 615 149
	Salvador	...	1 811 367

[1]Ibid.

Table 11--Continued

Year of Latest Available Information	City	Population	
		City Proper	Urban Agglomeration
	São Paulo	...	10 099 086
1985	CHILE		
	Santiago	4 099 714	
1985	COLOMBIA		
	Bogotá	...	4 176 769
	Cali	...	1 369 331
	Medellín	...	1 452 392
1982	ECUADOR		
	Guayaquil	1 199 344	1 204 52
	Quito	1 137 705	...
1989	PERU		
	Lima	...	6 233 800
1985	URUGUAY		
	Montevideo	1 251 647	...
1987	VENEZUELA		
	Caracas	1 246 677	3 247 498
	Maracaibo	1 124 432	1 295 421
	Valencia	856 455	1 134 623

Source: United Nations, Statistical Office, Department of International Economic and Social Affairs, 1989 Demographic Yearbook (New York: United Nations, 1991), 247-56, table 8.

Table 12 presents data on the four largest of Latin American cities. The growth of Mexico City and São Paulo is notable, as both are projected to be more than ten times larger in 2020 than they were in 1950. The population projected for Mexico City will reach 35.5 million, a doubling of its population in only thirty-five years.

TABLE 12

POPULATION OF THE FOUR LARGEST CITIES OF LATIN AMERICA IN 2020
(Population in Millions)

City	1950	1985	2020
Buenos Aires	5.3	10.8	12.7
Rio de Janeiro	3.4	10.4	18.8
São Paulo	2.7	15.0	28.1
Mexico City	3.0	18.4	35.5

Source: Greenway, Cities: Mission's New Frontier, 105.

Urbanization in Latin America serves as a backdrop to the next section. The situation of Mexico will be discussed in detail, since the application of the project is to take place in Mexico.

Mexico

Population distribution in Mexico reveals two opposing tendencies. A high percentage of its inhabitants crowd into urban centers. The rest live in tens of thousands of widely dispersed localities with less than 5,000 inhabitants each. As this study deals with cities, the situation of rural Mexicans is not discussed.

Description

Mexico has experienced, since the turn of the century, significant changes that have transformed a

fundamentally rural country--in economic, social, and demographic terms--into an eminently urban country. The urban population in Mexico was 10 percent in 1900, and increased to 20 percent by 1940. After that, an exuberant increase followed the gradual increase of the beginning of the century. By 1980 the percentage of urban population reached 60 percent and is projected to be 70 percent by 2000.[1]

The main urban centers are increasing in extraordinary numbers. Since 1940, "the country is no longer predominantly rural and is in the process of being transformed into an urban orientation."[2] Luis Unikel indicates that "there were 55 urban centers in 1940, 178 in 1970, and over 200 by 1980."[3]

In the last five decades, urban development in Mexico has produced a massive concentration of population in emerging or existing urban centers. The most important of these is Mexico City, which accounted for 20 percent of the

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[1]Francisco Covarrubias Gaytán, "La Participación de la Universidad en el Desarrollo Urbano," in El Desarrollo Urbano en México: Problemas y Perspectivas, Programa Universitario Justo Sierra (México D.F.: Universidad Nacional Autónoma de México, 1984), 52.

[2]Luis Unikel, Crescencio Ruiz, and Gustavo Garza, El Desarrollo Urbano de México, 2d ed., (México, D.F.: El Colegio de México, 1978), 24.

[3]Luis Unikel, "Urban Development in Mexico," in Mexico Today, ed. Tommie Sue Montgomery (Philadelphia: Institute for the Study of Human Issues, 1982), 72.

total population in 1984 and will have 24 percent by the year 2025.[1]

The population growth of the Mexican capital has been impressive. In 1900, Mexico City had a population of 345,000 inhabitants. By 1930, the city had passed the one million mark. In 1970, Mexico City had 8.8 million inhabitants. Then, between 1970 and 1984 its population almost doubled.[2] "Having a 1984 estimated population of more than 15 million, the national capital was among the world's largest urban centers. Some sources even suggested that by the year 2000 or before it could become the world's largest city."[3] Other large Mexican metropolitan areas included the cities of Guadalajara and Monterrey, each with a population of more than two million.

According to the classification of cities adopted by the "Global Evangelization Movement,"[4] there are five "megacities" (over one million inhabitants) and one "supergiant" (more than ten million) in the country of Mexico.

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[1]Bart McDowell, "Mexico City: An Alarming Giant," National Geographic, August 1984, 147.

[2]Jorge P. Osterling, "The Society and Its Environment," in Mexico: A Country Study, 3d ed., ed. by James D. Rudolph, Foreign Area Studies (Washington, DC: The American University, 1985), 130.

[3]Ibid., 83-84.

[4]See David B. Barrett, World-Class Cities and World Evangelization, The AD 2000 Series (Birmingham, AL: New Hope, 1986), 20-21.

Table 13 presents a list of large Mexican cities (more than 100,000 inhabitants). The cities are classified according to the Union Conference in which they are located: 91 in the NMUC and 38 in the SMUC. Urban agglomeration has been defined as comprising the city or town proper and the suburban fringe or thickly settled territory lying outside of, but next to, the city boundaries.

TABLE 13

MEXICAN CITIES WITH 100,000 AND MORE INHABITANTS

Locality	Population	
	City Proper	Urban Agglomeration
North Mexican Union Conference Cities		
AGUASCALIENTES		
Aguascalientes	506,384	...
BAJA CALIFORNIA		
Ensenada	260,905	...
Mexicali	602,390	...
Tijuana	742,686	...
BAJA CALIFORNIA SUR		
La Paz	161,010	...
COAHUILA		
Monclova	178,023	...
San Pedro	103,343	...
Saltillo	440,845	...
Torreón	459,809	790,019
COLIMA		
Colima	116,155	...
CHIHUAHUA		
Cuauhtemoc	112,631	...
Chihuahua	530,487	...
Delicias	104,026	...

Table 13--Continued

Locality	Population City Proper	Urban Agglomeration
Ciudad Juárez	797,679	...
DURANGO		
Durango	414,015	...
Gómez Palacio	232,550	...
GUANAJUATO		
Acambaro	112,734	...
Allende	110,057	
Celaya	315,577	...
Dolores Hidalgo	102,200	...
Guanajuato	113,580	...
Irapuato	362,471	...
León	872,453	...
Penjamo	137,450	
Salamanca	206,275	...
Silao	114,926	...
Valle de Santiago	129,227	...
JALISCO		
Guadalajara	1,628,617	2,957,895
Lagos de Moreno	106,137	...
Puerto Vallarta	111,175	...
Tlaquepaque	337,950	...
Tonalá	168,277	...
Zapopán	711,876	...
MEXICO		
Atizapan de Zaragoza	315,413	...
Coacalco	152,470	...
Chalco	283,076	...
Chimalhuacan	241,552	...
Cuautitlan-Izcalli	326,646	...
Distrito Federal	8,236,960	18,052,861
Ecatepec	1,219,238	...
Huixquilucan	132,045	...
Ixtapaluca	137,507	...
Metepec	140,300	...
Naucalpan de Juárez	786,013	...
Nezahualcoyotl	1,259,543	...
Nicolas Romero	184,340	...
Paz, La	133,423	...
San Felipe del Progreso	140,825	...
Tecamac	123,282	...
Tezcoco	140,330	...

Table 13--Continued

Locality	Population City Proper	Urban Agglomeration
Tlalnepantla de Baz	703,162	...
Toluca	487,639	...
Tultitlán	245,145	...
MICHOACAN		
Apatzingán	101,173	...
Lázaro Cárdenas	134,842	...
Morelia	297 544	...
Uruapan	217,142	...
Zamora	145,079	...
Zitacuaro	107,658	...
NAYARIT		
Tepic	238,101	...
NUEVO LEON		
Apodaca	102,886	...
Garza García	112,394	...
Guadalupe	534,782	...
Monterrey	1,064,197	2,424,003
San Nicolás de los Garza	446,457	...
Santa Catarina	162,795	...
QUERETARO		
Querétaro	454,049	...
San Juan del Río	125,335	...
SAN LUIS POTOSI		
Ciudad Valles	130,970	...
San Luis Potosí	525,819	658,740
Soledad de Graciano Sánchez	132,921	...
Tamazunchale	100,222	...
SINALOA		
Ahome	305,507	...
Culiacán	602,114	...
Guasave	257,821	...
Mazatlán	314,249	...
Navolato	132,613	...
SONORA		
Cajeme	311,078	...
Guaymas	128,960	...
Hermosillo	449,472	...
Navojoa	122,390	...

Table 13--Continued

Locality	Population City Proper	Urban Agglomeration
Nogales	107,119	...
TAMAULIPAS		
Ciudad Madero	159,644	...
Ciudad Mante	116,267	...
Ciudad Victoria	207,830	...
Matamoros	303,392	...
Nuevo Laredo	217,912	...
Reynosa	281,618	...
Tampico	271,636	431,280
ZACATECAS		
Fresnillo	160,208	...
Zacatecas	108,528	...
South Mexican Union Conference Cities		
CAMPECHE		
Campeche	172,208	...
Carmen	179,011	...
CHIAPAS		
Ocosingo	120,696	...
Tapachucla	222,282	...
Tuxtla Gutiérrez	295,615	...
GUERRERO		
Acapulco	301 902	...
Chilpancingo de los Bravo	136,243	...
Iguala de la Independencia	101,170	...
HIDALGO		
Pachuca	197,440	...
MORELOS		
Cuautla	120,301	...
Cuernavaca	281,752	...
Jiutepec	101,529	...
OAXACA		
Oaxaca de Juarez	212,943	...
San Juan Bautista Tuxtepec	109,385	...

Table 13--Continued

Locality	Population City Proper	Urban Agglomeration
PUEBLA		
Atlixco	104,186	...
Puebla de Zaragoza	1,054,921	...
Tehuacan	155,174	...
QUINTANA ROO		
Benito Juarez	177,356	...
Othon P. Blanco	172,425	...
TABASCO		
Cárdenas	172,176	...
Comalcalco	141,211	...
Huimanguillo	137,393	...
Macuspana	100,414	...
Villa Hermosa	390,161	...
VERACRUZ		
Boca del Rio	143,844	...
Coatzacoalcos	232,314	...
Córdoba	150,428	...
Jalapa	288,331	...
Martínez de la Torre	102,722	...
Minatitlán	199,840	...
Orizaba	113,516	...
Papantla	158,160	...
Poza Rica de Hidalgo	151,201	...
San Andrés Tuxtla	125,446	...
Temapache	101,498	...
Tuxpan	117,252	...
Veracruz	327,522	...
YUCATAN		
Mérida	557,340	...

Source: Instituto Nacional de Estadística, Geografía e Informática, Resultados Preliminares XI Censo General de Población y Vivienda, 1990 (Aguascalientes, Ags.: INEGI, 1990), 17-283.

Figure 8 shows the fifteen major cities in Mexico. The territory of the NMUC has twelve of these cities; only three are located in the territory of the SMUC.

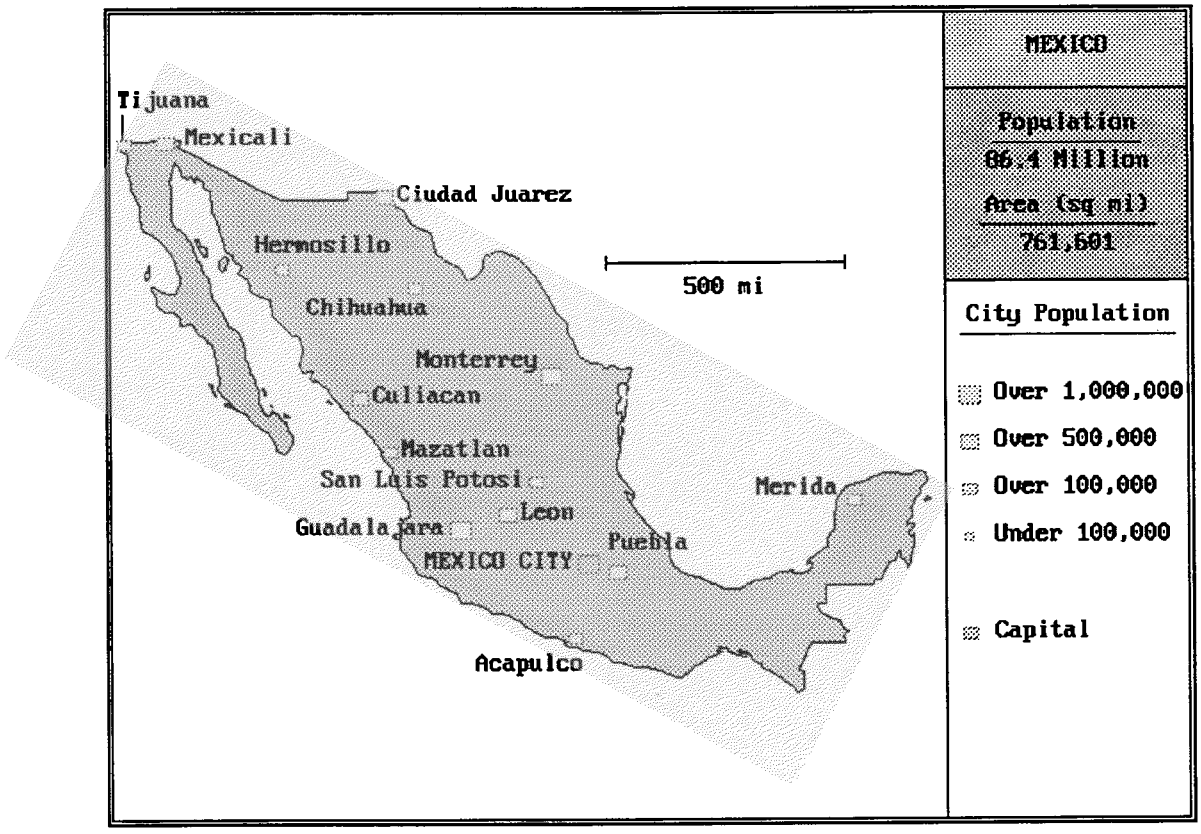

Fig. 8. Map of Mexico and location of its major cities. PC Reproduced with permission, by PC Globe®, © 1991, Tempe, AZ, USA.

Table 14 shows an increase of the percentage of Mexico's urban population living in large cities. In 1950, 54.1 percent of the total population lived in large cities. By 1980, 64.8 percent of the urban population lived in large cities.

TABLE 14

PERCENTAGE OF URBAN POPULATION RESIDING IN MEXICAN CITIES OF 100,000 INHABITANTS OR MORE, 1950-1980

Year	Percentage
1950	54.1
1955	55.1
1960	56.8
1965	58.4
1970	60.6
1975	63.5
1980	64.8

Source: United Nations, The 1982 Assessment, 141, Table 11.

Projection

Mexico's total population is projected to grow from 90.3 million in 1990 to 133.4 million by the year 2010, an increase of 47.8 percent in thirty-five years. This projected growth of the population is expected to be absorbed by urban areas.

Table 15 portrays the population projection, the increase of urban population, and the decline of rural population. It also shows a summary of information on the urbanization of Mexico. In 2010, the urban population of Mexico will be twice the 1970 population of the country. In the thirty years from 1980 to 2010, the urban population is projected to more than double. At the same time, the percentage of rural population will decrease to less than one-fourth of the total.

TABLE 15

COMPARISON OF TOTAL, URBAN, AND RURAL POPULATION OF MEXICO, 1950-2010
(Population in Thousands)

Year	Total Population	Urban Population	Urban Population as Percentage of Total Population	Rural Population	Rural Population as Percentage of Total Population
1950	28,485	12,451	43.7	16,034	56.3
1960	38,579	19,554	50.7	19,024	49.3
1970	52,775	30,946	58.6	21,826	41.4
1980	70,111	45,786	65.3	24,325	34.7
1990	90,281	63,962	70.8	26,319	29.2
2000	112,777	84,636	75.0	28,140	25.0
2010	133,354	104,530	78.4	28,824	21.6

Source: Rowe, Statistics on the Urban and Rural Population of Mexico, 9-17, tables 1, 2, and 3.

Note: This report defines urban areas as "localities with 2,500 or more inhabitants. Localities are populated places such as cities, towns, haciendas, ranchos, etc., which have a name and are self-governed by either law or custom." Ibid., 2.

Causes and Results of Urbanization

Causes

The explosive growth of large cities in Latin America comes from two sources. The first is natural increase: birth rates are high and death rates--owing to modern programs of public health, sanitation, and vaccination--are relatively low. A second source of growth is explained in terms of rural-urban migration.

For example, The United Nations Global Report on Human Settlements states that, in Mexico City, "every year, 360,000 babies are born in the city, while 400,000 people migrate to it."[1] That means an average of 986 new babies and 1095 immigrants each day are added to the metropolitan area of Mexico City. By the year 2020, Mexico City will be the largest city in the world with 35.5 million inhabitants.

Urbanization in Latin America occurs because of "pull" and "push" factors. The "pull" factors are perceived "opportunities for economic and social achievement and mobility, the possibility of educational advantages, at least for one's children, better facilities for health care, and, in general, the hope for a better way of life." The "push" factors are the "lack of opportunities" for realization, schooling, and health benefits, and "the intensification of poor living conditions," and "lack of incentives

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[1]United Nations, Global Report, 67.

for farming, such as, among other things, credit facilities and good transportation."[1]

Results

Many problems result from the growing population and rural migration to the cities. One of the most outstanding of these is the availability of food. Global food production has decreased since 1984.[2] This has happenened because

> Each hour there are 11,000 more mouths to feed; each year, more than 95 million. Yet the world has hundreds of billions *fewer* tons of topsoil and hundreds of trillions *fewer* gallons of groundwater with which to grow food crops than it had in 1986.[3]

A second problem resulting from rapid urbanization is related to housing. The magnitude of this problem in Mexico City is illustrated by some statistical information.

> Some sources conservatively estimated that 6 million people (38 percent of the city's population) lived in the city's slums (*vecindades*), shantytowns (*ciudades perdidas*; literally, lost cities), and *colonias populares*. It was also reported that 50 percent of the city's houses had been personally built by their occupants and that 40 percent of the total number of houses lacked sewage facilities. Fully 26 percent of the city's families, averaging five members each, lived in one-room houses.[4]

Another prominent feature of Latin America urbanization has been "the physical separation of social

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[1]Harley L. Browning, "The Demography of the City," in The Urban Explosion in Latin America, ed. Glenn H. Beyer (Ithaca, NY: Cornell University Press, 1967), 97.

[2]Ehrlich and Ehrlich, The Population Explosion, 10.

[3]Ibid., 9.

[4]Osterling, 132.

classes." Within large cities, population growth combined with uneven income distribution has produced "spatial polarization of social classes."[1] In one area of the city are the best residential areas with shopping centers that compare with those in North American cities. In other areas, irregular settlements or slums (ciudades perdidas, barriadas, or cantegriles, as the usage of different countries may be) have appeared.

> The dominant tendency everywhere has been for upper- and lower-income groups to live apart, but recent years have witnessed several partial reversals of this trend. . . . The spectacle of misery, in years past seen only in the *barriadas* and later in the center, now pervades the entire city, including residential and privileged districts.
>
> The distaste of the Latin American upper classes for close contact with the "spectacle of misery" will probably ensure the emergence of new forms of polarization in the future.[2]

Many cities today maintain the residence pattern of the colonial period. Today, the rich and powerful live closest to the center of the city, while the poor live on the fringes. "The urban poor often live in marginal areas several bus and/or truck rides away from the city where they work. The cost in time and finances is outrageously exploitive."[3]

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[1]Alejandro Portes, "Latin American Urbanization During the Years of the Crisis," Latin American Research Review 24, no. 3 (1989): 16, 8.

[2]Ibid., 35-36.

[3]Hall, 29.

Urbanization, especially in Latin America, has also caused unemployment problems. The rural poor are migrating toward their vision of the promised land. Many of the poor, unskilled newcomers do not find jobs. Furthermore, the services of the city are not sufficient to absorb the labor force from the countryside. A recent study of urbanization trends in major Latin American cities reveals that the urbanization of most Latin American countries before the 1980s took place "without creating sufficient capacity to absorb labor either in the new modernized farms or in urban industry." Portes notes that the unemployed and the underemployed account for "half or more of the total labor force."[1] In the coming years, unemployment will bring new dilemmas which will sharpen tensions further. "In Mexico City, several million new jobs will have to be found by the year 2000 in order to keep even 60 percent of the population steadily employed."[2]

Finally, the rootlessness and alienation of the city poor may lead to social problems in the modern society. Der Spiegel says that

> Victims of crimes can no longer even count on popular sympathy. The public has long since been anesthetized to crime. São Paulo, with 4,444 murders, 170,000 armed robberies, and approximately 2 million thefts (80,000

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[1]Portes, "Latin American Urbanization during the Years of the Crisis," 8.

[2]Der Spiegel, "Third World Metropolises Are Becoming Monsters," World Press Review, October 1989, 34.

cars), is easily the most crime-ridden city in the world.[1]

All these problems are just a sample of negative aspects of urbanization. We cannot, however, say that urbanization in itself is a bad thing that Christians must avoid. There are also positive aspects in the urbanization phenomena. "This redistribution of the population may actually present the opportunity for our generation to witness more quickly to everyone in the world."[2] The physical proximity of so many people permits more efficient communication of the gospel.

Throughout this chapter, it has been established that, worldwide, in Latin America, and in Mexico, cities and their population have greatly increased in the last few decades. Beyond this, the number of city dwellers is projected to further increase. For many people, the twentieth century is considered an urban era. The city thus becomes a challenge to SDA mission.

In addition to the multitudes concentrating in huge cities, another reason justifies the church attention and involvement in urban centers. For Christian mission, the real challenge is more than numbers. It is related to the

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[1]Ibid, 34.

[2]R. Keith Parks, "Preface," in An Urban World: Churches Face the Future, ed. Larry L. Rose and C. Kirk Hadaway (Nashville, TN: Broadman Press, 1984), 10.

way people live and think in this new era of urbanization. With a description of cities as a background, chapter 2 analyzes the obstacles that these large urban centers present to SDA mission.

CHAPTER II

ANALYSIS OF THE OBSTACLES TO EVANGELISTIC ACTION IN LARGE URBAN CENTERS

Rapid urban growth is a world-wide phenomenon, causing many and diverse problems. Governments find it increasingly difficult to provide the appropriate services to the inhabitants of megacities. In the same way, the church is finding the evangelism of megacities difficult to carry out.

Some obstacles that the church is confronting in urban evangelism are contextual; others are institutional.

> Contextual factors are external to the church. They are in the community, the society, and the culture in which the church exists. A church has little control over them. Institutional factors are internal to the church and are aspects of its life and functioning over which it has some control.[1]

Institutional Obstacles

In his analysis of strategies for urban evangelism, Guillermo Krätzig urges church workers to make members aware of the internal obstacles and do everything possible to

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[1]David A. Roozen and Jackson W. Carroll, "Recent Trends in Church Membership and Participation: An Introduction," in Understanding Church Growth and Decline: 1950-1978, ed. Dean R. Hoge and David A. Roozen (New York: Pilgrim Press, 1979), 39.

reduce their power. Only after dealing with these will the church "be in a situation to see the external obstacles, and which are the weapons that God has given us to fight them."[1] The SDA Church, as the churches in Krätzig's study, has serious internal or institutional obstacles to city evangelism.

Kenneth O. Cox, SDA public evangelist has noted five internal problems: a misunderstanding of the Gospel Commission, little experience in reaching the secular mind, a misunderstanding of secular society, lack of clarification of what the church is trying to do, and parachurch organizations who think they are the answer to the problem.[2]

This part of the project analyzes three institutional obstacles: (1) an anti-urban bias, (2) inappropriate interaction between SDA objectives and methods of mission, and (3) inadequate organizational structure of the SDA local church to accomplish territorial objectives.

The Anti-urban Bias

The first institutional obstacle in reaching the cities relates to attitudes. One attitude that seems to be manifested in the approach of some pastors and missionaries

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[1]Guillermo Krätzig, Urbangelización (Buenos Aires: Junta Bautista de Publicaciones, 1975), 38.

[2]Kenneth O. Cox, "Evangelistic Problems and Suggestions," in Meeting the Secular Mind, 2d ed., ed. Humberto M. Rasi and Fritz Guy (Berrien Springs, MI: Andrews University Press, 1987), 77-80.

outside of North America is called "anti-cultural bias" in this project. The second attitude toward the cities is most evident in the North-American Division and is called "theological bias".

Cultural Bias

By 1960 it became apparent that American Protestantism had given up the cities. Truman B. Douglass submitted some statistics to show that city churches in the United States were in frank decay. Five protestant denominations (American Baptists, Congregational Christian, Methodist, Presbyterian and Episcopal) "declined by more than 13 per cent" from 1920 to 1950 in Cleveland. Fifty-three churches "deserted the heart of the city within a fifteen-year period" in Detroit. In New York, the statistics of one denomination's history show "that during the past century in Manhattan and the Bronx it has dissolved fifty-four churches and merged forty-two with other congregations."[1] Instead of dynamism, multiplication, and expansion, the church in the city was paralyzed.

In 1948, the First Assembly of the World Council of Churches, held in Amsterdam, declared: "There are three great areas of our world which the churches have not really

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[1]Truman B. Douglass, "The Job the Protestants Shirk," in Cities and Churches: Readings on the Urban Church, ed. Robert Lee (Philadelphia: Westminster Press, 1962), 87-88.

penetrated. They are: Hinduism, Islam, and the culture of the modern cities."[1]

Douglass found that the church lacked significant evangelistic impact on cities. He described the underlying cause as

> an anti-urban bias which has become almost a point of dogma in American Protestantism. Many leading Protestants genuinely feel that a permanent and deadly hostility exists between urban man and those who are loyal to the Christian faith and ethic; that village ways of life are somehow more acceptable to God than city ways.[2]

Such attitudes have affected the evangelistic strategies in Latin America, where mission has been directed to rural areas and small country towns. For instance, a study of evangelical church growth in Tabasco (a tropical, agriculture-oriented state in southeast Mexico) reveals that mission has been directed to rural areas, not the cities. The "rapid growth" in the years 1935 to 1943 took place in rural congregations "and in the jungle and swamps to the west." The result of this anti-city attitude is that "particularly some urban segments, probably cannot now be won in any appreciable numbers."[3]

The same anti-urban cultural bias appeared early in Adventist history. About this, SDA historian Arthur W. Spalding notes that at first, when "the urban population was

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[1]Ibid., 88.

[2]Ibid. (emphasis added).

[3]Charles Bennett, Tinder in Tabasco (Grand Rapids, MI: Eerdmans, 1968), 96, 199.

11 per cent" by 1840 in North America, there was "no intentional discrimination between city and country." Early SDA evangelists worked diligently in the cities.

> However, they discovered that their greatest success came in rural localities. Most of their ministers were country-born and country-bred, and naturally their appeal was strongest to the farmers and small townsmen. Without purposely neglecting the cities, they found their constituency growing up principally in rural sections, and recruits for their working force came chiefly from the men and the youth of the farms.[1]

In 1874, eleven years after the church was organized, Ellen G. White made her first call to SDAs to advance in city work. In a testimony she mentioned some of the worker's excuses for neglecting the city:

> I dreamed that several of our brethren were in counsel considering plans of labor for this season. They thought it best not to enter the large cities, but to begin work in small places, remote from the cities; here they would meet less opposition from the clergy and would avoid great expense. They reasoned that our ministers, being few in number, could not be spared to instruct and care for those who might accept the truth in the cities, and who, because of the greater opposition they would there meet, would need more help than would the churches in small country places. . . . My husband was urging the brethren to make broader plans without delay and put forth, in our large cities, extended and thorough effort that would better correspond to the character of our message. One worker related incidents of his experience in the cities, showing that the work was nearly a failure, but he testified to better success in the small places.[2]

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[1]Arthur W. Spalding, Origin and History of Seventh-day Adventists (Washington, DC: Review and Herald, 1962), 3:112.

[2]Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press, 1948), 7:34. "The Work in the Cities" appeal was followed by other urgent appeals swelling in volume and urgency in the period between 1901 and 1909. These not only "stressed the necessity of evangelizing the

The SDA missionary approach in Mexico likewise changed from urban to rural. In the beginning of its history in Mexico, Adventism was concentrated in large cities.[1] After 1926, when the Mexican Union Mission was organized, administrators and medical missionary ministries began to concentrate their efforts among the Indians in rural areas.[2] Today the highest rate of growth of Adventism is found in the agricultural rural-oriented states of Mexico. The Mexican rural areas seem to be more receptive to the SDA teachings and methods of work than the metropolitan areas. To confirm this observation, there is a need for a nationwide study. Such a study, however, was beyond the scope of this project.

Theological Bias

For the SDA Church, the evangelism of large urban centers has been affected, not only by this cultural bias toward the city, but also by a theological attitude. Adventism has held two alternative attitudes toward the city. One views the city as evil, a place Christians should not enter. This anti-city mind-set is adopted by many SDAs and is more evident in the Unites States than in Mexico. This

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great cities, but suggested varied ways of working in them." Spalding, 113.

[1]See footnote 2, p. 6.

[2]Clarence E. Wood, In the Land of the Aztecs (Washington, DC: Review and Herald, 1939), 64-66, 79-98.

attitude is called an "anti-urban theological bias" in this project. The opposite view urges an incarnational ministry, a deep burden for the people in the cities and a call to share with them the news of the gospel. Dealing with "Issues and Scenarios for the Seventh-day Adventist Church into the Twenty First Century," Bruce C. Moyer writes

> Seventh-day Adventist attitudes toward cities have to be addressed. Debate still continues, within the denomination, between those who feel that Christians should not live in the cities, but that cities should be evangelized from rural settings, and those who advocate a permanent Christian presence in the cities where life with all its joy and trauma can be shared redemptively.[1]

This internal tension in Adventism, especially in the North America Division, regarding the appropriate strategies for reaching the cities is caused by different interpretations of E. G. White's writings about the topic.[2] A four-part series on "Country and City Living" in the Adventist Review in 1990 revealed this variety of views among Adventists. One of the articles applauded a family that moved to the country.[3] Another challenged SDAs to

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[1]Bruce C. Moyer, "Seventh-day Adventist Missions Face the Twenty-first Century" (Sc.T.D. dissertation, San Francisco Theological Seminary, 1987), 189.

[2]See Ted Wilson, "How Shall We Work the Cities--from Without?" Ministry, June 1980, 18-25; Gottfried Oosterwal, "How Shall We Work the Cities--from Within?" Ministry, June 1980, 18-25.

[3]Morten Juberg, "A Modern Experiment in Primitive Living," Adventist Review, August 16, 1990, 14-16.

carry out their mission to city dwellers by moving into the city.[1]

The call to leave the cities sounded among Adventists shortly after World War II. SDA leaders seem to have felt compelled to publish a compilation of Ellen White's writings on "country living" because of post-war tensions. Two cities, Hiroshima and Nagasaki, were destroyed by atomic bombs, first used in warfare in 1945. The foreword of the compilation declares that, "the gathering storm clouds signalize the appropriateness of re-sounding the call to leave the cities." It further says that "as the omens of the impending crisis indicate the subtlety of the perils and the fury of the conflict before us, it seems fitting to republish this counsel in such form as to arrest the attention of every church member." These compilations were "placed in the field in response to the settled conviction of the leaders of the church that the time has come to reiterate the cry, 'OUT OF THE Cities.'"[2]

The publication of this pamphlet was brought to the attention of SDAs throughout North America. A "Commission on Rural Living" was created by the General Conference, with appointed regional representatives at the union conference

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[1]Warren Banfield, "Why I Moved to the City," Adventist Review, August 23, 1990, 12-14.

[2]See Ellen G. White, Country Living: An Aid to Moral and Social Security (Washington, DC: Review and Herald, 1946), 3.

level to guide those making the change.[1] The issue was brought again to the attention of Adventism with the adoption of a document on "Country Living" in the Annual Council of 1978. Those attending the council voted,

> That arrangements be made to republish the pamphlet "From City to Country Living," so that church members contemplating a change in home locations may have opportunity to secure and study this pamphlet, along with the counsel given in the pamphlet "Country Living" by Ellen G. White.[2]

Gottfried Oosterwal says that this negative theological attitude toward the city begins with a particular premise: the division of life into two realms, the sacred and the secular, church and society, the clergy and the laity, the holy and the profane, the soul and the body.[3] This is an unbiblical division of life. Reality cannot be divided into these two realms. Oosterwal explains the issue by saying that many Christians in their use of the term "world" are misguided "by a Greek philosophical concept rather than guided by a Biblical realism."[4]

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[1]See a companion to the booklet Country Living, [Arthur L. White and E. A. Sutherland], From City to Country Living (Washington, DC: Review and Herald, 1950), 55-56.

[2]General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the Annual Council of the General Conference Committee, October 10-18, 1978, meeting of October 17, 1978.

[3]Gottfried Oosterwal, "Faith and Mission in a Secularized World," class notes, MSSN635 Seminar in Current Issues in Mission, 3-15 February, 1992, SDA Theological Seminary, Andrews University.

[4]Gottfried Oosterwal, Mission: Possible (Nashville, TN: Southern Publishing Association, 1972), 95.

> According to the Greeks, the world, being matter, was the opposite of the realm of the spirit. The relationship between the two realms was one of irreconcilable hostility. God did not create our world, but it came into existence against His will. It was intrinsically evil. Man, according to this same dualistic philosophy, was a combination of these two realms. He consisted of two parts: matter (mortal body; evil flesh) and spirit (immortal and good soul). Thus to become genuinely free, man had to detach himself from this evil world and its activities. For instance, some followers of Plato, even Christians, rejected love, sex, and marriage. But the Bible presents a totally different picture of the world and of man.[1]

More recently, SDA leaders have emphasized the need for city evangelism. A 1992 article by Robert Folkenberg, President of the General Conference of SDAs, stressed the importance of letting people know that "the Adventist Church is in town."[2] The Adventist Review began a series of articles on the great cities of North America.[3] This series asked Adventists to "put aside any anti-city attitudes and begin to support greater outreach to the great metropolises of North America and the world."[4]

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[1]Ibid.

[2]Robert S. Folkenberg, "Turning the World Upside Down: A Call to Move from Dead Center," Adventist Review, January 9, 1992, 9.

[3]Morten Juberg, "The Challenge of the Cities--Seattle," Adventist Review, January 9, 1992, 11-13.

[4]Myron Widmer, "The Challenge of the Cities," Adventist Review, March 12, 1992, 5.

Inappropriate Interaction between SDA Objectives and Praxis of Mission

The second institutional factor is related to the inconsistency between the SDA objective of mission and its praxis. The SDA church is committed to carrying out the Biblical imperative to teach the everlasting gospel to everyone. In some areas of the world, the praxis of mission is focused on numerical growth. Geographical advance is on the agenda, but not with the same emphasis.

Based on the review of SDA mission statements of the past twenty years and the methods adopted to accomplish objectives, the inconsistency between objectives and praxis is explained in two sections: (1) Statements of SDA Mission and (2) Praxis of the SDA Mission.

Statements of SDA Mission

The scope of this project does not include a complete history of SDA theology of mission.[1] Suffice is to say that worldwide missionary zeal has not always been in the SDA Church. Geographic scope of mission was indicated

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[1]For further study, a sampling of the literature that traces the development of SDA theology of mission is given: P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Berrien Springs, MI: Andrews University Press, 1977, 103-293; Borge Schantz, "The Development of Seventh-day Adventist Missionary Thought" (Ph.D. dissertation, Fuller Theological Seminary, School of World Mission, 1983), 199-446; Werner Vyhmeister, Misión de la Iglesia Adventista (Brasilia: Seminario Adventista Latinoamericano, 1980), 39-60.

as important by E. G. White as early as 1845 and 1847.[1] However, the impact of this idea did not seem to have been fully understood at that time.

At least two official documents of the SDA Church give the church's mission statement. The first is found in "Evangelism and Finishing God's Work" and was published in 1976. The SDA mission, according to this document, is "to proclaim to the whole world the everlasting gospel of Jesus Christ in the context of the Three Angels' Messages of Revelation 14."[2] A more complete declaration was formulated in 1989, in a document called "Global Strategy of the Seventh-day Adventist Church." The mission declaration is stated as follows:

> Seventh-day Adventists accept the mission of proclaiming the everlasting gospel "to every nation, kindred, tongue, and people" (Rev. 14:6). . . .
>
> The special mission of the Church is to herald the second coming of Christ and to teach and restore neglected truths such as the Seventh-day Sabbath, Christian lifestyle, the preadvent judgment, and the nature of man.
>
> Following the example of Christ's ministry, the Church will witness in every neighborhood, preaching the Good News, serving mankind, developing disciples, and bringing people into meaningful church fellowship.[3]

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[1]Timothy Kent Ruskjer, "A View of Ellen G. White's Theology of Mission" Term paper, 1979, Heritage Room, Andrews University, Berrien Springs, MI.

[2]General Conference of Seventh-day Adventists (Washington, DC), "Evangelism and Finishing God's Work," Minutes of Meetings of the 1976 Annual Council of the General Conference Committee, October 13-21, 1976, 7, 12.

[3]General Conference of Seventh-day Adventists (Silver Spring, MD), "Global Strategy of the Seventh-day Adventist Church," Minutes of Meetings of the 1989 Annual

Expressions such as "to the whole world" and "in every neighborhood" establish that the final objective of SDA mission is to cover the world with its message. If the objectives are geographical and demographic, there is a need to announce the gospel to all the people in all the world, whether they are baptized or not. The mission is ended only when all inhabitants in all places of the earth are reached.

Praxis of the SDA Mission

Several initiatives have been adopted to do what is traditionally called "finishing the work." One of the most significant documents of the last decades was developed in 1976 by the church's annual council. The acceptance of the document on "Evangelism and Finishing God's work" provided the foundation for a decade of unparalleled numerical growth through "1000 Days of Reaping" and "Harvest 90" evangelism. Nevertheless, the SDA church is far from reaching the geographical objective established in the "Evangelism and Finishing God's Work" document. This failure has happened because the emphasis for more than a decade has been numerical instead of demographic and geographical advance. This conclusion arises from a comparison between the objectives and methods adopted by the SDA church since 1976.

Adventism developed the right vision and the right plans, but followed the wrong actions to accomplish

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Council of the General Conference Committee, October 3-10, 1989, 39.

geographical objectives of territorial advance. The "Evangelism and Finishing God's Work" document, in one of the ten "plan of action" points, urged

> That Unworked Areas and Special Groups be Reached--Each local field shall give study to the advisability of setting up a commission composed of ministers and laymen, with the urgent assignment to study the entering of dark areas (countries, cities, sections within cities) in each conference, reaching the wealthy and foreign language groups. Literature evangelists, lay members, sustentees, retirees, and youth volunteers should be actively recruited to form teams to begin work in unentered areas. A call should be made to all ministerial sustentation workers to move into those areas where the church needs strengthening.[1]

When this program was implemented, numerical goals, instead of demographic and geographical goals, were established. To finish God's work it was voted to reach "the baptism of 1000 souls per day by the time of the 1980 General Conference Session."[2] The goal focused on numerical growth.

Similar actions were formulated a few years later. On June 30, 1985, the General Conference session voted to adopt the "Harvest 90" plan for the church's mission during the quinquennium of 1985-1990. Again, there was a discrepancy between purpose and goals.

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[1]See General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the 1976 Annual Council of the General Conference Committee, 20.

[2]General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the 1977 Annual Council of the General Conference Committee, October 12-20, 1977, 7.

> HARVEST 90--REACHING THE UNREACHED
> Voted, To adopt Harvest 90 as the special outreach plan for the coming quinquennium, as follows:
> We are in the days of the harvest. The time demands that the church arise and direct her energies to reaching every region and every ethnic, cultural, and social group. . . .
>
> By God's grace it is our united desire and decision to:
> 1. Double, in every division, union, conference, local field, and church, the number of accessions that were achieved during the One Thousand Days of Reaping.
> 2. Double the number of members equipped for soul-winning activities according to their spiritual gifts, making every Seventh-day Adventist church a center of training for service.[1]

More recently, in 1989, the Annual Council--and the 55th General Conference Session a year later--adopted a strategy to accomplish demographic objectives of territorial advance. With "Global Mission," a new plan for the nineties, SDAs are demonstrating their desire to finish God's work by giving priority to the objective of "reaching the unreached worldwide." "Global Mission" is a world-wide strategy with the overall goal of organizing one congregation in each of the 1,800 population segments of one million where there are no Adventists, at least by the year 2000. The principal objectives of "Global Mission" are these: (1) "To provide an ongoing awareness program that will acquaint church members with the need of penetrating all people groups"; (2) "To establish an Adventist presence in all

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[1]General Conference of Seventh-day Adventist (Washington, DC), Minutes of Meetings of the 54th General Conference Session, June 27-July 6, 1985, meeting of June 30, 1985 (emphasis added).

people groups where presently there is none"; (3) "To foster expansion wherever the church now exists."[1]

What David J. Hesselgrave says about other Christian churches could be applied to Adventism: "World mission is no longer just a slogan, nor is it just a dream. Places and people are being identified and targeted. Strategies are being debated and determined."[2] With "Global Mission," SDAs have linked the right kind of action with the right kind of vision. Without that kind of action, world evangelization might remain little more than a dream.

The "1000 Days of Reaping" and "Harvest 90" programs emphasized numerical increase more than expansion growth. A different approach for SDA strategy of mission is promoted by "Global Mission." The focus in the nineties is on unentered areas or penetration objectives. The new approach is explained in this way: "This shift in strategy does not diminish the importance of baptisms; without them we could not establish these new churches. But the focus is on penetration of new territory rather than a specific number of baptisms."[3] SDA administrators are discussing what new territories have been entered or are in the process of being

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[1]General Conference of Seventh-day Adventists, Minutes of Meetings of the 1989 Annual Council of the General Conference Committee, 38-46.

[2]David J. Hesselgrave, Today's Choices for Tomorrow's Mission (Grand Rapids, MI: Zondervan, 1988), 47.

[3]J. David Newman, "Global Strategy Shifts Church's Goal," Ministry, June 1989, 19.

entered, instead of discussing how many baptisms have been achieved.

Inadequate Organizational Structure of the Local SDA Church to Accomplish Territorial Objectives

The third institutional obstacle to evangelism of large urban centers is related to the organizational structure of the local church. Evangelization, as it is presently conducted in the NMUC, does not reach the urban areas in their totality with the SDA message. In Mexico, most of the city churches do not have the structure needed to implement geographical objectives. An analysis of the SDA organizational structure shows the problem.

The Seventh-day Adventist church has a message and a mission. "The purpose of the General Conference is to teach all nations the everlasting gospel of our Lord and Savior Jesus Christ and the commandments of God."[1] More than that, it also has an organization to carry this message.[2] The organization follows biblical models, with specific "regional geographical areas."[3] SDA local conferences (or mission fields) and union conferences (or union missions)

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[1]Working Policy of the General Conference of Seventh-day Adventists, 1991-1992 ed., (Hagerstown, MD: Review and Herald, 1992), 1.

[2]Walter R. Beach and Bert B. Beach, Pattern for Progress: The Role and Function of Church Organization (Washington, DC: Review and Herald, 1985), 25-29.

[3]Ibid., 16.

follow this same pattern. The upper-level organizations are organized geographically with a specific area or territory to be covered with the SDA message.[1]

SDA organization also has a departmental structure to generate plans and programs, as well as fields to execute the programs (see organizational chart in figure 9). In the case of the NMUC, there are six conferences to accomplish the geographical objective of preaching the SDA message in their respective territories. The NMUC also has ten departments and services to facilitate the mission of the church in a supportive function. Their duties are generally not along executive lines, but lie primarily in giving leadership to program planning and promotion.[2]

Local churches, in order to maintain denominational identity, follow an organizational structure similar to that of the upper-levels. SDA local churches have a departmental organization to generate plans and programs, but there is a difference. Local churches do not have attached organizations to make programs work to their full potential.

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[1]See Working Policy, 7; Seventh-day Adventist Yearbook, 11.

[2]The SDA church in its 54th General Conference session held in New Orleans clarified the role and functions of the departments of the church. See "Role and Function of Denominational Organizations: Commission Report," Adventist Review, July 5, 1985, 9-13.

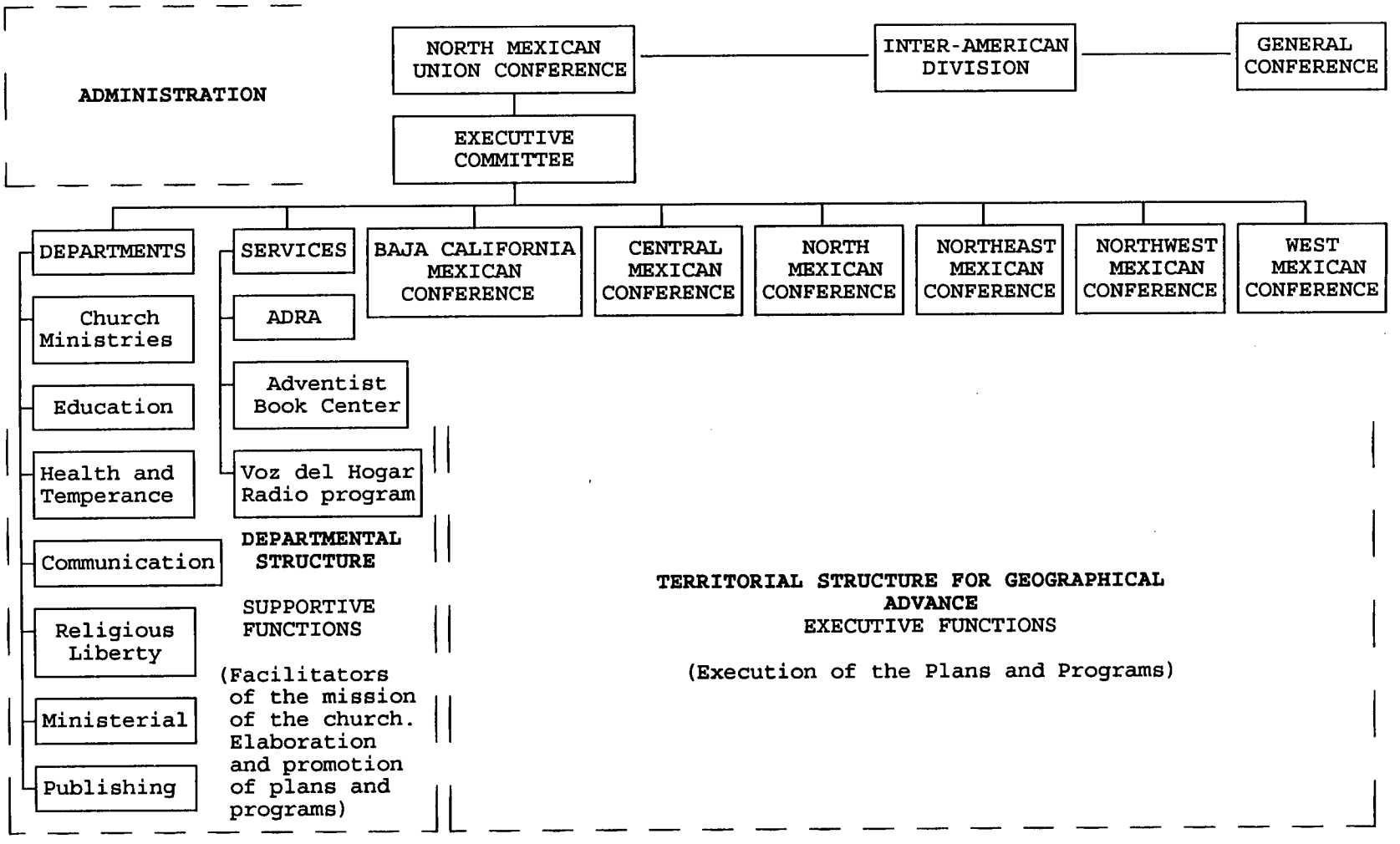

Fig. 9. Organizational chart of the NMUC. Data from Seventh-day Adventist Yearbook, 175-78.

Local churches in many places do not have geographical organization. They only have departmental structure. One problem that I experienced as a city pastor was that every departmental leader used the pulpit to try to involve the whole membership in his or her program. This situation presented a problem in mobilizing church volunteers to accomplish objectives of geographical advance in metropolitan areas. The departments at the local church level have a supporting function. This organization, based on departments, nurtures and sustains the church, but is inadequate to fulfill the geographical objectives of territorial advance. A typical departmental organizational chart of a local SDA church is shown in figure 10. Departments include Lay Activities, Sabbath School, Youth Society, and Pathfinder Club, among others.

Three internal problems of the SDA church in relation to city evangelism have been presented. What follows is the analysis of some contextual factors as obstacles to the evangelistic actions in large urban centers.

Contextual Factors

The missionary urban strategist needs to understand the city and its inhabitants. A description of the surrounding conditions will help to find the right approach to reaching the city with the gospel. This section addresses three resistant elements of the city to the proclamation of the gospel: (1) the phenomena of secularization, (2) the

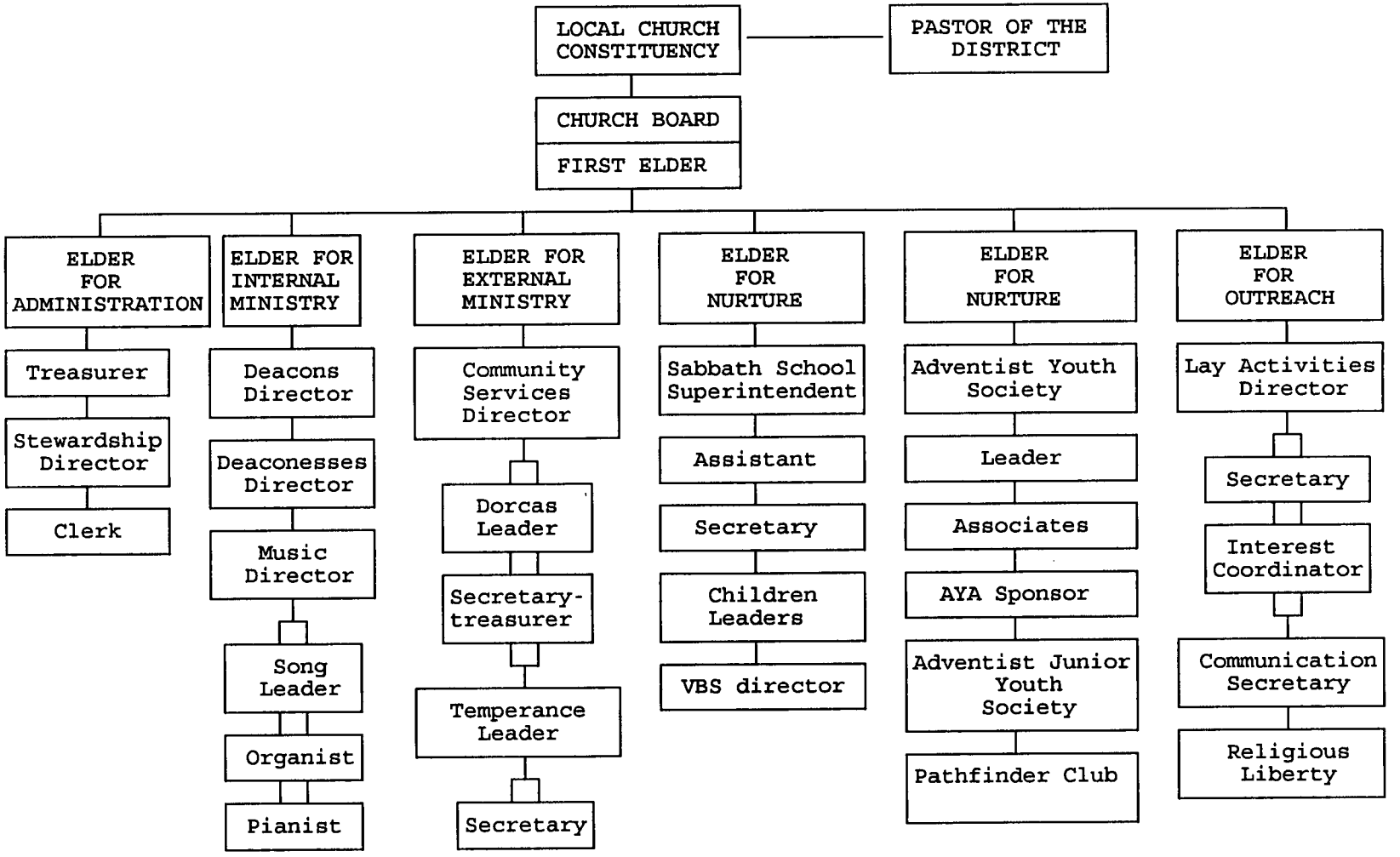

Fig. 10. Departmental structure of the average SDA local church. Data from General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual (n.p.: G.C. of SDA, 1990), 124-25.

"darkness" of the city, and (3) the way urban people behave and think.

Secularization

A number of reasons justify an analysis of the secularization of the urban population. Urbanization is taking place on a tremendous scale in Latin America. Changes for the worse in social problems and demographic structure are clearly visible. The effects of mass communication and the spread of science and technology have resulted in a sense of autonomy. These factors seem to say that there is no room for God in this scientific, modern urban era. The secular city in itself is an obstacle for its evangelization. "The urban place, as an independent and particular entity, is resistant to the message of God, opposes the cross of Christ and refuses the ministry of His disciples."[1]

This modern era is characterized by both urbanization and the collapse of traditional religion, also known as secularization.[2] For Harvey Cox, these two hallmarks of our era are closely related. "Secularization designates the content of man's coming of age," and "urbanization describes the context in which it is occurring."[3]

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[1]Krätzig, 39.

[2]Harvey Cox, The Secular City (New York: Macmillan Company, 1966), 1.

[3]Ibid., 3-4.

The term secularization has several definitions and meanings. Larry Shiner distinguishes five contemporary concepts of secularization: (1) the decline of religion, (2) conformity with the world, (3) desacralization of the world, (4) the disengagement of society from religion and (5) the transposition of beliefs and patterns of behavior from the religious to the secular sphere.[1]

The Christian Dutch philosopher Cornelis A. van Peursen defines secularization as the deliverance of man, "first from religious and then from metaphysical control over his reason and his language."[2] Cox's definition of secularization includes three meanings: (1) the loosing of the world from religious and quasi-religious understandings of itself, (2) the dispelling of all closed worldviews and (3) the breaking of all supernatural myths and sacred symbols.[3]

The problems of a secular society are so complex that they deserve more than a simple subheading in a project dealing with strategies for urban evangelism. More than two-thirds of all Americans do not claim to have a personal

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[1]Larry Shiner, "The Meanings of Secularization," in International Yearbook for the Sociology of Religion 3 (1967): 51-59; quoted in C. Dekker and J. Tennekes, "What Do We Mean by Secularization?" in Secularization in Global Perspective, ed. D. C. Mulder (Amsterdam: VU Boekhandel, 1981), 10.

[2]Cornelis A. van Peursen, quoted in Harvey Cox, 1.

[3]Ibid., 1-2.

relationship with Jesus Christ.[1] Therefore, to speak about the secular mind is to speak about a majority of the people who are concerned about the things of this life. Secularism is a characteristic of millions who are not concerned about spiritual things or Jesus Christ.

The Darkness of the City

City "darkness" denotes the negative image of a city. A partial list of the offenses committed on a daily basis include drug dealing, delinquency, stealing, prostitution, violence, and murder. Data in this section, "The Darkness of the City," confirm that the city is a place of evil and abuse.

One of the most authoritative sources of crime statistics in the United States is the Uniform Crime Reports (UCR), printed annually by the Federal Bureau of Investigation. This official report exposes how often serious crimes occur and where they are taking place. In 1990, one "crime index offense"[2] took place every two seconds (see figure 11).

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[1]Kenneth O. Cox, 79.

[2]The violent crimes of murder, forcible rape, robbery, and aggravated assault and the property crimes of burglary, larceny-theft, and motor vehicle theft are known collectively as the "Crime Index Offenses." U.S. Federal Bureau of Investigation, Crime in the United States: Uniform Crime Reports 1990 (Washington, DC: U.S. Government Printing Office, 1991), 1.

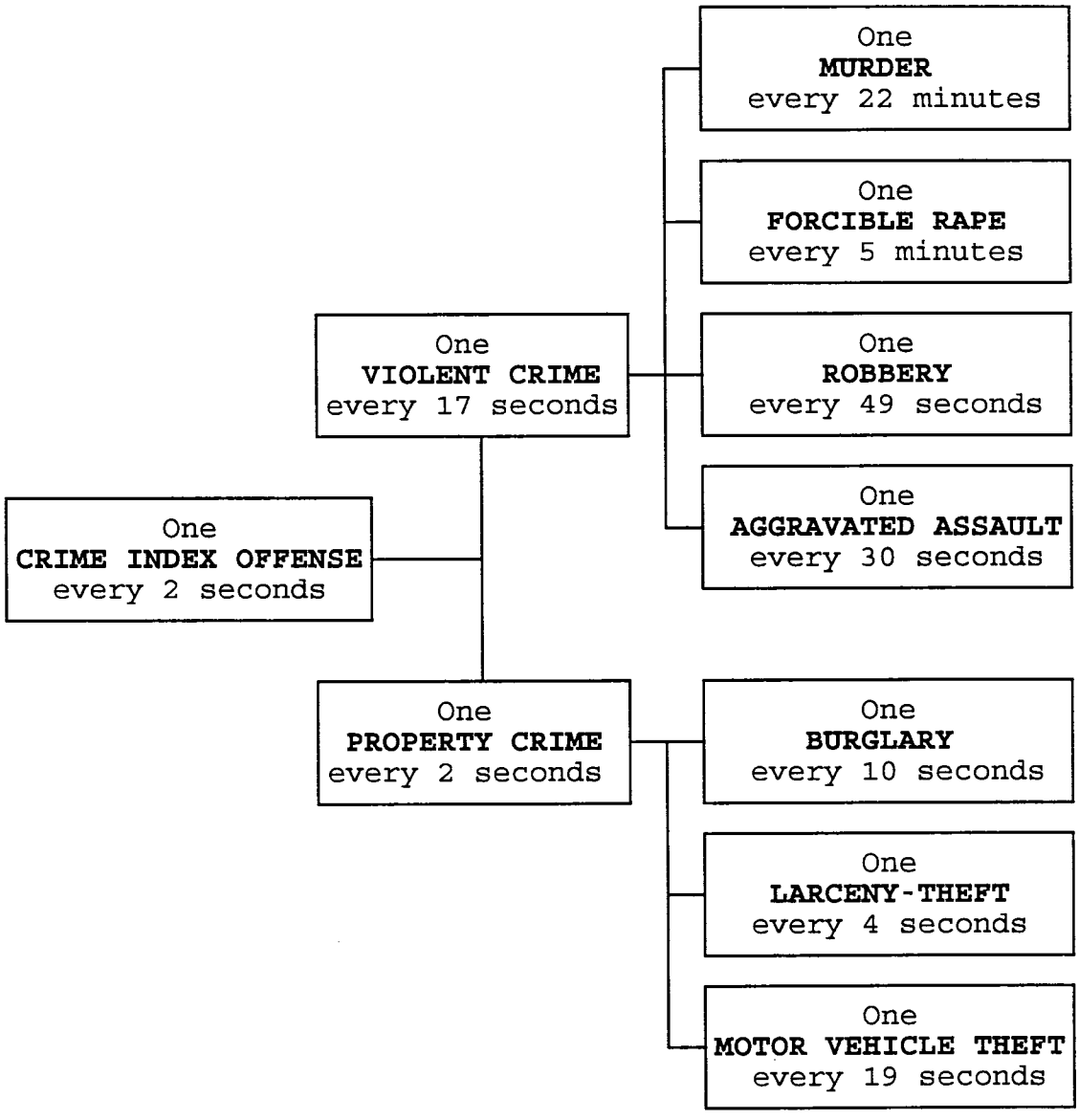

Fig. 11. Crime clock of 1990 for the United States. Source: U. S. Federal Bureau of Investigation, Crime in the United States, 7.

According to the UCR, "crime index offenses" are taking place with higher frequency in the "Metropolitan Statistical Areas" (MSAs) than in rural counties. Table 16 presents crime index data by community size. The number of crimes in MSAs far exceeded that in other cities and towns outside metropolitan areas. Of the 14,474,613 crimes that occurred in 1990 in United States, a total of 12,448,587 took place in metropolitan areas with more than 50,000 inhabitants. In all seven crimes listed--with the exception of larceny-theft, which was nearly equal to Other Cities--the rate of crime per 100.00 population was higher in MSAs than in the other two community types. The rate of crime in "Other Cities" was also considerably higher than in rural areas. Except in the case of murder, "Rural Counties" had a much lower crime rate than the other population groupings.

Other studies support the description of the "darkness" of the cities. Gary E. McCuen indicates the increase in the total number of murders committed in 1988 over 1987 in several cities across the United States:

> Washington, D.C., recorded 372 murders in 1988 and had the largest increase, one of 65 percent; Houston's murder rate increased 38 percent to 465 murders; Miami's murder rate increased 29 percent to 294 murders; Philadelphia had an increase of 19 percent with 402 murders; and New York City went up by 12 percent with 1,867 murders.[1]

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[1]Gary E. McCuen, Inner City Violence (Hudson, WI: Gary E. McCuen Publications, 1990), 10.

TABLE 16

CRIME INDEX OFFENSE BY COMMUNITY-TYPE AGGLOMERATION IN UNITED STATES FOR 1990

Area	Population(1)	Crime Index Total	Violent Crime(2)	Property Crime(2)	Murder and non-negligent man-slaughter	Forcible rape	Robbery	Aggravated assault	Burglary	Larceny-theft	Motor vehicle theft
United States Total	**248,709,873**	14,475,613	1,820,127	12,655,486	23,438	102,555	639,271	1,054,863	3,073,909	7,945,670	1,635,907
Rate per 100.000 inhabitants		**5,820.3**	**731.8**	**5,088.5**	**9.4**	**41.2**	**257.0**	**424.1**	**1,235.9**	**3,194.8**	**657.8**
Metropolitan Statistical Area(3)	**192,523,468**										
Area actually reporting(4)	98.0%	12,448,587	1,634,960	10,813,637	20,198	86,599	617,080	911,073	2,578,413	6,706,678	1,528,545
Estimated totals	100.0%	12,604,801	1,647,808	10,956,993	20,335	87,697	619,947	919,829	2,611,432	6,802,603	1,542,958
Rate per 100.000 inhabitants		**6,547.2**	**855.9**	**5,691.3**	**10.6**	**45.6**	**322.0**	**477.8**	**1,356.4**	**3,533.4**	**801.4**
Other Cities	**22,394,945**										
Area actually reporting(4)	92.8%	1,099,180	94,444	1,004,736	1,066	6,762	12,856	73,760	217,330	739,492	47,914
Estimated totals	100.0%	1,187,513	102,483	1,085,030	1,174	7,297	14,066	80,066	235,876	797,113	52,041
Rate per 100,000 inhabitants		**5,302.6**	**457.6**	**4,850.0**	**5.2**	**32.6**	**62.5**	**357.3**	**1,053.3**	**3,559.3**	**232.4**
Rural Counties	**33,791,460**										
Area actually reporting(4)	88.7%	624,352	62,670	561,682	1,691	6,911	4,796	49,272	207,252	317,169	37,261
Estimated totals	100.0%	683,299	69,836	613,463	1,929	7,561	5,318	55,028	226,601	345,954	40,908
Rate per 100,000 inhabitants		**2,022.1**	**206.7**	**1,815.4**	**5.7**	**22.4**	**15.7**	**162.8**	**670.6**	**1,023.8**	**121.1**

(1) Populations are Bureau of the Census 1990 decennial census counts and are subject to change.
(2) Violent crimes are offenses of murder, forcible rape, robbery, and aggravated assault. Property crimes are offenses of burglary, larceny-theft, and motor vehicle theft. Data are not included for the property crime of arson.
(3) A Metropolitan Statistical Area is an integrated economic and social unit with a recognized large population nucleus. Each has a central city of at least 50,000 population or an urbanized area of at least 50,000. MSAs made up approximately 77 percent of the total U. S. population in 1990.
(4) The percentage representing area actually reporting will not coincide with the ratio between reported and estimated crime totals, since these data represent the sum of the calculation for individual states which have varying populations, portions reporting, and crime rates.

Source: U.S. Federal Bureau of Investigation, Crime in the United States, 51, table 2.

Describing the characteristics of crime in the United States in 1986, Ronald B. Flowers says that crime in urbanized areas of at least 50,000 inhabitants "far exceeded that in other cities and rural areas. . . . The rates of Crime Index offenses were highest in cities."[1]

The Urban Dwellers

Different authors describe distinct characteristics of the city.[2] This section portrays the way urban dwellers are: anonymous, heterogeneous, and mobile. It also describes the characteristics of the way they think: autonomy, relativity, and pragmatism.

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[1]Ronald B. Flowers, Demographics and Criminality: The Characteristics of Crime in America, Contributions in Criminology and Penology (Westport, CT: Greenwood Press, 1989), 44.

[2]When Harvey Cox deals with the "manière d'être" of the secular city, he makes a differentiation between its shape and style. Cox characterizes the social shape of the modern metropolis by two peculiarities: "anonymity and mobility." The style of the secular city has, according to Cox, two other characteristics: "pragmatism and profanity." See Cox, 33, 52 (emphasis his). Langdon Gilkey says that the present secular world-view is characterized by four elements: (1) contingency, (2) autonomy, (3) temporality, and (4) relativity. Langdon B. Gilkey, Naming the Whirlwind (New York: Bobbs-Merril, 1969), 39-71; quoted in Anthony Campolo, A Reasonable Faith: Responding to Secularism (Dallas: Word Publishing, 1983), 42-45. James F. Eaves gives these characteristics of the city: (1) impersonalism, (2) massiveness, (3) mobility, (4) inaccessibility, (5) heterogeneity, (6) secularity and (7) constant change. James F. Eaves, "Effective Church Evangelism in the City," Southwestern Journal of Theology 24 (Spring 1982): 68-71.

The Way They Are

Three characteristics of city dwellers are presented below: (1) anonymity, (2) heterogeneity and (3) mobility.

Anonymity

Anonymity is defined as "the quality or state of being anonymous (as through absence or lack of identification, individuality, or personality)."[1] Harvey Cox says that this is precisely what is happening in the "secular epoch" in which we live. Cox portrays some fundamental differences between ruralism and urbanism by introducing three "cultural epochs which expressed different patterns of human community." These "epochal styles," according to their characteristic social forms, are "the tribe," "the town," and "technopolis."[2] In his presentation of anonymity, Cox talks about the differences in human relationships in these eras. Unlike the town, where "market transactions took place within a web of wider and more inclusive friendship and kinship ties with the same people" and were never anonymous, the thechnopolis transactions "are of a very different sort." The relationships now tend to be short, unifaceted, segmental, and functional.[3]

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[1]Webster's Third New International Dictionary, 1986 ed., s.v. "Anonymity."

[2]Harvey Cox, 5.

[3]Ibid., 37-38.

Anonymity has yielded the compartmentalized urban society in which we live. Raymond J. Bakke expressed it this way:

> Fundamentally, rural life is generalized and urban life is specialized. . . . In rural areas, we know everybody. . . . The city changes all that. We cannot possibly invest emotionally in a million personal relationships. In the city we choose our relationships and save our emotions for special causes. We do not talk in elevators because intuitively we know it would invade our neighbors' space. The closer people live to us in cities, the less we communicate because of the psychological principle of overload.[1]

The implications for urban evangelism are critical. Anonymity also refers to the way city dwellers live to themselves, not knowing or caring about their neighbors. "People do not open doors, do not know neighbors, and often do not list or answer phones. . . . That surely is a challenge to evangelistic strategy and new church development."[2] Larry L. McSwain says that the church should not overlook the problems anonymity creates: (1) distance between persons, (2) failure to respond to crises and (3) a lowering of trust.[3]

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[1]Raymond J. Bakke, "Evangelization of the World's Cities," in An Urban World: Churches Face the Future, ed. Larry L. Rose and C. Kirk Hadaway (Nashville, TN: Broadman Press, 1984), 81.

[2]Ibid., 81-82.

[3]Larry L. McSwain, "Understanding Life in the City: Context for Christian Ministry," Southwestern Journal of Theology 24 (Spring 1982): 14.

Heterogeneity

Modern society, especially in cities, is heterogeneous. In the city different people, ideologies, and cultures find their refuge. Krätzig says that "urban society is a truly Greek mosaic, a group of people characteristically heterogeneous."[1] Since this project was related to Mexico, data relating to the heterogeneity of that country is presented.

The social structure of urban Mexico has, according to Larissa Lomnitz, four main classes: (1) "the public sector" or state apparatus, which includes the administrative bureaucracy and the state-owned or state-operated industries and concerns; (2) "the labor sector," or organized industrial proletariat; (3) "the private sector," which includes "the national bourgeoisie, their allies, clients and employees, private business and the independent liberal professions under their respective charters"; and (4) "the informal or marginal sector," which "amounts to about 40 percent of the labor force in the cities." Lomnitz describes this class as "underemployed, self-employed, or informally employed workers without job stability, social security, fringe benefits, minimum wage guarantees, bargaining power, or national organization." [2]

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[1]Krätzig, 42.

[2]Larissa Lomnitz, "Horizontal and Vertical Relations and the Social Structure of Urban Mexico," Latin American Research Review 27, no. 2 (1982): 52.

McGavran contributes to the understanding of Mexican heterogeneity. He says that "Mexico, like most lands, is not one homogeneous population, but is a mosaic made up of hundreds of separate populations or societies." McGavran speaks of "ten Mexicos" in his study of the socio-religious mosaic of that country.[1]

Six of McGavran's categories are discussed here. (Since this study dealt only with urban Mexico, ethnic categories and rural Mexico were not included). Mexican cities can be classified as follows:

1. Mexico City. More than sixteen million people--20 percent of the total Mexican population--cluster in one of the greatest cities of the world. It is projected that by the year 2000, Mexico City will be the largest agglomeration in the world.[2] The importance of Mexico City outweighs that of the rest of the nation. Its multiple functions make it important. It is the political and administrative center of the country. Its economic role is significant--the area is credited with 44 percent of the gross national product and 55 percent of its industrial production.[3] It is also a commercial and cultural center.

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[1]Donald McGavran, John Huegel, and Jack Taylor, Church Growth in Mexico (Grand Rapids, MI: Eerdmans, 1963), 36.

[2]See table 8 on page 30.

[3]John Maust, Cities of Change: Urban Growth and God's People in Ten Latin American Cities (Coral Gables, FL: Latin America Mission, 1984), 120.

The slogan for Mexico City seems to be "rapid change"--new structures, new trade positions, new styles of life and attitudes, and new migrants. One peculiarity of this city stands out: the median age of its inhabitants. Half of the population of the city is aged 14.2 years or under, "a gigantic orphanage with nine million babies and children."[1] With the youth population growing rapidly, the creation of jobs is an enormous task for Mexican industry. "Each year between 700,000 and 800,000 young people look for work in Mexico. Most look in the city."[2]

Enormous slums are located in the surroundings of Mexico City. They are called *ciudades perdidas*; literally, "lost cities". An example of this is the municipio of Naucalpan near to Mexico City. In 1950, Naucalpan had a population of 30,000 inhabitants. By 1970 it had grown to 408,000, and by the early 1980s it had surpassed one million. This accelerated population increase was not accompanied by appropriate standard urban services and facilities, such as piped water, electricity, sewage disposal, paved roads, schools, or hospitals.[3] In 1984, it was estimated

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[1]Raymond Bakke, The Urban Christian: Effective Ministry in Today's Urban World (Downers Grove, IL: Inter-Varsity, 1987) 39.

[2]Denise Rusoff, "Mexico," in Consumer Markets Abroad 6 (December, 1987): 63.

[3]Osterling, 132.

that 6 million people (38 percent of Mexico City's population) lived in the city's slums, shantytowns, and colonias populares.[1]

2. The Northern Border Cities. For many, migration is the only alternative to a life of wretched poverty in the countryside. For these migrants the neighbor to the north, the United States, is considered as "the promised land." The second pole of attraction for Mexican internal migrants is the area near the border. The cities near the United States border included in 1982 a population of 11.4 million, or 15.6 percent of the national population.[2]

A study for The Center for Economic and Demographic Studies of El Colegio de México, projected a significant growth for the seven most important border cities in the year 1990. Ciudad Juárez would grow to 1,116,000; Tijuana, 965,000; Mexicali, 841,000; Nuevo Laredo, 499,000; Matamoros, 464,000; Reynosa, 404,000; and Ensenada, 229,000.[3]

3. The Recently Developed Cities in the Southeastern Oil Region. The oil boom in the lowlands of the southeastern states of Chiapas and Tabasco during the late 1960s and the early 1970s created major demographic and economic changes in this previously agricultural-rural-oriented

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[1]Ibid.

[2]Ibid., 133.

[3]Ibid., 134.

region. The three largest and fastest-growing cities in the area are: (1) Villahermosa, Tabasco's state capital, which grew from a population of 52,262 in 1960 to a population of 334,000 by 1985; (2) Coatzacoalcos, 200 kilometers west of Villahermosa, which had a population of 70,000 in 1970 and by 1985 grew to 182,000; (3) Minatitlán, twin city of Coatzacoalcos, which grew from 70,000 in 1970 to 190,000 by 1985. Other secondary cities, such as Cárdenas, Comalcalco, Cunduacán, Macuspana, Paraíso, and Reforma, also experienced very rapid growth rates.[1] The oil boom in this region of Mexico has modified the social organization and the structure of these cities. The new economic activity brought the presence of specialized immigrants, lack of housing and an increase of its costs, inadequate public services, and irregular settlements.[2]

4. Liberal Cities. This categorization deals with the character of the cities. McGavran counts Monterrey, Torreón, Chihuahua, Hermosillo, Culiacán, Los Mochis, and Tampico as liberal.[3] These cities are open-minded to the Gospel. The Roman Catholic Church does not exert the same

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[1]Ibid., 137-140.

[2]María Guadalupe Velázquez Guzmán, "Afectaciones Petroleras en Tabasco: El Movimiento del Pacto Ribereño," Revista Mexicana de Sociología 44 (January-March, 1982): 169.

[3]McGavran, et al., 37.

degree of influence in these cities as in other cities of Mexico.

5. Conservative Cities. Guadalajara, Guanajuato, Aguascalientes, San Luis Potosí, Durango, and some others fall into this category. McGavran says that these cities, for historic, geographic, social, and political reasons, "have shown themselves unresponsive to the Gospel."[1] In these cities, the Roman Catholic Church has a great influence in both the political and social spheres. Religious processions are common throughout the year.

6. "Tight Little Towns." McGavran describes this population group as "a tight family web where everyone knows everyone. . . . Such towns resist the Evangel. Here control of the Church of Rome is super-effective and family loyalty and pressure is omnipresent."[2] In some sections of the country, these towns are more resistant than in others. These towns "have a more Iberian population, less immigration, and less liberalism."[3] One example presented by McGavran is Los Altos de Jalisco.

Mobility

Mobility is another characteristic of modern urban society. Two kinds of movements are the most common:

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[1]Ibid.

[2]Ibid., 38.

[3]Ibid.

interurban migration, produced by the search of better living conditions and home-work distances, and rural-urban migration. A mobile membership affects the evangelistic plan of the local church and makes urban evangelism difficult. Members who move from one place to another have little participation in the programs of the local church. These members are beyond the reach of the local church.

Wuthnow and Christiano demonstrated in 1979 that when migration increases--whether residential, regional, or rural-urban-suburban--church attendance decreases.[1] Later research by Kevin Welch confirmed these findings. Population instability and migration are important determinants of community religious commitment.[2]

The Way They Think

Urbanization is a process that affects a human's way of thinking. The dramatic increase of the world's population has concentrated people in urban areas. With new multitudes in huge cities has come a revolutionary change in the way of thinking of modern man.

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[1]Robert Wuthnow and Kevin Christiano, "The Effects of Residential Migration on Church Attendance in the United States," in The Religious Dimension: New Directions in Quantitative Research, ed. Robert Wuthnow (New York: Academic Press, 1979), 263-72.

[2]Kevin Welch, "Community Development and Metropolitan Religious Commitment: A Test of Two Competing Models," Journal for the Scientific Study of Religion 22 (March 1983): 167.

Three characteristics of the thinking of modern urbanites were studied in this project. Autonomy, relativity, and pragmatism create an intellectual environment which makes urban evangelism difficult.

Autonomy

The autonomous way of thinking of modern city dwellers makes urban evangelism difficult. Modern city people tend to view themselves, as independent, autonomous, and free. The problem with autonomy is that the urbanite sees himself as a self-sufficient being, able to solve and manage the great problems of life. Religion, for the autonomous individual, is no longer needed to acquire happiness. According to Krätzig, the spirit of autonomy in urban society is responsible for destroying "traditional values, ... taboos and all those things that for years have wanted to impose certain standards of life and thinking."[1]

Harvey Cox presents autonomy under a different word: "profanity." For many people profanity simply means obscene language; Cox uses this word in its original meaning.

> By profanity we refer to secular man's wholly terrestrial horizon, the disappearance of any supramundane reality defining his life. Pro-fane means literally "outside the temple"--thus "having to do with this world." By calling him profane, we do not suggest that secular man is sacrilegious, but that he is unreligious. He views the world not in terms of some other world but

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[1]Krätzig, 45, 46.

> in terms of itself. . . . Profane man is simply this-worldly.[1]

Autonomous urban-secular profane persons see themselves as the creators of all the good and valuable things around them without any help of supernatural powers. Of such Harvey Cox says: "He perceives himself as the source of whatever significance the human enterprise holds."[2]

Urban dwellers are independent, self-contained, and self-governing. Secular urbanites believe that they are free to determine their own destiny. Anthony Campolo defines autonomy in this way: "In religious discussion autonomy means being free from the need of God, being the creator of good and evil, and possessing the ability to determine personal destiny." People manifest autonomy "when they no longer look to a transcendental deity to dictate from a heavenly throne the meaning of human existence, the goals towards which history moves, and the purpose behind tragic and glorious events."[3] Autonomous people, displacing God from their lives, shape their own destiny.

Relativity

Campolo believes that the inevitable result of autonomy is relativity. Explaining this issue, he says that if there is no God, then anything is permissible. "Without

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[1]Harvey Cox, 52-53.

[2]Ibid., 63.

[3]Campolo, 88.

God man would be left to create his own values. . . . Man would be left to make his own laws and establish his own principles for living."[1] The problem with this goes beyond a value system originated by men alone, without God. Such a system of thought and values would be relevant only for those who created it.

> If men are their own creators then the social environment, destiny, and meaning of existence created by one group of people, in one place and time, are not necessarily relevant to another group of people in a different historical context. Those in each society bring into being a system of thought and values that has meaning only for those who create and live within it.[2]

In his book, Reaping the Whirlwind, Langdon B. Gilkey describes scientific, philosophical, and Christian contemporary views of history. He outlines changes in the modern consciousness of history. Today's urbanized society confronts a new understanding of history which Gilkey calls "the relativity of the forms of historical life."[3] As a result of this development of "historical consciousness," the "historical and social forms of life" are seen to be relative to their place and time and thus contingent and transitory.[4]

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[1]Ibid., 136.

[2]Ibid., 44.

[3]Langdon B. Gilkey, Reaping the Whirlwind: A Christian Interpretation of History (New York: Seabury Press, 1976), 188.

[4]Ibid., 190.

The philosophical, contemporary view of history says that "cultures and epochs have their own character, relative to their spatial and temporal situations." This view of history declares that nothing within cultures and epochs

> is absolute or universally normative, for all forms arise in their time, are relative to that cultural whole out of which they arise and pass when that time is over. What is good for one time and place is not necessarily good for another; what is true in one cultural world may not seem true in another.[1]

An autonomous society without God creates its own value system. The forms of existence of such a society are relative to their time and place. There are no more moral absolutes. Gilkey says that

> the norms of their life, and the symbols with which they understand themselves and their world are no longer identical with the fundamental forms of thought, of action and of self-understanding of other cultural epochs but are likewise relative, characteristic of their own life and not necessarily applicable to other modes of life.[2]

This view of the relativity of forms of life to historical change introduces the third characteristic of the way of thinking of secular humanity.

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[1]Ibid., 190.

[2]Ibid., 191.

Pragmatism

By definition, pragmatism is "a method of solving problems and affairs by practical means."[1] Harvey Cox says that "urban-secular man is pragmatic." An individual devotes him/herself with all his/her attention and efforts "to tackling specific problems and is interested in what will work to get something done." Urbanites attempt to find the best way to fulfill their projects. They have little interest in metaphysical considerations, which are "border-line questions." Because religion has involved itself so largely with these things, the city person "does not ask 'religious' questions."[2]

For urban-secular people the world is not an inscrutable mystery, but a series of problems that sooner or later will find an answer in technology and science. People no longer ask, Where did I come from? What is my destiny? Instead they ask, What is cheaper and faster? Human interests are directed to the here and now. This pragmatic spirit, in which there is no room for God or spiritual matters, dominates urban dwellers.

Cornelis A. van Peursen has described in philosophical terms what Cox has described as pragmatism. Van Peursen designates the period in which we live as "the period of

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[1]The American Heritage Dictionary, rev. ed. (1983), s.v. "Pragmatism."

[2]Harvey Cox, 54.

functional thinking." Religion "becomes unreal, too far away, too distant." God, he says, is too remote, and no longer has any impact on the lives of modern man.[1]

The pragmatic and functional spirit is an obstacle to traditional forms of evangelization in large urban centers--especially, if the gospel of Christ is presented within theoretical, doctrinal, and conceptual boundaries. Urbanites pay more attention to facts than to ideas.

The social and intellectual environment just described constitutes the arena in which the church urban strategist must theologize and evangelize. This chapter has examined the institutional and contextual hindrances to the evangelization of the cities. The next one surveys the writings of select Christian authors on the city.

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[1]Cornelis A. van Peursen, "Man and Reality--the History of Human Thought," Student World 56 (First quarter 1963): 14-16.

CHAPTER III

THE CITY IN CHRISTIAN WRITINGS

The underlying assumption of this project is that a clear understanding of the biblical meaning of the city is needed in order to develop adequate methods for urban mission. There are more than 1,200 references to the city in the Bible.[1] These extensive scriptural data suggest the importance of this topic.

Theological assumptions determine urban mission evangelistic strategies. Missionary actions always follow beliefs; this became apparent in the literature reviewed. The authors studied clearly show different understanding of the city.

The two sections of this chapter deal with two different sources of literature. The first part reviews

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[1]The basic Hebrew word for "city" in the Bible is עִיר. It is mentioned 1,042 times in the Old Testament and means "an inhabited place." See "עִיר, 'îr," A New Concordance of the Bible, ed. Abraham Even-Shoshan (Jerusalem: Kiryat Sepher, 1982), 858. In the NT the Greek word used is πόλις, which "occurs some 160 times." It is defined as "an enclosed place of human habitation as distinct from villages, isolated dwellings, or uninhabited places." See H. Strathmann, "Pólis," Theological Dictionary of the New Testament: Abridged in One Volume, ed. Gerhard Kittel and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1985), 908-909.

writings about the city by selected contemporary Christian authors. The second deals with the writings of Ellen White about country living and urban mission.

The significance of the writings of Ellen White on this topic is due to her role in the SDA church. Adventists believe that the gift of prophecy was active in the ministry of Ellen White. They recognize her writings as "a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teachings and experience must be tested."[1]

Contemporary Views of the City

The literature involved in this section includes a selection of authors since the 1960s. The purpose of this section is to present a synopsis of the views the different writers hold in relation to the city. The review of this literature may be divided in two types: (1) socio-theological perspectives of the city and (2) biblical-theological understandings of the city.

Socio-Theological Approaches

The study of cities occupies many volumes. In this section on socio-theological approaches to the city, two

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[1]Seventh-day Adventists Believe. . . . : A Biblical Exposition of 27 Fundamental Doctrines (Hagerstown, MD: Review and Herald, 1988), 216.

well-known authors, holding opposite convictions, have been chosen for analysis: Harvey Cox and Jacques Ellul.

Harvey Cox

In his book, The Secular City, Harvey Cox gives an optimistic picture of the city. It is, he says, a place where God can be found and served. This book aroused unusual interest and debate both in Protestant and Roman Catholic communities.[1] The debate was related to the role of the church in the modern world of the twentieth century.

Cox unfolds his ideas in three main areas:

1. In his analysis of the secular city concept, Cox celebrates "the shape," "the style," and the organization of the city when he deals with the manière d'être of the secular city.[2] Cox rejects some of the condemnations of anonymity, mobility, pragmatism, and profanity that are often made by religious people.

Anonymity, commonly misinterpreted by sociologists and theologians as "depersonalization of urban life",[3] is interpreted by Cox in a different way. Cox says "the anonymity of city living helps preserve the privacy essential

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[1]A collection of published reactions to the book is found in Daniel Callahan, ed., The Secular City Debate (New York: Macmillan, 1966).

[2]Harvey Cox, 13-88.

[3]Ibid., 37, 38.

to human life."[1] It is also perceived as "a liberation from some of the cloying bondages of pre-urban society. It is the chance to be free. Urban man's deliverance from enforced conventions requires that he choose for himself."[2]

Mobility, viewed in the most negative possible light by those who bewail "the alleged shallowness and lostness of modern urban man,"[3] is also interpreted by Cox in a different way. Cox says that, from a biblical perspective, mobility can also be viewed positively. By giving the example of the Old Testament notion of "Yahweh's mobility" and "the nomadic life of the early Israelites," Cox says that "there is no reason why Christians should deplore the accelerating mobility of the modern metropolis."[4]

Pragmatism and profanity, Cox says, "are not obstacles but avenues of access to modern man. His very pragmatism and profanity enable urban man to discern certain elements of the gospel which were hidden from his more religious forebears."[5]

2. The study of the role of the church in a secular world portrays the theology of Cox in relation to social

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[1]Ibid., 35.

[2]Ibid., 41.

[3]Ibid., 43.

[4]See ibid., 47-51.

[5]Ibid., 54.

changes.[1] Cox's views on this area are the basis of Liberation Theology developed years later among Latin American theologians.[2] Cox says that

> The church is first of all a responding community, a people whose task it is to discern the action of God in the world and to join in His Work. The action of God occurs through what theologians have sometimes called "historical events" but what might better be termed "social change." This means that the church must respond constantly to social change.[3]

Describing the function of the Church in this secular world, Cox introduces a fourfold role for the Church: kerygmatic (proclamation), diakonic (reconciliation, healing and other forms of service), koinoniac (a demonstration of the character of the new society), and exorcistic (power to cast out demonic distortions in society).[4]

3. The final section of Cox's book shows ways to present God to secular people.[5] It is a refutation of the so-called "death of god" theology.

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[1]Ibid., 89-208.

[2]In an essay for Macmillan's republication of his book in 1990, Cox says that the final paragraph of The Secular City prepared the way for the two basic premises of liberation theology. Cox also recognizes that Liberation Theology became the legitimate, though unanticipated, successor of his theology established in The Secular City. See Hervey Cox, "The Secular City 25 Years Later," The Christian Century, November 7, 1990, 1026.

[3]Harvey Cox, The Secular City, 91.

[4]Ibid., 110-42.

[5]Ibid., 209-236.

Jacques Ellul

Jacques Ellul's socio-theological approach to the city differs from Cox's. His approach is also important for understanding the spiritual and sociological dimensions of the modern city. In a now classic overview, The Meaning of the City,[1] Ellul finds in the city the essence of human rebellion against God, the climax of humanity's proud antagonism towards God's will. This biblical and theological study is the companion volume to Ellul's sociological and philosophical analysis of our technical civilization, The Technological Society.[2]

Ellul sees the city as "man's greatest work," but built as a substitute Eden. In Cain and Nimrod, Ellul finds the moral prototypes of all who build cities and reject God.[3] Ellul writes, "The cities of our time are most certainly that place where man can with impunity declare himself master of nature. It is only in an urban civilization that man has the metaphysical possibility of saying, 'I killed God.'"[4]

According to Ellul, the city's opposition to God is connected with its origins. Genesis, the book of

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[1]Jacques Ellul, The Meaning of the City (Grand Rapids, MI: Eerdmans, 1970).

[2]Jacques Ellul, The Technological Society (New York: Alfred A. Knopf, 1967).

[3]Ellul, The Meaning of the City, 1-23.

[4]Ibid., 16.

beginnings, shows the origin of the city by introducing its builder: an independent man that did not follow God's instructions for his life. Cain wanted to do things in his own way. Instead of a lamb, he "brought an offering of the fruit of the ground" (Gen 4:3). Cain rebelled against God. His independent spirit led him far away from God. He killed his brother. He was a murderer, not willing to admit his sin.

Despite Cain's rebellion, and after he had murdered his brother, God gave him a sign of protection. God assured him that if he were killed, his death would be avenged (Gen 4:14,15). But Cain, far removed from God, declined divine protection. He refused God's help because of his fears and ran away in search of his own place of protection.

> Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son--Enoch. (Gen 4:16-17)

Jacques Ellul comments on this:

> This first builder of a city thinks of his action as a response to his situation, an effort to satisfy his deepest desires. He will satisfy his desire for eternity by producing children, and he will satisfy his desire for security by creating a place belonging to him, a city. The direct relationship between the two acts is revealed in the identity of [the] name given to the city and to the child.[1]

In his fears, Cain felt that the promise of the presence of God was not enough; so he built a city. Cain

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[1]Ibid., 5.

took control of his life, refusing the hand of God to guide his destiny. "Cain has built a city. For God's Eden he substitutes his own, for the goal given to his life by God, he substitutes a goal chosen by himself--just as he substituted his own security for God's." The city, Ellul says, "is the direct consequence of Cain's murderous act and of his refusal to accept God's protection."[1]

Biblical-Theological Approaches

Many recent biblical scholars have developed significant urban theologies for our time.[2] The importance of the

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[1]Ibid.

[2]Don C. Benjamin, Deuteronomy and City Life: A Form Critical Study of Texts with the Word ('ir) in Deuteronomy 4:41-26:19 (Lanham, MD: University Press of America, 1983); Mervin Breneman, "Babilonia y Jerusalén en la teología bíblica," Misión: Revista Internacional de Orientación Cristiana 9 (March 1990): 18-20; idem "La ciudad y el mal," Misión: Revista Internacional de Orientación Cristiana 9 (September 1989): 18-21; idem "Las ciudades del mundo bíblico," Misión: Revista Internacional de Orientación Cristiana 8 (March 1989): 26-31; idem "La ciudad en la teología bíblica," Misión: Revista Internacional de Orientación Cristiana 7 (December 1988): 23-26; idem "La Nueva Jerusalén," Misión: Revista Internacional de Orientación Cristiana 9 (June 1990): 27-31; idem "La Nueva Jerusalén reflejada en la iglesia," Misión: Revista Internacional de Orientación Cristiana 9 (September 1990): 23-25; idem "Los profetas y la ciudad," Misión: Revista Internacional de Orientación Cristiana 7 (December 1989): 21-24; idem "Ruralismo y urbanismo en la biblia," Misión: Revista Internacional de Orientación Cristiana 8 (June 1989): 16-21; Harvie M. Conn, A Clarified Vision for Urban Mission (Grand Rapids, MI: Zondervan, 1987); Francis M. DuBose, How Churches Grow in an Urban World (Nashville, TN: Broadman, 1978), 99-134; Frank S. Frick, The City in Ancient Israel, Society of Biblical Literature Dissertation Series (Missoula, MT: Scholars Press, 1970; John Goldingay, "The Bible in the City," Theology 92 (January 1989): 5-15; David S. Lim, "The City in the Bible," Evangelical Review of

city, even in a mostly rural Old Testament, has been shown. Study of the New Testament has determined that early Christianity was really an urban, not a rural, faith.[1] The scope of this project led to the selection of four Christian authors: Raymond J. Bakke, Walter C. Kaiser, Jr., Robert Linthicum, and Eugene Rubingh.

Raymond J. Bakke

Raymond J. Bakke, a widely known specialist in urban mission, has formulated over the years an evangelical theology for urban ministry. What follows is a summary of his theology.

Bakke recognizes that the publication of Cox's book (The Secular City), and Ellul's work (The Meaning of the City), plus his own findings of the overwhelming biblical data on the city, guided his interest in looking for an

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Theology 12 (April 1988) 138-156; Stuart Murray, City Vision: A Biblical View (London: Daybreak, 1990); Albert Nolan, Jesus Before Christianity (Maryknoll, NY: Orbis, 1978); Benjamin Tonna, A Gospel for the Cities: A Socio-Theology of Urban Ministry, trans. William E. Jerman (Maryknoll, NY: Orbis Books, 1982).

[1]William Baird, The Corinthian Church: A Biblical Approach to Urban Culture (Nashville, TN: Abingdon, 1964; François Bovon, "Pratiques missionnaires et communication de l'Évangile dans le christianisme primitif," Revue de Théologie et de Philosophie 114 (1982): 369-381; Samuel Escobar, "Las ciudades en la práctica misionera del apóstol Pablo: El caso de Filipos," Misión: Revista Internacional de Orientación Cristiana (March 1990) 7-13; Wayne A. Meeks, The First Urban Christians: The Social World of the Apostle Paul (New Haven, CT: Yale University Press, 1983.

urban mission theology.[1] Bakke enumerates a list of ten theological issues that have an impact on the way we think about urban mission biblically, historically, and contemporarily.[2] Bakke says that the church has theological resources for urban ministry in basically four areas: biblical, historical, environmental or geographical, and congregational.[3]

Bakke develops his ideas on biblical resources in an outline of three main areas: principles, places, and persons.[4]

A theology of principles

Bakke's list of principles include three main ones:

1. The principle of materialism. The application of the principle of materialism means, according to Bakke, "the recognition of a very materialistic faith." Christianity is the most materialistic of all religions of the world. The Bible says that Bezalel and Oholiab received a special ministry by the Spirit to design and build a tabernacle

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[1]Raymond J. Bakke, "Toward a Theology of the City," in Developing a Theology for Metropolitan Ministry, Institute on the Church in Urban-Industrial Society Occasional Paper 7 (Chicago: Institute on the Church in Urban-Industrial Society, 1977), 1.

[2]Raymond J. Bakke, "A Theology as Big as the City," Urban Mission 6 (May 1986): 8-19.

[3]Bakke, "Toward a Theology of the City," 3.

[4]Raymond J. Bakke, "The City and the Scriptures," Christianity Today, June 15, 1984, 14-17.

(Exod 31:1-6). Based on that particular experience, Bakke says that

> God is now suggesting that this first generation migrant group cannot exist worshipping only an invisible God, even with the benefit of fire, clouds and pillars and such people as Moses and such institutions as worship, Sabbaths and codes, without some visible representations of the deity and some worship centers upon which the people can focus.[1]

Bakke sees this scriptural concept of materialism as "the only way the church can take on the city and at the same time fight the escapist options presented by the Oriental religions."[2]

2. The principle of corporate solidarity. This is the relationship between man and community. The principle is found in both Testaments, according to Bakke. He says that "in the Bible, the individual is not a solipsistic kind of isolate all by himself. In Scripture people are often appendaged to a tribe or to a place."[3] Therefore, Bakke finds a corporate responsibility to the cities. Further, he says

> That principle gets us beyond the atomization or individualization of the Christian experience and makes it possible to deal with the city as a collection of people and interlocking institutions. We have a theology that says we are a part of a whole. As John Donne said, "No man is an island."[4]

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[1]Ibid., 15; see also Bakke, "Toward a Theology of the City," 4.

[2]Bakke, "The City and the Scriptures," 15-16.

[3]Bakke, "Toward a Theology of the City," 4.

[4]Bakke, "The City and the Scriptures," 16.

3. The principle of Incarnation. This, says Bakke, is perhaps the most powerful of all the biblical principles. "The Word became flesh and dwelt among us" (John 1:14). Jesus our Lord became flesh, dwelt among us, and experienced human life because of His mission. The invitation is to "incarnate ourselves in the life of the city" because of our mission.[1]

A theology of place

Bakke's position is based on the concept of sacred place. He says that "this motif of the sacred place runs right through John's Gospel, with a further principle that every environment where Jesus worked was sacred."[2] Bakke affirms that "Jesus de-sacralizes the sacred idea of the Hebrews in John's gospel," not by taking away the Hebrew concept of sacred places, but rather by transforming every place He goes into a Bethel (reference is made to John 2, 4, and 5). Bakke's concludes that every place where there is a Christian becomes a Bethel.[3] Therefore, we can consider any city as sacred because God is present and at work there.[4]

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[1]Ibid.

[2]Bakke, The Urban Christian, 63.

[3]Raymond J. Bakke, Notes for Seminar on Latfricasian Urban Evangelism/Church Planting, May 20-21, 1983, 4-5.

[4]Bakke, The Urban Christian, 63.

Bakke makes an analysis of four cities (Sodom, Nineveh, Babylon, and Jerusalem), arriving at the conclusion that those cities did not receive condemnation simply because they were cities. On the contrary, the record of those cities teaches some lessons:[1]

1. There is a godly motif for urban concern. Abraham's prayer is a prayer to save the city and God is willing to save it if ten godly people can be found there. God never destroys a city without warning it first.

2. God can distinguish one person from many. In other words, a person cannot get lost in the city. God knows where everyone is.

3. No person is mentioned by name in Nineveh. The struggle is for God's message to reach the city.

4. Escape theology is not enough. Original sin is in human beings, not in the environment. Many congregations run away from the cities to the suburbs, assuming the environment is the problem. Many Christians who run away end up worse than when they left (i.e., some white middle-class churches that left Chicago for Deerfield to give their children a good school system got secular humanism). Bakke says that Lot's running away from Sodom did not ensure a better life--he took sin with him into another world.

5. The exiles to Babylon were told to invest in their new environment and put down roots. God's message

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[1]Ibid., 64-68.

was: to not "live as aliens in the city, with your suitcases packed to leave as soon as you can."[1]

A theology of persons

The careers of biblical persons are also important in the development of Bakke's theology for urban mission. He says that the Bible repeatedly presents characters who worked in or with city governments in a successful way. Examples of these are:

1. The Priests. They were ministers in cities, where they were required to live. Old Testament priesthood was an urban institution. Priests ran cities of refuge and were responsible for public health and the eradication of plagues.

2. Moses--a bicultural giant leader. "Educated in all the wisdom of the Egyptians" (Acts 7:22), he developed whole institutions for pastoral care in a hostile environment.

3. Joseph--an economist and developer in Egypt. He socialized the economy of that country. He moved the people into cities and had two seven-year plans: one for budget surplus and one for budget deficit.

4. Daniel--a Jewish exile in Babylon. Trained as a court official in a foreign country, Daniel became a leading political influence in the king's court. But he remained

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[1]Ibid., 67.

true to the God of Israel. Daniel learned the world's knowledge--science, humanities and ethics--without living the world's lifestyle.

5. Nehemiah--a great urban builder and pastor "who set up God's first "Model City Program" in the rebuilding of Jerusalem. According to Bakke, Nehemiah applied the principle of tithing people, urging families and villagers to set apart one family out of ten to move into Jerusalem. Bakke himself uses the same radical strategy stressed by Nehemiah: he appeals to people to move into Chicago's scarcely habitable districts and use their homes as centers of hospitality.

5. Paul--an urban man whose mission was synonymous with urban mission. Paul's work in the early church was entirely urban, centered on Antioch, Ephesus, Corinth, Jerusalem, and Rome.[1]

Walter C. Kaiser, Jr.

Walter C. Kaiser, Jr., is Professor of Semitic Languages and Old Testament, as well as Dean and Vice-President of Trinity Evangelical Divinity School, Deerfield, Illinois. Kaiser makes an analysis of two cities in the Scriptures: the city of man and the city of God.[2] Kaiser's theology of

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[1]Ibid., 69-80; see also Bakke, "The City and the Scriptures," 17.

[2]Walter C. Kaiser, Jr., "A Biblical Theology of the City," Urban Mision 7 (September 1989): 6.

the city concerns four aspects of the city. These are (1) the biblical meaning of the word "city," (2) the city as a place of evil and abuse, (3) the city as a heritage from the Lord, and (4) the city as a place of refuge and ministry.

City definition

Kaiser's definition of city is based on the Old and New Testaments.

In the Old Testament, the etymology of the word עִיר suggests that a city was "a place of protection as well as a citadel."[1] The emphasis of the OT was on "the protection that the high walls of the city provided (Num 13:19; Deut 1:28; 9:1; Hos 14:12)."[2] No wonder "the prophets constantly had to disabuse their audiences of their false trust in the cities as the object of ultimate refuge (Isa 27:10; Jer 5:17; 8:14; Hos 8:14)." The city in the OT was "never regarded primarily as the center of culture, or the sphere of civic or legal government. This is in sharp contrast to the usage found in Greek literature where 'city' and 'state' constantly intertwine as political entities."[3]

The New Testament keeps the same OT concept of the city. "The evidence is clear that polis cannot be

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[1]Ibid., 7

[2]Ibid., 8.

[3]Ibid., 7.

interpreted as 'state'." The meaning is an "'enclosed place of human habitation' as distinct from uninhabited places."[1]

The meaning of "city" for both OT and NT does not have political nuances attached to it. Kaiser says that perhaps this "odious attachment in the minds of so many people," could be "one of the key reasons why Christians have steered away from cities of our day, thinking that they must be the ultimate sources of evil and sin."[2]

After presenting his definitions, Kaiser introduces the tension between the two cities. The city of man is a place of evil and abuse, and the city of God is a place of refuge and ministry.

The city as a place of evil and abuse

Kaiser's interpretation of the city begins with Cain. Kaiser reaches conclusions that are diametrically opposed to those reached by Ellul. Kaiser agrees that Gen 4:16-24 traces the beginnings of civilization and urbanization. But, he says, this should not present a platform on which to condemn Cain's work and subsequent inventions and artistic developments.

> While Cain attempted to mitigate the effects of God's curse on him, this does not cast either a positive or a negative vote for the city as such. It would be unfair, therefore, to elevate the country to the disadvantage of

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[1]Ibid., 8.

[2]Ibid.

> the city. There is no sign that any such dynamic was supposed by the writer of this text of Scripture.[1]

The next city planner was Nimrod (Gen 10:8-12). The meaning of his name paints a despotic and oppressing picture, as it means "let us revolt." Nimrod is also known as "a mighty man of valor," "a tyrant," and "hunt or hunter"--hence "a tyrant or despot of the hunt."[2] Nimrod, by his power, established his kingdom through his despotic, tyrannical, and rebellious ways. With Nimrod, "the city had become more than a place of protection and safety; it was now a center from which an autocratic abuse of power and force could exert itself over an empire."[3]

> In exchange for the safety and protection offered by God, there was the new desire to achieve this safety and protection in the close community of a city and a tower. There is no problem, mind you, with building cities or towers in and of themselves, for human culture and its achievements are not ipso facto antithetical to the kingdom of God. Instead, the problem lies in the treasons and motivations for such activity when it is an attempt to replace that which God wants to provide for us in another way.[4]

Kaiser's example of the first builders includes the people of Israel. He notes that we do not witness the Israelites in any city-building projects until they are in slavery in Egypt. The king of Egypt set slave masters over Israel "to oppress them with forced labor, and they built

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[1]Ibid., 9.

[2]Ibid., 10.

[3]Ibid.

[4]Ibid., 11.

Pithom and Rameses as store cities for Pharaoh" (Gen 1:11 NIV). The Egyptians forced the sons of Israel into slavery and made their lives intolerable with hard labor.

This time the city was not built as a monument to self-will or self-aggrandizement. Pithom and Rameses were built because the Israelites were forced to do so. Thus

> the city is now more than a place of safety and protection; it becomes the occasion for mobilizing the depressed and disadvantaged to the benefit of the ruling monarch and his own agenda. The city has become a new base of political and economic power, for it was built by forced labor and it stored the grain presumably raised by taxes.[1]

Kaiser says that is not fair to conclude that the Bible only gives an anti-urban and negative judgment on the city. The city has also its positive side.

The city as gift of God

It would be wrong to place the country in competition with the city, as if the Scriptures preferred one over the other. Several biblical texts indicate that the city is an inheritance from the Lord.

The Lord Himself clearly approved the distribution of the cities of Canaan, saying, "When the Lord your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build" (Deut 6:10; see also 28:49-52). Kaiser perceives that "living in cities and

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[1]Ibid., 12.

houses in and of itself was not a sin. In this case, it was a gift of God!"[1]

Kaiser also alludes to the conclusions of Don Benjamin concerning ten texts from Deuteronomy where the city is specifically mentioned.[2] According to Kaiser, "These texts present God's order for a model community, one in which the Lord himself could dwell in his Shekinah presence." These texts "are not an urban decalogue." However, they do emphasize the classic decalogue's values of "Yahweh," "worship," "family," "humanity," and "neighbor." Consequently, the city "is an inheritance from the Lord. In it, men and women can fulfill their responsibilities to the torah. It is the divinely approved avenue for caring for the defenseless . . . and a place where the Lord himself might dwell."[3]

The city as a place of refuge and ministry

To accentuate the positive side of the city, Kaiser shifts to the NT, and presents examples to show that the city is a place where God's work can be promoted and encouraged. He points out that, "Both Christ and the disciples used the city as the locus of their activity."[4]

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[1]Ibid., 13.

[2]Benjamin, 12.

[3]Kaiser, 13-14.

[4]Ibid., 15.

Kaiser also makes a strong case for early church work in the cities. Special emphasis is given to the apostle Paul. Paul's evangelistic strategy called for the establishment of centers in important cities, from which the gospel could spread. These cities were centers of Roman administration, Greek civilization, and Jewish culture and influence.

Kaiser speaks of the "strong urban orientation" of early Christianity:

> Rather than advocating an escapist mentality such as the Qumran community's withdrawal from society and the city, these early evangelists took advantage of the city and demonstrated a Spirit-led investment of their labors with such admirable wisdom and decisiveness that the church has seldom equalled their achievement.[1]

Kaiser's final conclusion is that, far from blaming the city itself for all of earth's problems, "both the Old and New Testaments have treated the city as a gift from God to be used not only in carrying out the cultural mandate, but as the most strategic sphere in which to carry out the evangelistic mandate as well."[2]

Robert C. Linthicum

Robert Linthicum is currently (1992) chair of the Urban Coordinating Council of the Presbyterian Church (USA) for Southern California and director of the Office of Urban Advance, World Vision International. In his 1991 book,

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[1]Ibid., 16.

[2]Ibid., 16.

Linthicum stated that the praxis of urban ministry should be grounded in biblical reflection.[1]

The purpose of Linthicum's study is fourfold: (1) "to develop from the Scriptures a systematic, internally consistent theology of the city," (2) "to present an analysis of the city that is sociologically sound and provides a biblical explanation for the nature, extent, and structures of power in a city," (3) "to present a biblical exposition of the purpose and mission of the church in the city," and (4) to explore biblical insights for the purpose of spiritual sustenance of God's people in the work of the church in the city.[2]

The Bible as an urban book

Linthicum says that "the Bible actually is an urban book!"[3] He notes that "the world in which the Bible was written was dominated by its cities." Ur (250,000 inhabitants), Nineveh, Babylon, Ephesus, Antioch, and Rome (one million at the time of Christ) are examples of this.[4]

Furthermore, the biblical people of God were themselves urban people. David was King of Jerusalem, as well

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[1]Robert C. Linthicum, City of God, City of Satan: A Biblical Theology of the Urban Church (Grand Rapids, MI: Zondervan, 1991), ix.

[2]Ibid., x.

[3]Ibid., 21.

[4]Ibid.

as of an empire. Isaiah and Jeremiah were both prophets committed to Jerusalem. Daniel was appointed mayor of the city of Babylon. Nehemiah was a city planner, a community organizer, and governor over Jerusalem. Paul was premier evangelist to the major cities of the Roman empire. John the Revelator envisioned God's ultimate intentions for humanity as an indescribable city. Finally, the redemptive act of Christ's crucifixion happened in a city.[1]

In addition, the letters of Paul were written to city churches, the book of Psalms is filled with city psalms (they often speak of Jerusalem or Mount Zion), and Paul's doctrine of the principalities and powers is written to understand the nature of power in the city.[2] Thus, Linthicum suggests reading the Bible as an urban book.

The city of God and the city of Satan

For Linthicum the essential biblical view is that "the city is the locus of a great and continuing battle between the God of Israel and/or the church and the god of the world." This world is a battlefield. The greatest battle goes on in the cities: the battle between God and Satan. In the Old Testament, the confrontation is between

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[1]Ibid., 22.

[2]Ibid.

Yahweh and Baal. In the New Testament, Jesus Christ contends with Satan.[1]

The continuing battle between God and Satan for control of a city, according to Linthicum, appears throughout Scripture. It is especially clear in the comparison between Babylon and Jerusalem. Babylon is used throughout Scripture as a symbol of a city fully given over to Satan. Jerusalem, by contrast, is seen in its idealized form as the city of God.[2]

The battle is also expressed in the etymology of the word Jerusalem. Linthicum suggests that "the traditional interpretation, 'city of peace,' is etymologically unfounded. Biblical scholars have pointed out that the name actually means "foundation of Shalem."[3] Shalem was the local god of pre-Israelite Canaan. "After the Israelite conquest, Shalem was identified with the Canaanite gods Ashtar and Molech. These gods were in reality the Canaanite manifestations of the 'international' deity--Baal."[4]

> In the very name Jerusalem is expressed the tension of every city. It is Je-rusalem--the city of Yahweh, of God. It is Jeru-salem--the city of Baal (or Satan). Jerusalem is the city of Yahweh. Jerusalem is the city of Baal. It is a city that contains the power and influence of both forces within its walls. The very name of Israel's primary (and idealized) city expresses the

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[1]Ibid., 23.

[2]Ibid., 24-25.

[3]Ibid., 25.

[4]Ibid., 26.

> foundational urban message of the Bible. Jerusalem--and every city--is the battleground between God and Satan for domination of its people and their structures.[1]

The city as God's creation

Linthicum presents the city as God's creation. He believes that "the city is an act of God's creation just as much as is all of nature."[2] Further, he affirms that

> God created the city even as he created the mountains and hills and trees and brooks. In the countryside God has used the forces of nature to carve and shape and mold. In the city God has used the creativity of human beings to carve and shape and mold! The city is to be celebrated and admired, not simply for itself, but because the city is the creation and primary abode of God.[3]

> The whole world belongs to God--including the city. It was made by God's hand, for God placed in humanity the capacity to create the city.[4]

To support the idea that God created the city, Linthicum argues that the "City Psalms" "express God's creative love for the city." For example, Ps 42 "taught that God's abode is in the city." Ps 46 says that God not only can be found in the city, but God "also sanctifies and blesses the city." Ps 48, called "the urban-dweller's

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[1]Ibid.

[2]Ibid., 29.

[3]Ibid., 32-33.

[4]Ibid., 39.

Twenty-third Psalm," reminds us "that God is found primarily in the city. In verses 12-13 David celebrated the city, so must we."[1]

The feelings of God toward the city are shown, according to Linthicum, is several biblical passages. Ezek 16:1-14 provides "the most moving glimpse into God's deep love for the city." Isa 60:1-5, 14-21 explores the reasons why God creates the cities: that cities may become "a light-house to the world, the manifestation of God's handiwork to the nation and the world." Deut 6:10-14 expresses the idea that the city is a gift from God, a gift that must be used "to glorify God and to enjoy him forever." Jonah 3:1-4:11 shows that God's concern for a wicked, pagan city is similar to his concern for his own city. Luke 13:34-35 and Luke 19-41-44 relate how Jesus expressed his deepest and most profound feelings for Jerusalem. Finally, Isa 62:1-5 shows God's love for the city.[2] Linthicum suggests going to seven different parts of the city in which one lives and sitting down to reflect on both the city and the feelings of God toward the city while reading each one of these passages.[3]

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[1]Ibid., 29-31.

[2]Ibid., 33-37.

[3]Ibid., 38.

The city as the abode of personal and systemic evil

Linthicum turns from the bright side of the city to the dark side and explores the biblical message of the city as the abode of evil. Linthicum proposes that in the city not only do we find personal evil, but also the abode of systemic evil and satanic powers.[1]

He says that the gospel has historically been proclaimed in terms of individual salvation--the calling of the sinner to Christ. Because of this emphasis on individual salvation, evangelicals, Linthicum says, "have been inclined to approach evil as individual."[2] "The danger with such an approach is that those who stress exclusively the individual dimensions of salvation can neither understand the full extent of evil nor appreciate the full salvific work of Christ."[3] Linthicum contends "that Scripture presents salvation as both individual and corporate."[4]

Evangelical Christianity has automatically placed an "other-worldly" interpretation on "thrones, or dominions, or principalities, or powers," consigning them to "the supernatural world."[5] Linthicum suggests that the principalities

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[1]Ibid., 40.

[2]Ibid., 44.

[3]Ibid., 45.

[4]Ibid.

[5]Ibid., 67.

and powers are the spiritual forces that work through the structures and systems of the city.

Eugene Rubingh

Eugene Rubingh was executive secretary for the Christian Reformed World Missions and is currently director of ministries for the International Bible Society. An article published by Urban Mission presents Rubingh's theology for urban mission.[1] Rubingh (1) summarizes common theological assumptions, (2) introduces some perspectives on the city, and (3) suggests some church responses.

Common theological assumptions

Rubingh sees the need to face traditional anti-urban theologies. He says that "American Protestantism is laced with a significant anti-urban prejudice. . . . The pastoral imagery surrounding the Old Testament people of God has been elevated from description to prescription."[2] Rubingh's idea is that in view of traditional anti-urban theologies, urban missionaries need to know that they are in the circle of God's will. That is why he developed a biblical study to discover whether the city is in God's design.

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[1]Eugene Rubingh, "The City in the Mission of God," Urban Mission 5 (November 1987): 5-11.

[2]Ibid., 6.

Perspectives of the city

Rubingh shows development and progression as biblical concepts. He says that the Bible begins with "man's creation in the idyllic countryside. It is clear, however, that development and progression are in God's purpose with his creation."[1] To support this idea, Rubingh makes reference to the natural consequences of creation. He says that

> Man was created to have relationships, to God and family, but also to others as their numbers increased. Furthermore, mankind was endowed with a creativity that enables him to establish complex interdependencies. Talents can be pooled to achieve great communal purposes. The cultural mandate given our first parents would in due course, simply by its natural and normal outworking, result in the founding of cities.[2]

Rubingh believes that the Bible, from beginning to end, presents a development and progression movement toward the city. "While man and woman began in a garden, their destiny is urban. The final scenes of the Bible occur in the Holy City, the New Jerusalem coming down from heaven as God prepares to live there with mankind forever."[3]

Rubingh suggests that some biblical perceptions of the city are based on wrong hermeneutics. Much exegesis is wrong in concluding that cities are themselves the result of sin. "It is rather the fallenness of the city, and not the city itself, which is the terrifying consequence of sin.

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[1]Ibid., 7.

[2]Ibid.

[3]Ibid.

The curses rained down by the prophets on evil cities are never because they are cities, but because they are evil."[1] Considering Israel as a rural nation is another example of faulty hermeneutics.

> We are usually presented with an Israel that is very rural: her sacrifices, ceremonies, feasts, and tabernacle are specifically non-urban. The prophets and psalmist exult in pastoral settings. Thus God's love for his special people is easily interpreted as his special affection for her agrarian habitat.
>
> This reasoning is as faulty as that which suggests that God's wrath rests on cities as such rather than on the sin in cities. In fact, the prophets do not present the rural wandering of Israel as particularly ideal. The nomadic sojourn was in truth Israel's punishment. Rather, the prophets are explicit in extolling Zion as Israel's destiny and great patrimony.[2]

Speaking of the last chapter of Ezekiel, Rubingh says that this passage affirms that "God's anger at the city is not his final word, for the marvelous name of that city will be: THE LORD IS THERE. That hardly sounds as though the city is not in God's favor. It is, in truth, his dwelling place."[3]

For God's people the city, says Rubingh, is a glorious patrimony. He gives biblical examples: (1) the decree to found the cities of refuge in Josh 20; (2) the compliment to Jerusalem as "the city of our God" (Ps 48); and (3) the predicted name for the restored people of God. According to

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[1]Ibid., 8.

[2]Ibid.

[3]Ibid.

Isaiah, this should be, "the City of the Lord, the Zion of the Holy One of Israel." (Isa 60:14).[1] For Rubingh, the momentum of the Old Testament is urban:

> From wandering patriarchs to captives in Goshen to desert nomads to settlers in Canaan to builders of Jerusalem. Yahweh held before their eyes the city as their destiny. In the Messianic vision, Zion is redeemed and the Lord dwells there."[2]

The New Testament focus is "on people." Ours must be similar. If people are increasingly concentrating in cities, our mission, which reflects the mission of God, should focus, therefore, increasingly on the city.

> In the New Testament church the direction changes from centripetal (inward toward the Holy City) to centrifugal (outward toward the bastions of the unsaved). The sent ones will not identify with the evils of the teeming cities, but through them God will claim the cities, indeed the whole world, as his own.[3]

Rubingh finds that the Christian's "spiritual pilgrimage is often portrayed in the New Testament in specifically urban terminology."[4] The book of Hebrews often uses urban references. After all their years of journeying, the persecuted Christians will finally reach their destination in Christ, which is presented as the "Mount Zion" (12:12). Abraham, even in that far-off rural past, living in tents, "was looking forward to the city with foundations, whose

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[1]Ibid.

[2]Ibid.

[3]Ibid., 9.

[4]Ibid.

architect and builder is God" (11:10). Christians also "are looking for the city that is to come" (13:14).[1]

History, says Rubingh, reaches its culmination in the coming of the New Jerusalem, the Holy City.

> The images of Revelation are those of the bride who will live in that Holy City. In that city there are streets and buildings, but also trees and a river for the healing of the nations. In her the beauty of the city and the beauty of the countryside are joined at last.[2]

Some suggested responses

Such perspectives create three responses in the mind of Rubingh. First, the Christian church must regret her timidity about the city. There is a need to set aside "an Old Testament mentality which retreats to the safer isolation of rural mindsets."[3] Second, the church must find the rhythm of life in this urban age. City living provides tremendous spiritual challenges. Rubingh finds that

> Jesus demonstrated this rhythm of intense involvement with great crowds and withdrawal to commune with his Father in the desert or on the mountainside. Urban missionaries need to learn this rhythm as well, or the city's concentrated demands and suffocating evils will wear away their fortitude.[4]

Rubingh's final suggested church response is to be guided "by the biblical principle of <u>incarnation</u>." Christ

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[1]Ibid.

[2]Ibid.

[3]Ibid.

[4]Ibid., 10.

left his heavenly place and became physically present at the center of need.[1]

Ellen G. White's Perception of the City

A study of Ellen White's writings about the city would be extremely long. The abundance and complexity of her writings on the topic, as well as her position in the SDA church, require special attention.

A look at the Comprehensive Index of her writings shows eight and a half pages of references on this topic.[2] Furthermore, many quotations are repeated in several places. For example, in 1903, Ellen White wrote:

> The crisis is coming soon in Battle Creek. The trades [sic] unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven.[3]

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[1]Ibid.

[2]The Board of Trustees of the Ellen G. White Estate, Comprehensive Index to the Writings of Ellen G. White (Mountain View, CA: Pacific Press, 1962), 1:614-622.

[3]Ellen G. White, "Our Duty to Leave Battle Creek," The General Conference Bulletin, April 6, 1903, 87-88.

This quotation was reprinted in at least three other places.[1]

On the other hand, there seem to be contradictions between one quotation and another. For example, in the same year, Ellen White wrote:

> God wants to work for His people and for His institutions--for every sanitarium, every publishing house, and every school. But He wants no more mammoth buildings erected; for they are a snare. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established.[2]

This recommendation seems to say the opposite of the first quotation.

In this project, the study of Ellen White's writings about country living and urban mission is limited to two years. This section analyzes her counsels given in 1902 and 1903. These years have been chosen because what she wrote then is representative of her writings. The review of Ellen White's messages may be divided in two parts: (1) her call for an advance in city work and (2) her counsel to leave the cities.

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[1]Ellen G. White, "Our Duty to Leave Battle Creek," Advent Review and Sabbath Herald, April 14, 1903, 19; idem, Country Living, 10; idem, Selected Messages (Washington, D. C.: Review and Herald, 1958), 142.

[2]Ellen G. White, "Lessons from the Sending Out of the Spies," The General Conference Bulletin, March 30, 1903, 10.

City Work

Ellen White emphasized the need to work in the cities repeatedly. She said, "the time has come to make decided efforts to proclaim the truth in our large cities;"[1] "organized effort should now be put forth to give them the message of present truth;"[2] and "in every city there is work to be done."[3]

She also expressed her burden for the work to be done in the cities:

> When I think of the cities in which so little has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. . . . Those in our cities--living within the shadow of our doors--have been strangely neglected.[4]

For this reason her mind was "deeply stirred."[5]

The counsels given in 1903 to the SDA church were presented in the context of the Thirty-Fifth Session of the General Conference of SDAs, which convened in Oakland, California, March 27 to April 13, and at Battle Creek, Michigan, April 22, 1903. An article in the Adventist Review and Sabbath Herald on March 3 reveals that, while

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[1]Ellen G. White, Testimonies for the Church, 7: 37.

[2]Ibid., 40.

[3]Ibid., 41.

[4]Ibid., 40

[5]Ibid., 41.

working to cover the world, SDAs had neglected the cities of America. Ellen White wrote that "God's people are neglecting a work that is close beside them. . . . There are many cities in which no effort has been made to give to the people the message for this time."[1]

Ellen White was specific in her concerns. She pointed to New York City as one of those unworked cities.[2] The great cities in the territory of the Southern Union Conference were also included. In a sermon to the General Conference, she said:

> God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the ignorance and destitution of the people, rise as a reproach against us.[3]

The report of George I. Butler, president of the Southern Union Conference, to the delegates of the General Conference helps one to understand the burden of Ellen White about the cities in the South. Butler's report shows that

> The territory of the Southern Union Conference is a great field. Though not so thickly populated as many of our Northern fields, it contains nearly fifteen millions of people. . . .
>
> Then there are the great cities in the south,--Atlanta, Louisville, Nashville, Memphis, and especially

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[1]Ellen G. White, "A Neglected Work," Advent Review and Sabbath Herald, March, 3, 1903, 8.

[2]Ibid.

[3]Ellen G. White, "Lessons from the Sending Out of the Spies," 10. In 1902 she had already pointed out the need to reach the cities in the Southern States. See Ellen White, Testimonies for the Church, 7:56-57.

> New Orleans, and other large places in the South. Very little has been done in those cities. Sister White has spoken very plainly that we must enter these fields, and I do believe the time has come when we should go into the cities with a force that will make our presence and influence felt[1]

A census report from the turn of the century reveals the size of these cities. Atlanta had a population of 89,876 inhabitants by 1900. The figures for Louisville were 204,731; for Nashville, 80,865. Memphis had a population of 102,320; and New Orleans, 287,104.[2]

After the General Conference sessions Ellen White repeated her concern for unworked cities:

> Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth.[3]

Ellen White suggested that many methods should be used to reach the cities. The list of methods includes public evangelism,[4] house-to-house work,[5] training schools

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[1]George I. Butler, "Southern Union Conference: Report by the President," The General Conference Bulletin, April 9, 1903, 130-131.

[2]Bureau of the Census, Abstract of the Twelfth Census of the United States, 1900 (Washington, DC: Government Printing Office, 1904; reprint, New York: Arno Press, 1976), 134, 135, table 90.

[3]Ellen G. White, "Our Privilege in Service," Advent Review and Sabbath Herald, May 5, 1903, 7.

[4]Ellen G. White, "Testimonies for the Church, 7: 41.

[5]Ibid., 38.

for city mission,[1] cooking schools in suitable rooms,[2] and centers of influence such as restaurants connected with treatment rooms.[3] The reason why many methods were necessary was that "one man has not all the gifts required for the work."[4]

Furthermore, her recommendation was that certain institutions should be located in the city. Among these were:

1. Schools to train the pastors. In large cities "missions should be established where workers can be trained to present to the people the special message for this time."[5]

2. Churches as "memorials for God." She wrote

> We all need to be wide awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the light given to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. And we are to continue the work until a church is organized and a humble house of worship built.[6]

3. Camp meetings. Ellen White recommended that "laborers . . . go into our large cities and hold camp

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[1]Ibid., 37.

[2]Ibid., 55.

[3]Ibid., 60.

[4]Ibid., 41.

[5]Ibid., 37.

[6]Ibid., 40.

meetings." These had an evangelistic purpose and required a team of workers with varied gifts.[1]

4. Centers of influence. The list includes "cooking schools,"[2] "schools and sanitariums," "food stores and vegetarian restaurants,"[3] "facilities for the manufacture of simple inexpensive health foods,"[4] and restaurants "connected with treatment rooms,"[5]

City Leaving

During the same years, 1902-1903, Ellen White advised leaving the city. Mostly, her advice related to institutions. She wrote: "'Out of the cities' is my message."[6] She mentioned specific reasons why sanitariums should be located out of the city:

1. Missionary purposes. Pointing to the value of outdoor life, Ellen White noted that when patients were located amid attractive country surroundings

> they will be ready to learn lessons in regard to the love of God, ready to acknowledge that He who cares so wonderfully for the birds and the flowers will care for the creatures formed in His own image. Thus opportunity is given physicians and helpers to reach souls,

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[1]Ibid., 41.

[2]Ibid., 55.

[3]Ibid., 56.

[4]Ibid., 57.

[5]Ibid., 60.

[6]Ibid., 83.

uplifting the God of nature before those who are seeking restoration to health.[1]

2. Concern for health. Pollution in cities made them unhealthful places to live.[2] Ellen White wrote in 1902: "From the standpoint of health the smoke and dust of the cities are very objectionable."[3] She also noted:

> A sanitarium should have the advantage of plenty of land, so that the invalids can work in the open air. For nervous, gloomy, feeble patients, outdoor work is invaluable. Let them have flower beds to care for. In the use of rake and hoe and spade they will find relief for many of their maladies. Idleness is the cause of many diseases.
>
> Life in the open air is good for body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, the beautiful surroundings of nature--these are His means for restoring the sick to health in natural ways. To the sick it is worth more than silver or gold to lie in the sunshine or in the shade of the trees.[4]

3. Labor problems.[5] Of these, Ellen White wrote:

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[1]Ibid., 78.

[2]Carlos A. Schwantes comments on prevailing conditions in the cities: "the nineteenth century's dependence on horse-drawn transportation. . . . was a far worse polluter than is the automobile." At the turn of the century, in New York City, "horses deposited an estimated 2.5 million pounds of manure and 60,000 gallons of urine every day. Garbage in the streets, the daily addition of tons of manure, polluted water and air, swarms of flies and mosquitoes, all mocked the idea of public health." Carlos A. Schwantes, "The Rise of Urban-Industrial America," in The World of Ellen G. White, ed. Gary Land (Washington, DC: Review and Herald, 1987), 81.

[3]Ellen G. White, Testimonies for the Church, 7: 82.

[4]Ibid., 85.

[5]On problems related to labor unions in the late nineteenth and early twentieth centuries in the United States, see Schwantes, "The Rise of Urban-Industrial America," 86-90.

> For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge. God's word is fulfilling; the wicked are binding themselves up in bundles ready to be burned.[1]

4. Decentralization. Ellen White counseled that "we are not to centralize this work in any one place." She also said that "much important work is to be done out of and away from the places where in the past our work has been largely centered."[2]

Ellen White wrote these counsels in relation to the SDA work concentrated in Battle Creek. She was clear in saying that "it was not in the order of God for so much to be centered in Battle Creek."[3] A school, an enormous sanitarium, a publishing house, and the church headquarters were there. Because of their closeness, these institutions had an influence upon one another. Ellen White said that

> If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established.[4]

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[1]Ellen G. White, Testimonies for the Church, 7: 84.

[2]Ibid., 100.

[3]Ellen G. White, "Our Duty to Leave Battle Creek," 84.

[4]Ibid., 84, 85.

She advised the church to spread out and establish institutions, not too large or ambitious in their scope, in unworked cities. She spoke specifically about publishing houses and sanitariums, even the General Conference offices.[1]

A study of the statistical report of SDA membership in selected places of the United States in 1902 makes these counsels clearer. SDAs were concentrated in Battle Creek. Table 17 shows a member/population ratio of 1/9 in Battle Creek. On the other hand, large cities were neglected. The member/population ratio in New York was 1/8,568, and in the Southern Union Conference it was 1/8,173. The counsel was to leave Battle Creek and move into those unworked cities.

Ellen White did not contradict herself in her counsels on country living and city work. A difference in counsel is only apparent. Her advice to leave the cities, at least during the period studied for this project, was in close relation to the mission of the church. Decentralization was the essence of her counsels with regard to leaving the city.

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[1]Ibid., 85, 86.

TABLE 17

SEVENTH-DAY ADVENTIST PRESENCE IN SELECTED AREAS OF THE UNITED STATES, 1902

LOCALITY	POPULATION	SDA MEMBERS	MEMBER/POPULATION RATIO
Battle Creek	18,583	2,075	1/9
Southern Union Conference	14,908,379	1,824	1/8,173
Greater New York	4,515,810	527	1/8,568

Source: "Statistical Report of Conferences and Missions For the Year Ending December 31, 1902," The General Conference Bulletin, April 8, 1903, 118; Bureau of the Census, Abstract of the Twelfth Census of the United States, 1900, 141, table 91.

CHAPTER IV

TOWARD A SEVENTH-DAY ADVENTIST THEOLOGY OF URBAN EVANGELISM AND GEOGRAPHICAL ADVANCE

We have already reviewed the concept of the city in recent literature and the writings of Ellen G. White. What follows is the theology adopted in this project as the basis for an appropriate strategy to evangelize urban people. The first section of this chapter contemplates the biblical basis for geographical advance. The second section establishes some principles for church growth found in the book of Acts. The third section studies general biblical principles of organization.

Theology of Geographical Advance

The method adopted by the SDA church in the NMUC to evangelize metropolitan areas is called a "strategy of territorial advance." Two reasons justify the use of this expression. The first is that words like "evangelism" and "mission" have been redefined by some churches to refer to the "social gospel," the "fight against oppression," "salvation from the powers of evil," the "establishment of his eternal kingdom," "humanitarian work," "social action,"

and "social responsibility."[1] The second is that the phrase indicates one of the general objectives of the SDA church in the NMUC: geographic objectives of mission. The SDA church in Mexico aims to "finish the preaching of the gospel in the territory of the North Mexican Union."[2]

The theology of territorial advance to reach the cities is based on three main sources: (1) biblical mission passages showing geographic objectives, (2) the book of Acts as a written report of geographical advance of the early Christian church, and (3) the experience of Christian witness in first-century cities.

Mission Passages Showing Demographic and Geographic Objectives

SDA outreach programs need to have "objectives" and "methods agreeing with the biblical mission passages." In the Bible, some passages, says Mario Veloso, "have demographic and geographic objectives."[3]

Demographic objectives are identified by phrases such as "all the nations" (Gen 18:18; 22:18; 26:4; Jer 3:17), "all nations" (Pss 67:2; 72:17; 86:9; Isa 2:2; Matt

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[1]Two articles published in 1992 recount the saga of how evangelicals became committed to social change. See Tim Stafford, "Ron Sider's Unsettling Crusade," Christianity Today, April 27, 1992, 18-22; Michael Cromartie, "Fixing the World," Christianity Today, April 27, 1992, 23-25.

[2]Estrategia Global (Montemorelos, Nuevo León, Mexico: Unión Mexicana del Norte, 1991), 9.

[3]Mario Veloso, "En búsqueda de una estrategia global," Revista Adventista [South American Edition], July 1990, 10.

24:14; 28:19; Mark 13:10; Luke 24:47; Rom 16:26; Gal 3:8; Rev 7:9; 12:5; 15:4), "every nation, and kindred, and tongue, and people" (Rev 14:6), "every creature" (Mark 16:15; Col 1:23), and "many peoples" (Rev 10:11).

Other expressions identify geographical goals: "all the world" (Matt 24:14; Mark 16:15; Col 1:5-6), "the ends of the earth" (Pss 67:7; 98:3; Isa 45:22; 52:10; Jer 16:19; Acts 13:47), "the uttermost part of the earth" (Acts 1:8), "on the earth" (Rev 10:2; 14:6), and "the whole earth" (Pss 48:2; 72:19). The objective is to reach every creature in all the world with the gospel. "Mission is ended only when all the inhabitants, everywhere on earth, are reached."[1] If people are concentrated in cities, that is the place where they should be reached.

In the study of these passages, Veloso says that baptism is not included as an objective of mission. It is a method, not an objective. As a method, baptism makes the church grow by adding new members. If the objective is set up by baptisms, evangelistic action will be limited. The church would be tempted to work with more productive groups, thus neglecting the more resistant groups/and limiting the evangelistic actions.[2]

On the other hand, if objectives are geographical and demographic, there is a need to announce the gospel to

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[1]Ibid.

[2]Veloso, 10.

all the people in all the world, whether they are baptized or not. Mission is ended only when all the inhabitants of all the earth are reached.

Geographical Advance in the Book of Acts

Geographical advance as the objective of mission is also shown in the writings of Luke.

> Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I sent the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from high" (Luke 24:46-49, NKJV, emphasis added).

> But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth (Acts 1:8, NKJV, emphasis added).

The words of Jesus were clear in terms of goals and objectives. The Christian church had geographical-conquest objectives for their mission. Acts 1:8 was their mission statement. The goal was settled by Jesus Himself. These last words of Jesus include instructions to His disciples to be His witnesses in specific territories. The territorial and geographical advance command included Jerusalem first, Judea and Samaria second, and then, the ends of the earth.

The book of Acts is a report of the progress of Christian mission in terms of territorial advance. Luke, in his "former account," reported "all that Jesus began both to do and teach" (Acts 1:1); this was the Gospel of Luke. The

book of Acts is a second report of Luke, a report of the things the church began to do and teach, beginning at Jerusalem.

The book of Acts may be divided into four major sections: (1) introduction to mission; (2) Christian mission in Jerusalem--first target area of territorial advance (2:14-7:60); (3) Christian mission in Judea and Samaria--second target area of territorial advance (8:1-11:18); and (4) Christian mission to the end of the earth--third and last target area of territorial advance (11:19-28:1).

Acts 1:1 to 2:13 may be considered as the "introduction," a "preparation for Christian mission." The disciples received instructions (1) to wait (1:4-5), (2) to advance geographically (1:6-8) and (3) to remember His promises (1:9-11). In preparation for mission the disciples gathered physically (1:12-13) and spiritually (vs. 14). Then the Holy Spirit descended (2:1-13).

The report of the Christian mission "in Jerusalem" includes: (1) first fruits in Jerusalem (2:14-41); (2) organization of the church for nurture (2:42), for fellowship (2:43-45), for worship (2:46-47a) and for mission (vs. 47b); (3) growth of the Christian movement in Jerusalem, initiated by a miracle of healing (3:1-10); (4) the report of the church in mission (3:11-4:22), in worship (4:23-31), in fellowship (4:32-5:11); (5) the report of territorial advance in the city (5:12-42) and the structural growth of

the church (6:1-7); and (6) a turning point, the martyrdom of Stephen (6:8-7:60).

The report of the Christian mission "in Judea and Samaria" establishes: (1) a lay witness movement as a result of persecution (8:1-4), (2) geographical advance toward Samaria (8:5-25), (3) geographical advance toward Judea and Galilee (8:26-40) and (4) preparation to reach the gentile world with the conversion of Saul (9:1-31) and the breaking of cross-cultural barriers (9:32-11:18).

The report of the Christian mission "to the end of the earth" consists of: (1) Antioch of Syria as a strategic point for geographical advance (11:19-13:3); (2) the first missionary journey of the apostle Paul in geographical advance toward Cyprus (13:4-12), Antioch of Pisidia (13:14-50), Iconium, Lystra, and Derbe (13:51-14:23), and the missionary report to the church of Antioch of Syria (14:24-28); (3) a report of how cross-cultural barriers were broken (15:1-35) and (4) the report of two missionary journeys and how the cities were claimed for Christ (15:36-19:20).

The Context of the Experience of Early Christian City Evangelism

In his book, World Class Cities and World Evangelization, David B. Barrett exposes the "birth of Christianity as an urban phenomenon." The early Christian church was "predominantly urban, based in Roman cities,

spreading from city to city along trade routes." By A.D. 130,

> Christianity spreads principally and normally, though not exclusively, through (as prevailing strategy) the planting of urban churches which then serve as missionary communities to evangelize their areas by continuing to attract and enlist converts.[1]

Missionary activity in the first century focused on cities. Beginning in Jerusalem, the disciples carried out their mission in the context of the city. The expansion of Christianity as presented in the NT largely focuses on the cities of that time. They are identified as centers of proclamation, witnessing, church planting, and missionary activities.[2]

The apostle Paul spent almost his entire ministry in cities. "His strategy centered on reaching the cities first and using them as bases for the extension of the divine message of redemption through the churches he established."[3] He spent his ministry planting "small cells of Christians in scattered households in some of the strategically located cities of the northeast Mediterranean basin." Afterward, by letters and visits, he "encouraged local persons of promise

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[1]David B. Barrett, 40.

[2]Ervin E. Hastey, "Reaching the Cities First: A Biblical Model of World Evangelization," in An Urban World: Churches Face the Future, ed. Larry L. Rose and C. Kirk Hadaway (Nashville, TN: Broadman Press, 1984), 147.

[3]Ibid., 148.

to establish new groups in nearby towns."[1] Some examples of city churches as centers for geographical advance are: Thessalonica (1 Thess 1:5,8), Ephesus (Acts 19:1-10), Colossae (Col 1:3-8), Rome (Rom 1:8), and Antioch in Syria (Acts 13:1-3).

Three prominent cities appear in the book of Acts: Jerusalem, Antioch, and Rome. The first two represent stages in the three-fold expansion of the gospel.

Jerusalem was the first Christian center. The ministry of Jesus terminated in Jerusalem. After having sent out the twelve and the seventy, He came to His triumphal entry into the famed city (Matt 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:12-19). Hastey sees Jerusalem as the culmination of Jesus' redemptive mission and the beginning point of the Great Commission.[2] According to Acts 2:5-11 the nations of the world were brought to Jerusalem. As the Jewish religious capital of the world, the city brought within its walls multitudes of people every year. Christ was proclaimed there and about 3,000 people received Him and were baptized into the church.

Later, and because of the persecution against the believers in Jerusalem, the church started to move forward. Acts 8:1 says that "they were all scattered throughout the

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[1]Wayne A. Meeks, The First Urban Christians (New Haven: Yale University Press, 1983), 9-10.

[2]Hastey, 149-50.

regions of Judea and Samaria." Those who were scattered "went everywhere preaching the word" (vs. 4). Jerusalem became the outpost center in this stage of growth, carrying the gospel to Judea and Samaria (vs. 25).

Antioch in Syria was another important city, chosen by God to serve as the base for the extension of the gospel of Jesus Christ to the gentile world. According to Hastey, it was the third largest city of its time, with a population of 500,000.[1] Antioch served as the base for the Apostle Paul's missionary activities (Act 13:1-3; 14:21-28; 15:35-41; 18:12-23). The church of Antioch had a great missionary vision that served as a base for world evangelization.

The dream of Paul was to preach the gospel in Rome (Act 19:21; Rom 1:13-15). From there, he planned to go to Spain (Rom 15:20-28), but he arrived at Rome as a prisoner. In his own rented house he preached the gospel for two years (Act 28:30-31). From Rome Paul wrote the epistles to the Ephesians, Philippians, Colossians, and to Philemon. Hastey points out that Rome had a population of at least 1,500,000 and documents recently discovered suggest that it may have had 4,100,000 inhabitants.[2] Rome was the political and administrative center of the ancient world.

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[1]Ibid., 153.

[2]Ibid., 156.

Principles of Church Growth in the Book of Acts

A church-growth principle is defined as a "universal truth which, when properly interpreted and applied, helps the church make disciples."[1] Robert Orr finds more than 140 principles in the church growth literature.[2] Some of these are exclusively based on the book of Acts.[3] In fact, Acts may be considered a biblical manual for urban church planting and growth. What follows is a presentation of some of the principles for church growth. Special reference is given to those applicable to the strategy for territorial advance suggested in this project.

Unanimity, Corporate Prayer, and Anointing

The book of Acts shows that the apostolic church experienced unanimity, corporate prayer, and anointing as the first principle for growth. These elements are connected frequently. The group of 120, gathered in the upper room in preparation for their mission, were "with one accord in prayer and supplication" (1:14). When the Holy Spirit had fully come to empower them, "they were all with one accord"

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[1]Robert Orr, "Twelve Growth Principles for the Smaller Church," in Growth for the Smaller Church, produced and directed by Church Growth, 60 min., Monrovia, CA: n.d., videocassette.

[2]Ibid.

[3]Craig W. Ellison, "Growing Urban Churches Biblically," Urban Mission 6 (November 1988): 7-18; Fred Smith, "Algunos Principios del Iglecrecimiento en los Hechos de los Apóstoles," Misión: Revista Internacional de Orientación Cristiana 8 (March 1989): 6-13.

(2:1). After Pentecost the believers continued to devote themselves to prayer together (2:46). Another passage clearly indicates that after a corporate prayer, all were filled with the Holy Spirit (4:24-31).

The presence of the Holy Spirit is central for church growth. The whole book of Acts is an evidence of that. Also, it is obvious that unanimity, corporate prayer, and anointing normally took place in the context of small groups. This leads to the next principle.

Small Groups

Much can be said regarding this principle of church growth.[1] Small groups seem to have been common in the experience of the early Christian church. Homes had a prominent role throughout the book of Acts. On the Day of Pentecost, the Holy Spirit came down in a "house where they were sitting" (2:2). The Holy Spirit also descended in the house of Cornelius (10:44). All who believed were together breaking bread from house to house (2:44-46). Preaching and teaching were a daily matter "in every house" (Acts 5:42). When Saul wanted to find numbers of Christians to persecute, he went to the homes, rather than to the temple or the

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[1]Small groups in the Bible are also known as "house churches." A sample of the literature on this subject: Philip Anderson and Phoebe Anderson, The House Church (Nashville, TN: Abingdon, 1975); Lois Barrett, Building the House Church (Scottdale, PA: Herald, 1986); C. Kirk Hadaway, Francis M. DuBose, and Stuart A. Wright, Home Cell Groups and House Churches (Nashville, TN: Broadman, 1987).

synagogue (Acts 8:3). Conversions took place in the home setting (10:2; 11:14; 16:31,32; 18:7). There was a church in the house of Lydia (16:40).

Jimmy Long establishes that small groups had specific purposes:

> In Acts 2:46 we see that as an aftermath of Peter's speech, the Jerusalem church was divided into two mutually supportive meetings--a large group meeting ("Meeting together in the temple courts") and small group meetings ("breaking of bread in homes").
>
> They expressed their unity by meeting regularly as an entire fellowship. They also developed a more intimate community by meeting in smaller units. These smaller units were likely composed of individuals who lived close to one another and who met together in each other's homes. In Acts 2:42-47 we can distinguish four components of these small groups. The components are (1) nurture, (2) worship, (3) community and (4) mission.[1]

The small-group meetings in the book of Acts coincided with public evangelism. The next principle is an evidence of this fact.

A Combination of Personal and Public Evangelism

Personal evangelism in the small-group setting was parallel to public evangelism in order to advance geographically. There is a correlation between small groups and mass

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[1]Jimmy Long, "A Biblical Basis for Small Groups," in Small Group Leader's Handbook (Downers Grove, IL: InterVarsity Press, 1982), 28-29. For definition and explanation of these four principles see ibid., 29-33; also Ron Nicholas, "The Four Ingredients of Good Group Life," in Good Things Come in Small Groups (Downers Grove, IL: InterVarsity Press, 1985), 22-37., and 77-118. See also Kurt Johnson, Small Group Outreach (Hagerstown, MD: Review and Herald, 1991), 35-38.

communication in the book of Acts. The pattern is shown in the record that says that daily church activities took place in the temple and in homes (2:46). Acts 5 presents a very interesting declaration. Before the council, the high priest said to the disciples: "you have filled Jerusalem with your doctrine" (vs. 28). In the same chapter we notice an organized strategy to cover the city with both personal and public evangelism, "daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ" (vs. 42). The Apostle Paul used this combination of personal and public preaching as an evangelist in Ephesus (20:20).

This combination of public and home meetings is called by Dale E. Galloway the "20/20 vision," because it is found in Acts 20:20.[1] Galloway's method of organization in small groups and giant celebrations has been called "the most effective cell ministry in America."[2]

Symmetrical Growth

The previous section in this chapter presented geographical advance in the book of Acts. On the other hand, it is clear that numerical growth also took place in

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[1]Dale E. Galloway, 20/20 Vision: How to Create a Successful Church (Portland, OR: Scott Publishing Company, 1986), 38.

[2]Elmer L. Towns, An Inside Look at 10 of Today's Most Innovative Churches (Ventura, CA: Regal Books, 1990), 73-88.

the Bible. In Acts 1:15 the church began with about 120 persons. Acts 2:41 records that "about three thousand souls were added to them." And the record continues: "The Lord added to the church daily those who were being saved" (vs. 47). In 4:44, "the number of the men came to be about five thousand." Finally, they lost count; the Bible merely says "multitudes of both men and women" were added (5:14). Also, "the number of the disciples multiplied greatly in Jerusalem" in 6:7. Numerical growth and geographical expansion go together to create symmetrical growth.

Commitment

According to Craig W. Ellison, "Growing churches have a solid core of leaders who are passionate about Jesus Christ, and who are emotionally dedicated to growth."[1] The followers also are committed. Acts 8:1 says that after persecution arose against the church in Jerusalem, the people--except the apostles--went everywhere preaching the word. Dynamism distinguished the early Christian churches. They devoted themselves (2:42, 46). They had a sense of purpose in setting goals for growth (2:47; 6:7; 8:4, 5). They prayed and worked toward growth. They believed it would happen.

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[1]Ellison, 13.

Multiple Methods

The early church used multiple methods of evangelism, some of which were: public proclamation and exhortation, informal witnessing and teaching, and preaching from house to house and in public places. "In every city, the early disciples ardently proclaimed Christ--His life, death, resurrection, and coming. The kerygma was central in their evangelistic methods."[1] Jesus commissioned His disciples to be His "witnesses in Jerusalem, and in all Judea and Samaria to the end of the earth" (Acts 1:8). Peter "testified and exhorted" people to repent (2:40). The disciples had a message and they could only speak the things which they had seen and heard (4:20). They were His witnesses and they did not cease teaching and preaching Jesus as the Christ (5:32, 42). Those who were scattered throughout the regions of Judea and Samaria "went everywhere preaching the word" (Acts 8:2, 4).

Biblical Principles of Organization

Once a city church decides to initiate a strategy for urban evangelism and geographical advance, the next question is, "How should we organize?" We have already established the biblical foundation for the strategy of territorial advance. What follows is the study of some biblical principles of organization to be used in the

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[1]Hastey, 156.

implementation of such strategy. This section is divided into two parts: an examination of Moses as a leader and the example of Christ as evangelist and trainer.

The Leadership Style of Moses

Moses was one of the greatest leaders Israel had. Therefore, the study of his leadership style could be helpful to establish a model for pastoral leadership. Someone has said, "A true leader is not someone who can do the work of 10 people, but someone who can organize 10 people to do the work." Ellen G. White says that "the very best general is not the one who does the most work himself, but one who will obtain the greatest amount of labor from others."[1]

Three biblical passages give significant insights regarding the leadership style of Moses: Exod 18:13-26; Num 11:14-17; and Deut 1:9-18. These texts describe Moses's method of organization, selection, and preparation of personnel.

The model of organization suggested by God and Jethro can be summarized in one word: delegation. Moses, the leader, had serious problems of organization. There was a unhealthy dependency on him (Exod 18:14; Num 11:14; Deut 1:9), which created too much work for Moses. Jethro recognized that Moses was not able to perform his task alone (Exod 18:18). His suggestion was to clarify the role of the

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[1]Ellen G. White, Evangelism (Washington, DC: Review and Herald, 1952), 96-97.

leader (vss. 19, 20) and establish some kind of hierarchical model of organization. Over each individual, in the next level of organization, there was rulers of tens, rulers of fifties, rulers of hundreds, and rulers of thousands (vs. 21; Deut 1:15). Undoubtedly, this is a model of small groups with appointed leaders.

These leaders had special characteristics. Moses selected them according to their moral and religious qualifications (Exod 18: 21). Other skills were also taken into consideration (Deut 1:13).

Besides the organization of small groups and the selection of personnel, Moses trained the leaders (Deut 1:16). He spent time teaching them the statutes and the laws in which they should walk (Exod 18: 20). Religious education and spiritual formation had an important place in their education (Num 11:17).

The Evangelistic Method of Christ

Christ is the perfect model of organization for evangelism. "Christ's method alone will give true success in reaching the people."[1] He never worked alone to reach the multitudes, but always incorporated His disciples into ministry to the people. Christ organized the apostles to feed the multitude (Matt 6:37-39). In preparation for reaching Samaria, He instructed the woman at the well in

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[1]Ellen G. White, The Ministry of Healing (Mountain View, CA: Pacific Press, 1942), 143.

order to later send her as a messenger to her city (John 4:7-26).

Two passages describe Jesus' activities as a model of organization for evangelism:

> As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for Him (Luke 9:51, 52 NIV).
>
> After this the Lord appointed seventy-two others and sent them two by two ahead of Him to every town and place where he was about to go (10:1 NIV).

Jesus' strategy for reaching the cities, according to these passages, involves four principles:

1. Previous preparation. Christ's basic purpose was "to get things ready" before His appearance in a new village. The task of the messengers included more than making preparations for hospitality (Luke 9: 51, 52). Discussing Luke 10:1, I. Howard Marshall says that "the purpose of the pairing (cf. Mark. 6:7) was not merely to provide mutual comfort and help, but also to give attested, binding testimony. . . . This indicates that their task was mission, rather than the arranging of hospitality."[1]

2. Selection of personnel. The passage says that "the Lord appointed seventy-two." On a previous occasion (9:2) Jesus sent out the twelve apostles to preach the gospel and to heal the sick. He now sent out a much larger

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[1]I. Howard Marshall, The Gospel of Luke: A Commentary on the Greek Text, The New International Greek Testament Commentary (Exeter: Paternoster Press, 1978), 415-416.

number of disciples to bring spiritual ministration and prepare His way in the towns and villages that He still wished to visit during the few months before His crucifixion.[1]

3. Organization of personnel. The large group of witnesses were sent out in pairs. This is a principle of order, system, and organization.

> The sending out of these men could not have been hit or miss, for Jesus was a man of order. . . . The sending out of the Twelve and the Seventy, and the plan of the Great Commission itself, could have been prosecuted only in good order and method. The church was founded in system and organization.[2]

4. Instruction of the personnel. Christ's ministry was dedicated to train and equip His disciples to reach the cities. The context of this passage includes several specific instructions given to the disciples (Luke 10:2-16).

The theological foundations for the strategy suggested in this project have been already established. It is based on the biblical concept of geographical advance, on six principles of church growth in the book of Acts, and general biblical principles of organization. The second part of this project describes a suggested strategy for city evangelism in the NMUC.

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[1]Norval Geldenhuys, Commentary on the Gospel of Luke, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1954), 299.

[2]"The Early Christian Church," SDA Bible Commentary, ed. F. D. Nichol (Washington, DC: Review and Herald, 1980), 6:19.

PART TWO

STRATEGY: ORGANIZATION OF THE LOCAL CHURCH FOR URBAN EVANGELISM AND GEOGRAPHICAL ADVANCE

CHAPTER V

MEXICAN URBAN EVANGELISM AND TERRITORIAL ADVANCE THROUGH SMALL GROUPS

Part One of this project analyzed the nature of urbanization, the obstacles that the city presents to evangelistic actions, and some theological perspectives of the city. It also established the theological foundations for territorial advance and city evangelism.

Part Two attempts to present a response to the challenge of urban evangelism at the local church level in the NMUC. The strategy suggested centers in the local church and is based on small units for territorial advance, church growth, and nurture.

One of the purposes of this project report was to indicate ways of providing adequate nurture and growth in the SDA church through small groups. The model suggested is especially conceived for urban congregations; it is a strategy for urban nurture ministry and geographical advance. This chapter introduces a plan for Mexican urban evangelism. The chapter includes: (1) characteristics of the SDA church in Mexico that justify the use of the small groups concept,

(2) a proposal for change in organizational structure at the local church level, and (3) the concept of small groups.

City Churches in Mexico: A Cry for Pastoral Ministry

The SDA Church in the NMUC displays two main characteristics that must be understood in order to develop a successful strategy for evangelism. The church is (1) urban and (2) lacking in pastoral nurture.

According to recent studies, the SDA Church, in the North Mexican Union Conference, is urban. Therefore, the emphasis of the pastoral work must be directed to the cities.

For example, data gathered for this research show that the SDA church in Nuevo León is urban. Table 18 shows that one-third of all SDAs (33.7 percent) live in Monterrey, a megacity of 1,064,197. More than half (52.3 percent) live in small cities--15,000 to 99,999 inhabitants--while only 9.21 percent of the state's population live in those same cities. Thus 86 percent of SDA church members are urban. On the other hand, the SDA presence in the large cities--100,000 to 999,999 inhabitants--is weak: only 7.8 percent of SDAs live in these cities where 44.03 percent of the population live. These cities must be the target for urban church development. These cities includes Guadalupe, San Nicolás, Santa Catarina, San Pedro, and Apodaca.

TABLE 18

SEVENTH-DAY ADVENTIST PRESENCE IN URBAN AREAS OF NUEVO LEON, MEXICO

LOCALITY	POPULATION		MEMBERSHIP			CHURCHES AND COMPANIES	
	ABSOLUTE	% OF STATE POPULATION	ABSOLUTE	% OF ADVENTISTS	MEMBER/POPULATION RATIO	ABSOLUTE	CHURCH/POPULATION RATIO
MEGACITY (More than 1 Million)	**1,064,197**	**34.28**	**3,088**	**33.7**	**1/345**	**23**	**1/46,269**
Monterrey	1,064,197	34.28	3,088	33.7	1/345	23	1/46,269
LARGE CITIES (100,000 to 999,999)	**1,359,314**	**44.03**	**715**	**7.8**	**1/1,901**	**12**	**1/113,276**
Guadalupe	534,782	17.33	512	5.6	1/1,045	4	1/133,695
San Nicolás	446,457	14.46	178	1.9	1/2,508	7	1/63,780
Santa Catarina	162,394	5.27	0	0.0		0	
San Pedro	112,394	3.64	0	0.0		0	
Apodaca	102,886	3.33	25	0.3	1/4,115	1	1/102,886
MEDIUM CITIES (50,000 to 99,999)	**213,622**	**6.99**	**270**	**2.9**	**1/791**	**7**	**1/30,517**
Escobedo	98,186	3.18	19	0.2	1/5,168	1	1/98,186
Linares	61,561	1.99	178	1.9	1/346	5	1/12,312
Cadereyta	53,875	1.75	73	0.8	1/780	2	1/26,927
SMALL CITIES (15,000 to 49,999)	**283,675**	**9.21**	**4,789**	**52.3**	**1/59**	**59**	**1/59**
Montemorelos	49,290	1.60	4,003	43.7	1/12	29	1/1,670
Galeana	40,290	1.33	316	3.4	1/130	13	1/3,152
Doctor Arroyo	36,950	1.20	0			0	
Santiago	29,687	0.96	62	0.7	1/479	2	1/14,842
Juarez	27,718	0.90	0			0	
Sabinas Hidalgo	27,649	0.90	45	0.5	1/614	1	1/27,649
Allende	22,219	0.72	165	1.8	1/135	5	1/4,444
Anahuac	17,248	0.56	0			0	
General Terán	16,649	0.54	198	2.2	1/84	9	1/850
STATE TOTALS	3,086,466		9,144			108	

Source: Instituto Nacional de Estadística, Geografía e Informática, Resultados Preliminares XI Censo General de Población y Vivienda, 1990 (Aguascalientes, Ags.: INEGI, 1990), 156-57; Informe de Feligresía Hasta el 30 de Septiembre de 1991, Asociación del Noreste NMUC.

The second peculiarity of the SDA Church in Mexico is related to pastoral nurture. This is a tangible need in Mexico for two reasons. The pastor has several churches under his care and these are usually scattered, forcing the pastor to travel great distances. The second reason for the lack of pastoral care concerns the priorities of the local pastor. Pastors in some areas seem more interested in numerical growth than in the nurture of the local congregation. Therefore, a nurturing urban ministry must be developed.

The local pastor needs to find a way to nurture his urban churches. Simon Peter was questioned three times if he loved Jesus (John 21: 15-17), not because he did not love Him, but because Jesus wanted to assign to him a special ministry. According to the instructions of Jesus, ministry should start with the feeding of the lambs and then the sheep. Of Jesus it was said, "When He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd" (Matt 9:36).

Small groups may be the best way to fulfill both internal nurturing of the church and its external growth. With this type of organization, all church members have a support system to help in their spiritual growth and outreach programs. Geographical distribution of the membership to form the groups is recommended, except for the young

members, who should be encouraged to form their own separate groups. It is impossible for pastors in Mexico to have a close relationship with everyone, but following this kind of structure, all can have a sense of belonging. Members often do not feel comfortable without a pastor, but do feel supported by other members of their own age and interests.

This project rests upon three basic convictions:

1. The average pastor can do much to increase the ministry of his church if he sees the leadership of small groups as an important part of his role.

2. Small groups have tremendous potential to help the church grow.

3. The possibility of shared leadership in groups may offer great promise for the future of the church.[1]

The Suggested Organizational Structure at the Local Church Level to Accomplish Territorial Objectives

This second section proposes the organization of small groups in the local church as a suggested strategy to reach objectives of territorial advance. What follows is a presentation of the structure needed to reach metropolitan areas of the NMUC with the SDA message. Further, this section introduces a suggested model of organization of the local churches to accomplish both territorial and nurture objectives for growth.

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[1]Clyde Reid, Groups Alive--Church Alive (New York: Harper & Row, 1969), 28-29.

The Need

A paper prepared by the Division of World Mission and Evangelism at the Fourth Assembly of the World Council of Churches makes the following analysis of the state of the Church in today's urbanized and industrialized society:

> Structurally the churches in the cities are still mainly organized in the form of parishes/congregations patterned on the village life. These draw their membership from a confined residential area which does not correspond to larger units or zones of modern society. It assumes that people "come" to the church rather than that Christians move out into the society for service and witness in the world.[1]

Lindgren and Shawchuck address this same issue:

> Without new organizational structures, the goal-setting and planning process may not be fully effective. . . . When a church goes through the process of establishing goals without revising existing program structures or creating new facilitating structures, the new goals are often lost and the existing structures are weakened. The result is that both the wine (the new goals) and the old wineskins (the existing organizational structures) are made less effective.[2]

Lindgren and Shawchuck find that local churches are often afraid to formulate and develop new organizational structures.

> One of the realities in many churches which mitigates against organizational change is a sense of sacredness that has been attached to the existing organizational structures. The structures have become sacred cows to be guarded and preserved at all cost. In such

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[1]"Becoming Operational in a World of Cities: A Strategy for Urban and Industrial Mission," International Review of Mission 58 (January 1969): 93.

[2]Alvin J. Lindgren and Norman Shawchuck, Let My People Go (Schaumburg, IL: Organization Resources Press, 1988), 93-94.

> instances, form is not allowed to follow function, but is forced to follow traditions.[1]

Local churches need to design their own structure to assure maximal realization of its goals and plans. Howard A. Snyder discusses the kinds of church structure most compatible with the gospel in our modern techno-urban society. Snyder says that "the small group has been rediscovered as a structure for community life." He further says that a small group--eight to twelve people meeting together informally in homes--"is the most effective structure for the communication of the gospel in modern seculurban society." He also shows how God's strategy has included small groups through the centuries.[2]

These observations regarding the need for modifying church structures are echoed by SDA writers. For example, Bruce C. Moyer, director of the SDA Center for Global Urban Mission, says that

> Urban strategies may well imply the development of new forms of congregational life, incorporating geographic or interest-oriented cell groups that meet for worship and nurture as well as for growth, and come together in larger, less frequent, cosmopolitan gathering for times of public celebration of their faith.[3]

Gottfried Oosterwal, director of the Institute of World Mission of the SDA Church, suggests that one of the

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[1]Ibid.

[2]Howard A. Snyder, The Problem of Wine Skins: Church Structure in a Technological Age (Downers Grove, IL: Inter-Varsity Press, 1975), 7, 139-40.

[3]Moyer, 192.

best ways to accomplish the task of city evangelism is "through small groups." He further says that "it has been discovered that in the cities or in areas of limited religious freedom, small groups are much suited for evangelism and church growth than the traditional structures and programs, or even mass evangelism."[1] Growth takes place in the local church; therefore, planning should also happen there. The challenge for the local church is to develop territorial structures congruous with the objectives of mission.

For these reasons, this project proposes a modification of organization at the local church level. Such a structure would cover both the elaboration of plans and programs by departmental structure and the execution of those ideas by small groups with territorial distribution.

The Suggested Model of Organization

The SDA church is a worldwide church and has established a presence in almost all nations, but not all territory covered by the conferences has been reached with the SDA message. Until now, upper-level organizations have been in charge of developing strategies for growth. The proposal in this project is to consider the local church as the place

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[1]Gottfried Oosterwal, "The Seventh-day Adventist Church in the World Today," in Servants for Christ: The Adventist Church Facing the '80s, ed. Robert E. Firth, (Berrien Springs, MI: Andrews University Press, 1980) 25, 26.

for establishing plans, goals, and strategies for evangelizing their surrounding communities.

As an essential part of the strategy, new forms are needed to structure the church's life for better pastoral ministry. In order to facilitate the local church in the fulfillment of its goals, a change is needed in the way local churches are organized. The model presented here is formulated to cover both inward growth (departmental structure) and outward growth (geographic structure).

The local church does not, necessarily, need new programs. What it needs is a better system to make programs work.[1] The idea presented in this proposal--to organize the local church in small units for action--is not another program to follow. It is a system of organization to make programs work. Instead of looking at the departmental directors as the basis for growth and nurture, the philosophy of this proposal is to consider the small groups as the basic unit for the implementation of programs and ideas recommended by the departmental directors of the local church. The church organized into small units provides a better way to fulfill its objectives at the local level,

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[1]For instance, a list of programs available for our young members are these: (1) Youth to Youth, (2) Taking the Lead, (3) Cornerstone Connections, and (4) Insight/Out. The youth of our church are calling our attention to some weak areas in the organizational system that do not permit these programs to work. A SDA youth cabinet, recently formed, presented a report of problems and solutions to the General Conference President. See Christopher Blake, "A Prayer and a Hope," Adventist Review, June 6, 1991, 21-22.

especially in accelerating geographical advance and nurture of the church.

Following this concept of church organization, we would observe, in the Sabbath morning worship service, a gathering for nurture of small, dynamic, lively units that separate during the week for outreach purposes. With this new organization, the church becomes more than a simple meeting with a program--it becomes a living mechanism with a new style of life, an extension of the body of Christ.

Small groups are achieved by dividing the church membership among the elders. The recommendation is to gather about eight families living in the same neighborhood and assign to them the area where they live as their territory for outreach programs. The small group will be supervised by one of the elders of the church with the assistance of two church officers. The number of elders needed is determined by the number of families in the church. A suggested organizational chart is shown in figure 12.

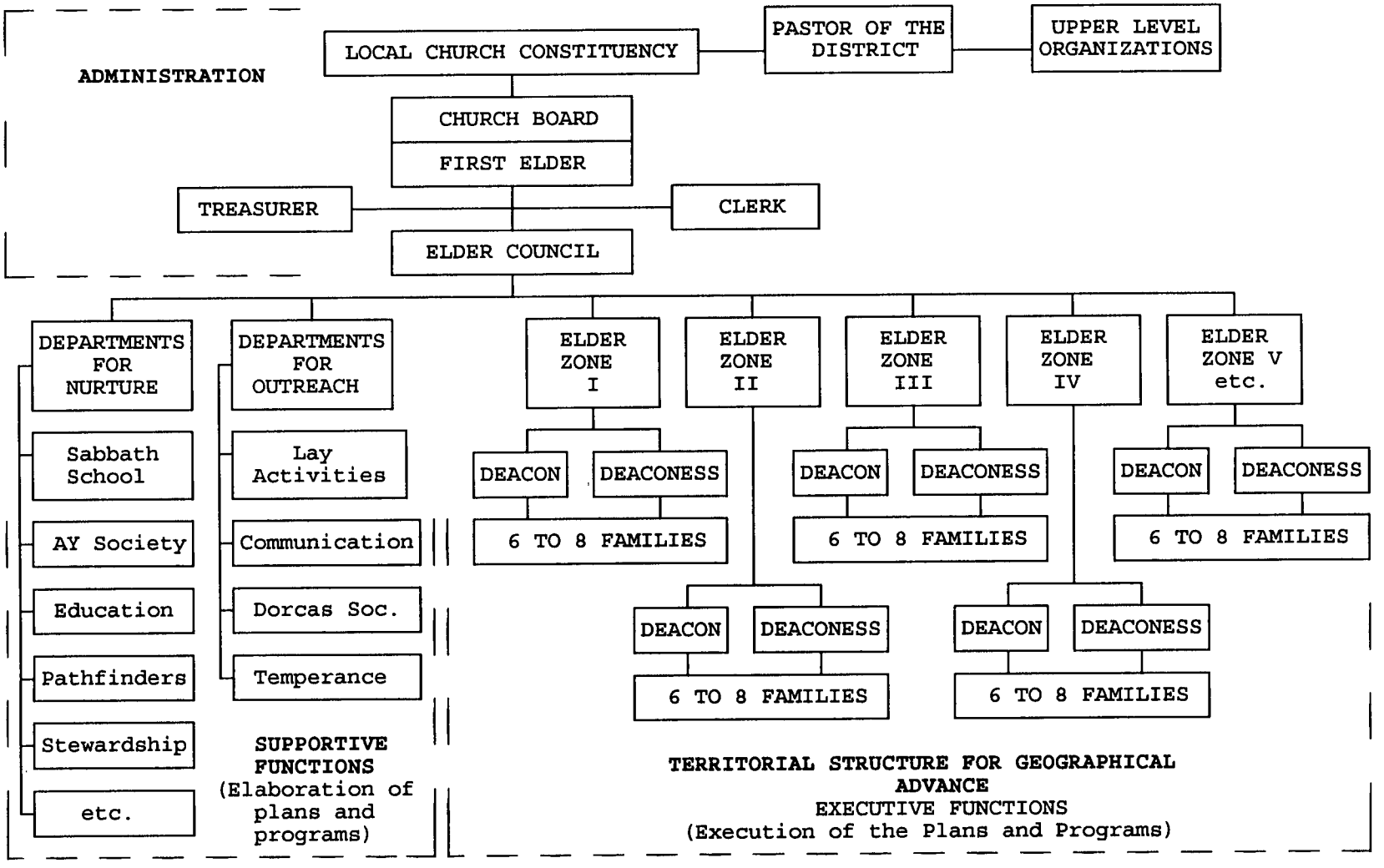

Fig. 12. A suggested model of organizational chart for nurture and outreach in the SDA local church.

Small Groups: Strategic Response for Urban Evangelism

Groups have existed for a long time. The twelve disciples of Jesus "may well have been the most strategically important and specially trained group in history."[1] From an historical analysis, Kurt Johnson, personal ministries director of the Oregon Conference of the SDA Church in North America, has shown that the greatest movements in Christianity began with small-group meetings in private homes.[2]

Much has been written in Christian literature on the subject of small groups. Nevertheless, the SDA church at large needs to better understand the importance of this ministry.[3] This section is a presentation of the purposes of small groups as well as the benefits of small groups both to the individual and to the church. Finally, this section submits the CAPACITATE groups as a strategic response for urban evangelism in Mexico.

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[1]Michael T. Dibbert and Frank B. Wichern, Growth Groups (Grand Rapids, MI: Zondervan, 1985), 9.

[2]This historical study of small groups in church history covers Pentecost, the Reformation, Wesley's Methodist movement in England and eventually in the United States, and the impact of that small group movement on the SDA Church. Kurt Johnson, Small Group Outreach (Hagerstown, MD: Review and Herald, 1991), 13-24.

[3]Recently, an SDA doctoral student in a secular university wrote an article expressing her experience with a small group of another denomination that provided that which the SDA church could not do. See Dana Anderson (pseud.), "Graduate Students and the Local Church," Adventist Review, 30 May 1991, 14-15.

The Small Groups in Action: A Variety of Opportunities

Small groups serve various purposes. They achieve these purposes by different activities. This section explores this variety of opportunities.

Some time ago, instructions where given by Ellen G. White to the SDA church to form small groups with five specific purposes: (1) to work for the church members and for the unbelievers,[1] (2) to study the Bible,[2] (3) to pray,[3]

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[1]"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase." Ellen White, Testimonies for the Church, 7: 21-22.

[2]"Let small companies assemble in the evening, at noon, or in the early morning to study the Bible." Ellen White, Testimonies for the Church, 7:195.

[3]"There is great need of secret prayer, but there is also need that several Christians meet together, and unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies, that human agents may be exercised in regard to saving those who are lost." Ellen G. White, "Christians to Be Colaborers with God," Adventist Review and Sabbath Herald, June 30, 1896, 2.

(4) to visit the sick to minister to their needs,[1] and (5) to labor in the vicinity of the church.[2] As the years passed, the small groups developed an even wider variety of purposes for action.

In recent years, Christianity has been rediscovering small groups as one of God's timeless building blocks of spiritual vitality. One organization which has been writing a great deal on the use of small groups is the InterVarsity Christian Fellowship, a student movement active at hundreds of universities and colleges. These groups have three main purposes:

> 1. to witness to the greatness of God, his justice and mercy (evangelism); 2. to be disciples of Jesus in fellowship with others (discipleship); and 3. to be involved in the worldwide spread of the good news (missions).[3]

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[1]"As He went from place to place, He blessed and comforted the suffering and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed His disciples. While laboring as evangelists they can visit the sick, praying with them and, if need be, treating them, not with medicines but with the remedies provided in nature." Ellen G. White, Counsels on Health (Mountain View, CA: Pacific Press, 1957), 501.

[2]"Let there be in every church well-organized companies of workers to labor in the vicinity of that church. . . . Let this work be entered into without delay, and the truth will be as leaven in the earth. When such forces are set to work in all our churches, there will be a renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do." Ellen G. White, Welfare Ministry (Washington, DC: Review and Herald, 1982), 107.

[3]Ron Nicholas, Rob Malone, and Steve Barker, "Small Groups: Key to InterVarsity's Strategy," in Small Group Leader's Handbook (Downers Grove, IL: InterVarsity Press, 1982), 13.

This same organization developed four basic purposes for small groups based on the experience of the early Christian church: (1) nurture, (2) worship, (3) community and (4) mission. These elements could be the purposes for the CAPACITATE units in the local church.

A small group can, however, have more than one purpose. The use of the spiritual gifts of the participants determines these purposes. Each group may decide the purpose of its meetings. The purpose for which the group is assembled will determine the type of gathering. Several types of small groups are discussed in the literature:

Lawrence O. Richards introduces some small groups which might be found in a single local church: (1) work groups, (2) prayer groups, (3) study groups, (4) therapy groups, (5) nurture groups, (6) action groups, (7) evangelistic Bible studies, and (8) T-Group experiences.[1]

Johnson provides another list of groups:[2] (1) Sharing/Prayer Groups, (2) Bible Study Group,[3] (3) Nurture

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[1]See Lawrence O. Richards, Christian Education: Seeking to Become Like Jesus Christ (Grand Rapids, MI: Zondervan, 1975), 263-65.

[2]Johnson, Small Group Outreach, 26-27.

[3]Related to this, Roberta Hestenes provides a good description of different methods of Bible study in small groups. She presents what she calls the "study methods": (1) Discovery Bible study, (2) Chapter study, (3) Book study, (4) Thematic or topical study, (5) Word study, and (6) Biographical study. She also introduces the "response methods": (1) Devotional study, (2) Paraphrasing and response, (3) Exploring personal problems in the light of Scripture, and (4) Relational Bible study. See Roberta

(Covenant) Group, (4) Support Group, (5) Outreach (Mission) Group, and (6) House Church. Johnson describes each of these groups and then presents several models of outreach groups that the SDA Church has used in recent years: (1) the home bible study groups, (2) the project groups, (3) the home evangelistic groups, (4) the Sabbath School action groups, and (5) the worship/subgroups/small groups.[1]

Benefits of Small Groups

Richards presents four benefits of small groups to the individual:[2]

1. A small group has a potential for more intimate relationships. In a larger grouping, the individual is lost in the mass. The small group structure provides the opportunity to experience a close relationship with the peer group.

2. The small group setting has great potential for using and enhancing the strengths of the individual, and greater opportunity for developing spiritual gifts--far greater potential than the congregational meeting where the individual is lost.

Hestenes, Using the Bible in Groups (Philadelphia, PA: Westminster, 1983), 57-93.

[1]There are several models because each group has its own program. See a description of these models and how they function in Johnson, Small Group Outreach, 27-32.

[2]Richards, Christian Education, 262-63, 265.

3. The number of persons involved in small groups permits and encourages the fullest participation of each individual. Everybody has the opportunity to participate. Each member of the small group will become a participant, rather than a spectator.

4. Small groups provide "the optimum setting for meeting all or most of the five requisites for effective 'socialization' education!"[1]

Small groups can bring four benefits to the local church:

1. Small groups may be used as a key element in the religious educational program of the church. This kind of structure facilitates the implementation of almost all the programs of the church.

2. The small group structure is also valuable for Bible study, prayer, and discussion. For some members, the usual Sabbath School program does not satisfy their deeper personal hunger for religious study.

3. Small groups can lead the members into action for the world. It is possible that small groups can become too centered in their members' lives and too little con-

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[1]The requirements for effective "socialization" education are: (1) in the small group, it is easier to know people personally; (2) it is easier to come to care for others; (3) it is easier to share in one another's lives; (4) members of a small group are much more accessible models for one another; and (5) to make Scripture real in one's life depends in large part on establishing those relationships where trust permits honesty in sharing and interaction. Ibid., 265.

cerned for the world. Small groups mean that growth will occur in both the lives of their members and concern for the great need around them.

4. Small groups may focus on both personal and church growth. Everyone has the opportunity to find a new commitment to Jesus Christ and the Church.

The CAPACITATE Groups

A variety of terms has been used to define the small groups. They have been called "miniflocks, minichurches, yoke-fellow groups, action groups, sharing groups, koinonia groups, growth groups, and small group fellowships."[1]

For the purpose of presentation and promotion, this project uses the acronym CAPACITATE. This word stands for "**C**omunidades de **A**poyo **P**ara la **Acci**ón **T**estificadora de **A**vance **T**erritorial" (Small supportive groups for territorial advance and evangelistic action).

CAPACITATE is a church segment of six to eight family units under the leadership of one of the elders of the church. The group meets once a week in someone's home to talk to each other and let God speak to each of them through prayer and Bible study. In one sense, a CAPACITATE group is like a small church pursuing all of the activities of the larger church: nurture, worship, fellowship, and mission. If CAPACITATE is to function as a small church, it

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[1]Dibbert and Wichern, Growth Groups, 11.

needs appointed leadership to connect it to the larger church.

Social theologians in the 90s write about the anonymity and privatism of urban people. People who live in megacities are dying of loneliness. Society does not provide for them the support and warmth they crave. Even their pastor is too busy to provide adequate pastoral care. Therefore, a nurturing urban ministry must be developed. CAPACITATE provides the right environment to supply these needs--a place where everyone can be accepted and loved. Table 19 shows a list of some of the needs of secular people and how the church, especially in the small group environment, can help meet those needs.

CAPACITATE not only provides a place for secular urbanites, it also provides time. Today's culture is in a hurry. Urban dwellers look for the speediest services the city can provide: the fastest computer, the quickest bank, the quickest restaurant, and so forth. In this era of speed, human beings need time for reflection. CAPACITATE provides an opportunity to stop in the middle of the busy week to take time to listen to the voice of God.

CAPACITATE also provides an opportunity for growing and sharing in smaller, more intimate groupings as an essential part of the strategy for better church growth. All the members of the group have the opportunity for intimate relationship; each is interested in the others. Once the

group doubles its number, automatically the CAPACITATE unit is divided into two groups, as the living cells of our body. Growth--both spiritual and numerical--is their mission.

TABLE 19

ANSWERS TO THE NEEDS OF SECULARIZED PEOPLE

NEEDS	ANSWER
To receive and give love	The gospel and the Christian experience
Justify their existence by intent of achievement	Justification by God's grace as appropriated through faith
To be known, acceptance, emotional nourishment, affirmation, social alienated or isolated	Relationship with the divine Son of God, fellowship of other Christians
To be served	The local church's opportunity of "koinonia"
Affirmation because of low self-esteem	True dignity in Jesus Christ and the Messianic community
Search for meaning in life	Their appropriation of Christian vocation

Source: Christian Witness to Secularized People, Lausanne Occasional Papers, No. 8 (Wheaton, IL: Lausanne Committee for World Evangelization, 1980), 17, 18.

CHAPTER VI

THE EVANGELISTIC CYCLE FOR TERRITORIAL ADVANCE: A STRATEGY OF LAY INVOLVEMENT TO REACH THE CITIES

Once a pastor decides to initiate a small group ministry, the next question is, "How to start?" Certain steps in administrative organization will help the pastor in the implementation of this structure for the church. This chapter provides the metropolitan pastors in the NMUC with a guide to plan, organize, and execute small group ministry within their urban areas.

The chapter is divided in three parts: the first provides an overview of some models of church growth strategy. The second part is a description of the resource manual to initiate the strategy of territorial advance. The third presents the manual.

Models of Ministry for City Churches

Several models may be followed in developing a strategy for urban mission.[1] Ralph W. Neighbour, Jr., has

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[1]Two models not presented here can be found in Hugh C. White and Robert C. Batchelder, "Mission to Metropolis: A Total Strategy," International Review of Mission 54 (April 1965): 161-172; A. Clark Scanlon, "Planning a Holistic Strategy for Urban Witness," in An Urban World: Churches Face the Future, eds. Larry L. Rose and C. Kirk Hadaway,

developed one of the best. Neighbour's suggestions for developing an urban strategy include the following steps: (1) prayer, (2) collecting all available census data and sociological studies, (3) creating a strategy map, (4) delineating the neighborhoods, (5) creating the neighborhood template, (6) making population pyramids, (7) developing neighborhood analyses, (8) clustering neighborhoods into categories, (9) taking surveys of population awareness, (10) creating a strategy document, (11) selecting key areas for penetration, (12) using the cell planting pattern, and (13) creating the strategy to follow.[1]

Francis M. Dubose follows a different set of steps for his strategy, with emphasis on numerical growth, as follows: (1) survey the territory, (2) determine priority areas, (3) enlist and train workers, (5) penetrate the community, (6) commit the new leadership, (7) decide on the meeting place, and (8) plan for a good beginning.[2]

In 1973 Roger S. Greenway developed an urban strategy for Latin America based on his experience in church

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Nashville, TN: Broadman, 1984.167-87.

[1]Ralph W. Neighbour, Jr., "How to Create an Urban Strategy," Urban Mission 8 (March 1991): 21-31. An example of how to use these ideas is given in an intensive study of Auckland, New Zealand, in Ralph W. Neighbour, Jr., ed., A City that Rejects Its Religious Institutions . . . Auckland . . . Resistant and Neglected: An Urban Strategy Study of New Zealand's Largest City (Houston, TX: Touch Outreach Ministries, [1989]) 7-403.

[2]Dubose, How Churches Grow in an Urban World, 157-65.

planting in Mexico City. His strategy includes seven elements: (1) training, (2) motivation, (3) setting goals of new house-churches, (4) house-to-house visitation, (5) verbal witness, (6) family centered, and (7) neighborhood churches.[1]

Another author, interested in the "spiritual", "emotional", and "psychological" struggles of those who live in urban centers, suggests five steps in an urban program development: (1) need identification, (2) action plan preparation, (3) establishing of priorities, (4) marshalling of resources, and (5) the execution of the plan.[2]

The models noted above present sound concepts of organization for evangelism. Nevertheless, they say little about continuation. Unbelievers join the church as the result of the activities promoted during the plan, but not much happens until the next plan is presented. These models help churches to grow only sporadically. This project is an attempt to develop a cycle of activities that lead to consistent growth. This cycle needs to be repeated over and over.

The idea of a circular model in planning strategies is presented by Edward R. Dayton and David A. Fraser. These

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[1]Roger S. Greenway, An Urban Strategy for Latin America (Grand Rapids, MI: Baker, 1973), 213-236.

[2]Dick E. Hart, "Steps in Urban Program Development," in The Urban Mission, ed. Craig Ellison (Grand Rapids, MI: Eerdmans, 1974), 169-174.

authors say, "management for mission is best thought of in terms of a process."[1] Dayton and Fraser suggest a process of four steps: (1) define, (2) plan, (3) attempt, and (4) evaluate the mission. These four steps are expanded into ten more detailed steps in a circular model of management for mission, shown in figure 13.[2]

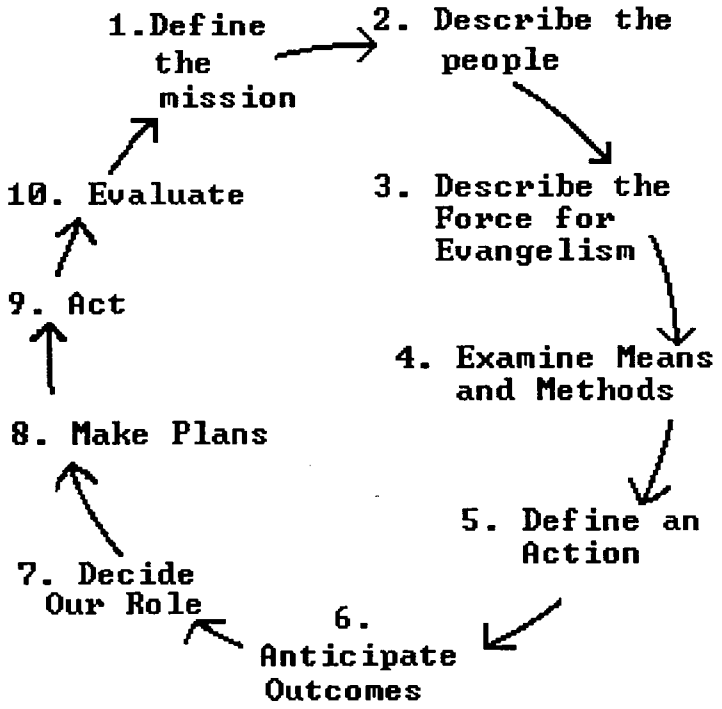

Fig. 13. A circular model of management for mission.

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[1]Edward R. Dayton and David A. Fraser, Planning Strategies for World Evangelization (Grand Rapids, MI: Eerdmans, 1980), 42.

[2]Ibid., 42, 43.

Alvin J. Lindgren brings excellent insights to the formulation of an annual cycle. Even though he deals with practical ideas to empower the laity for the church's ministry, his suggestions can be applied to the development of a year-long evangelistic cycle for urban mission based on small groups.

Lindgren discusses five stages in the planning process of goal-setting: (1) mission clarification, (2) congregational assessment, (3) goal setting, (4) implementation, and (5) evaluation.[1] These ingredients are shown in the form of a cycle in figure 14.[2]

Fig. 14. Planning cycle for the future of the local church.

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[1]See Lindgren and Norman Shawchuck, Let My People Go, 80-91.

[2]Ibid., 82.

"Mission clarification" studies the question "Who are we?" Here the church deals with the question of purpose, the "why" of its mission.

The second stage in Lindgren's planning cycle is called "congregational assessment." This is a deep analysis by the church of its strengths, its weaknesses, and its members' hopes for the future. The question in consideration during this stage is "Where are we now?"

"Goal setting" is the third stage of the planning cycle and deals with the what and how of "Where we want to be." It is the stage of projections. Here the local church begins to dream and establish a route to follow in the years ahead.

The fourth stage in this organizational process is called "implementation" and answers the question: "What shall we do to reach our goals?" Lindgren summarizes the fourth stage as follows:

> A good implementation plan will give information regarding the following: Strategizing: What activities will we do to reach our goal? Scheduling: When will each activity take place? Recruiting and Assigning: Who is responsible to see that it happens? Resourcing: What are the equipment, space, money, and worker needs to carry out the activity? Monitoring: How will we check up to be sure the plan is functioning properly and on time.[1]

The last stage in planning a program is "evaluation." It asks, "How well did we do in reaching our goals?"

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[1]Ibid., 84-85.

The strategy to follow in this project chooses various ingredients from the models presented above. The model is a seven-phase cycle for territorial advance and urban evangelism. As a cycle, this strategy has no real end. Once the cycle is completed, it is repeated as many times as needed to cover all the city. The strategy requires one year of planning, organization, and implementation in its first round. The seven phases of the cycle are shown in figure 15.

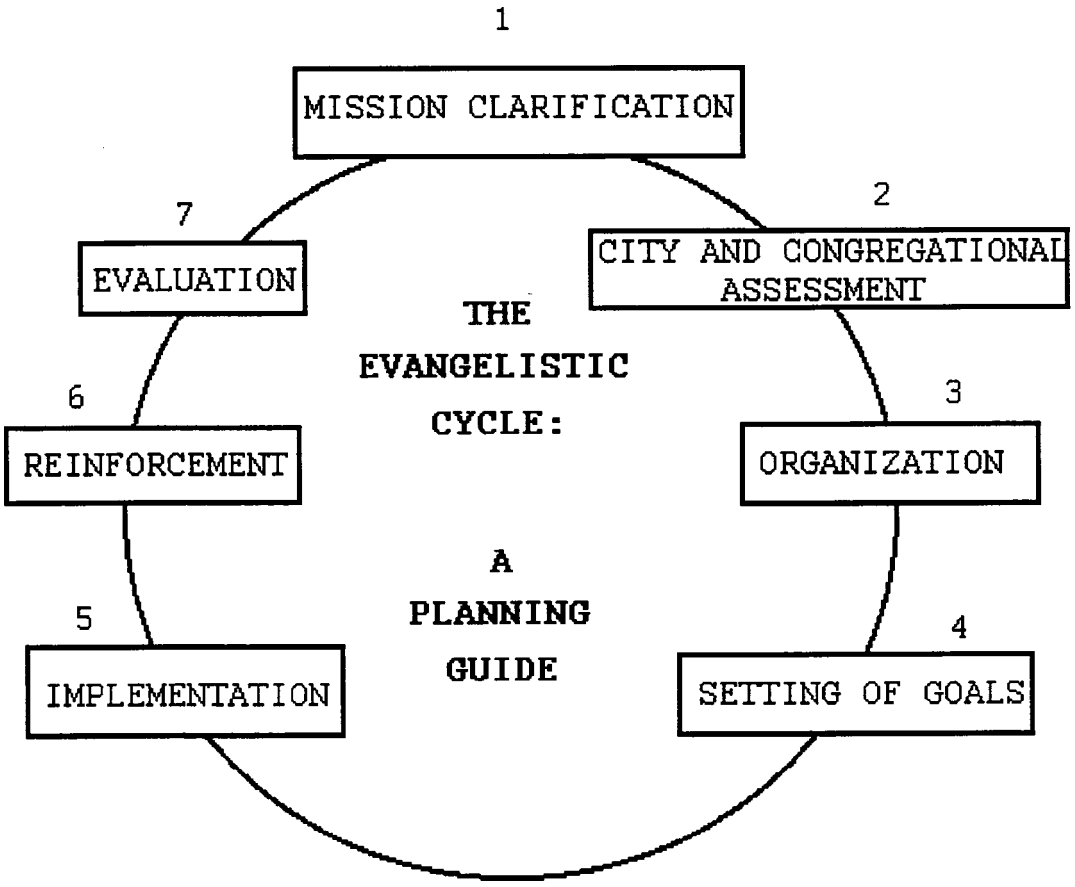


Fig. 15. The Evangelistic Cycle for Territorial Advance.

Description of the Manual

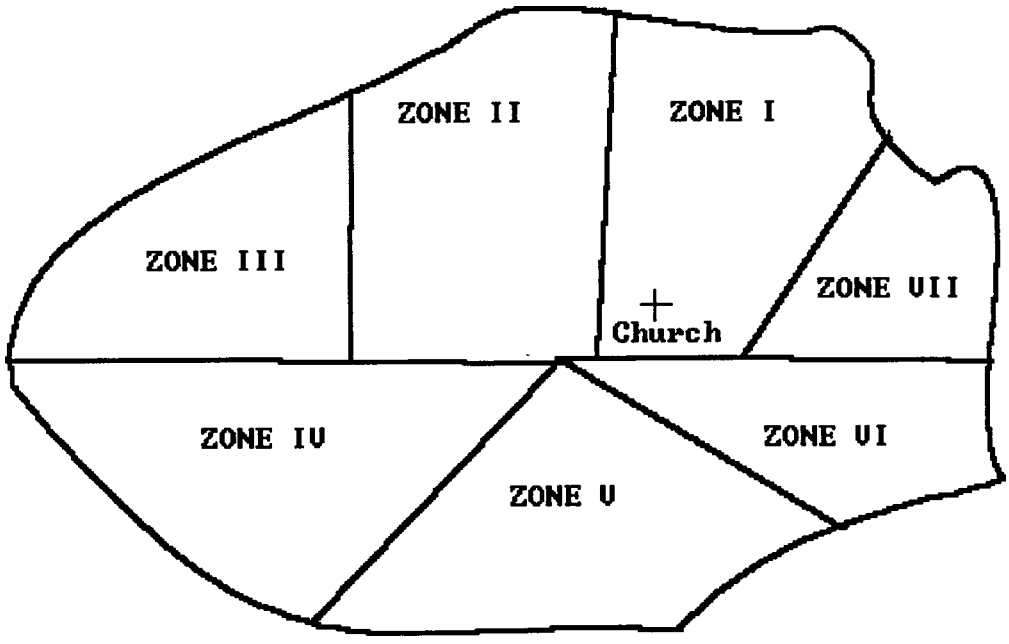
Church administrators and departmental directors in the NMUC have taken seriously the challenge to reach cities. The general objectives of the NMUC include the acceptance of Global Mission as promoted by the General Conference of SDAs. Thus far, the NMUC has promoted a strategy called "territorial advance" to cover the cities within its territory. The manual which forms part of this project report explains in detail how to implement such a strategy. It is written to be used by SDA pastors in metropolitan churches in Mexico. It is the "how to" section of this research, and provides the tools a metropolitan pastor needs in planning, organizing, and executing territorial advance within urban areas.

This manual is based on ten years of city church experience and three years of study of strategies for urban mission. The manual includes suggestions to initiate the strategy of territorial advance at the local church level. This resource manual was written to be used by individual pastors. It could also be used as the basis of a seminar to be presented in workers' meetings or special convocations dealing with urban mission.

With this introduction, a suggested strategy for urban evangelism, nurture and geographical advance, is now presented. The material appears in camera-ready form.

CAPACITATE:

ORGANIZATION OF THE LOCAL CHURCH FOR URBAN EVANGELISM AND GEOGRAPHICAL ADVANCE



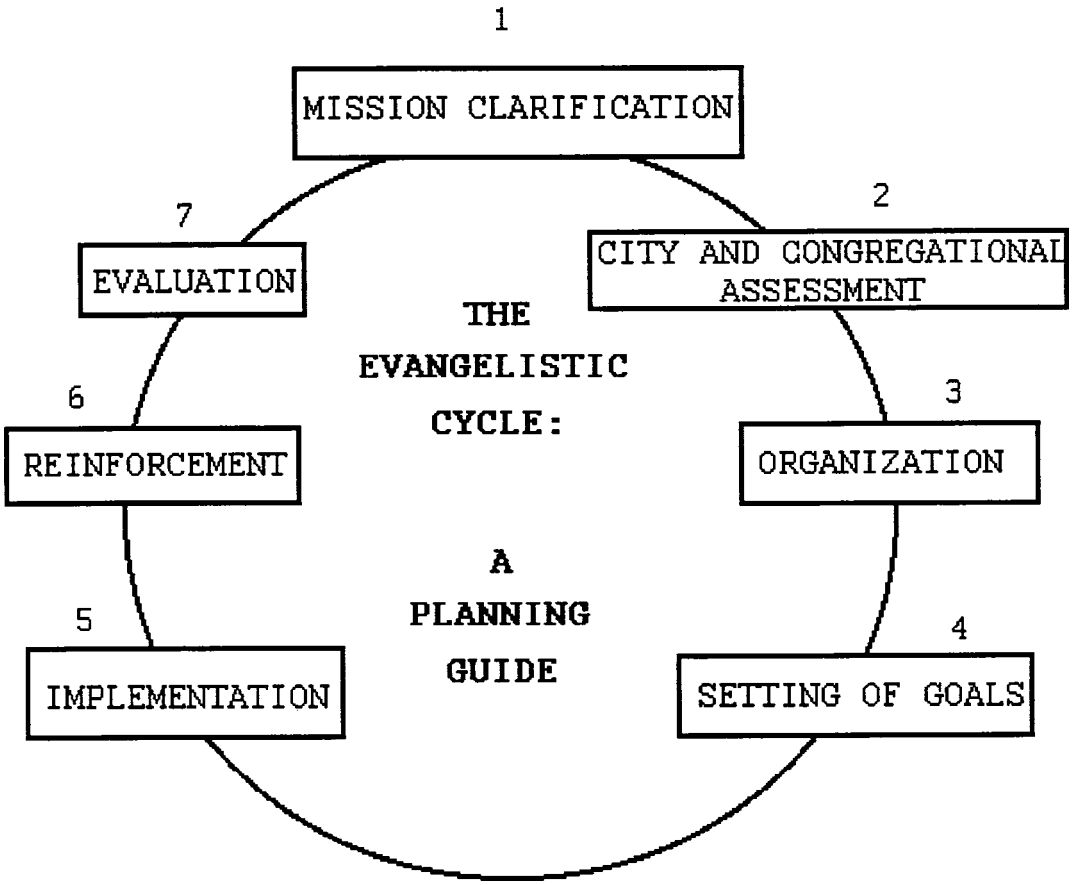
RESOURCE MANUAL

ORGANIZATION OF THE LOCAL CHURCH FOR URBAN EVANGELISM AND GEOGRAPHICAL ADVANCE: RESOURCE MANUAL

A. *DESCRIPTION OF THE STRATEGY*

This strategy is based on the organization of the local church to reach objectives of territorial advance in the cities. This model of organization is based on small groups called "CAPACITATE" (acronym for "Comunidades de Apoyo Para la Ación Testificadora de Avance Territorial," [Small supportive groups for territorial advance and evangelistic action]).

The model is a seven-phase cycle for territorial advance and urban evangelism. The strategy requires one year of planning, organization, and implementation in its first round. The whole church will be organized into small groups participating in varied activities during the year. As a cycle, this strategy has no real end. Once the cycle is completed, it is repeated as many times as needed to cover all the city. The seven phases of the evangelistic cycle are these:



1. Purpose

   a) To reach the cities with the SDA message through a seven-step process. As a cycle, this strategy does not finish until the city is covered with the SDA Message.

   b) To assist the pastor and the church officers in their understanding of the SDA mission to the cities.

   c) To involve the local church members in the process of developing goals, dreams, and plans of geographical advance and church growth.

   d) To encourage the local church members to be participants in the program of "Global mission" in reaching the cities.

2. Basic description of the seven-stage cycle

   STAGE 1. "Mission Clarification"
   Clarification of purpose. What is God calling to the church to do?

   STAGE 2. "City and Congregational Assessment"
   Understanding the demographic makeup of the city and the human resources of the local church.

   STAGE 3. "Organization"
   Designing an appropriate structure for urban mission.

   STAGE 4. "Setting of Goals"
   Setting goals for the local church.

   STAGE 5. "Implementation"
   Transforming goals and plans into action.

   STAGE 6. "Reinforcement"
   Integration of new members into the evangelistic cycle.

   STAGE 7. "Evaluation"
   Analytical study of the yearly calendar of activities.

3. Benefits of the evangelistic cycle

   a) CAPACITATE is an inexpensive outreach strategy involving a wide range of church members. Local churches and conferences do not need

to invest in large sums to bring a team of specialists to evangelize the city.

b) This system of evangelization provides an ideal setting for developing spiritual gifts and skills of the members of the body of Christ.

c) The basic concept of organizing the church into small units with community assignments is a proven, effective method for church growth.

d) The plan provides direction and purpose for urban ministry.

e) The seven-stage cycle for urban evangelism keeps the church alive throughout the year.

4. Limitations

a) The strategy is developed in the context of the NMUC urban churches. This strategy is not functional in cities where there are no Seventh-day Adventists.

b) Many ideas developed in this project are transferrable to other countries. Nevertheless, the context in which this strategy was developed needs to be considered. For example, churches in Mexico are different from Hispanic churches in the United States.

c) The plan can be used for any urban church. However, it is recommended that all the churches located in the same city use the same strategy to get better results in reaching the city.

d) The purpose of the manual is not to train people in witnessing classes or lay personal evangelism or lay public evangelism. Other programs have covered that area of training. This manual is written to make clear the calendar of events that take place while the evangelistic cycle is functioning.

5. Responsibility for initiating the strategy

a) The pastor of the district has the principal responsibility.

b) The church ministries director of a conference or union may give instruction, but ultimate responsibility lies with the local church.

B. *THE SEVEN-STAGE CYCLE*

Many churches consider themselves involved in evangelism only where there is a public evangelistic series running. These churches feel that not much happens until the next campaign begins. In some cases, the pastor has a program to follow but does not communicate it to the church. What follows is a step-by-step guide for the pastor to understand and apply the principles involved in the strategy of territorial advance.

Everything begins with planning. Planning is very important for today's urban churches. Many city church members perform their jobs in a society dominated by management and organizational environments. These people expect that their church board meetings will follow general principles of organization. Planning requires that three points be kept in mind: (1) where you are now, (2) where you want to go, and (3) the route you will take to get there. Lindgren and Shawchuck use the illustration of navigation to make this point. The role of the captain in a luxury ocean liner is not just to keep the ship moving. He knows the present location, the next port-of-call, the final destination, and the route he is planning to use to get there.[1] In planning the future course of the church, the pastor must recognize all these points.

Jesus says: "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?" (Luke 14:28 NIV). Jesus spoke in this passage about the importance of studying one's resources and making plans to accomplish the program. Planning is needed "to convert goals into action and dreams into reality."[2] This seven-stage cycle is a tool for the pastor to design a system for evangelism in urban churches.

The implementation of each of the steps in the planning cycle should create new dreams and visions in the church. City churches should be empowered for a ministry of witnessing and evangelism. A planning chart for the evangelistic cycle for territorial advance appears in attachment #1.

1. MISSION CLARIFICATION: Clarification of purpose. What is God calling to the church to do and why? (One month)

   Mission clarification is the beginning. Before long-range goals can be established, the general purpose and mission of the church must be understood by all the members. The pastor leads the church in clarifying its

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[1]See Alvin J. Lindgren and Norman Shawchuck, Let My People Go (Schaumburg, IL: Organization Resources, 1988), 81.

[2]Edward R. Dayton and Ted W. Engstrom, Strategy for Leadership (Old Tappan, NJ: Fleming H. Revell, 1979), 77.

mission at this stage. To define the mission of the local church, the pastor must follow these steps:

a) Clarify the purpose of the church

(1) Lloyd M. Perry and Norman Shawchuck say that

"mission clarification is the congregation's doing its theological homework. Mission clarification is not meant to determine specific programs or activities, but to ask the why of all activities engaged in and all programs carried on. Goal setting tells "What and How;" mission clarification asks "Why?"[1]

(2) It is necessary to study carefully the biblical foundation for the evangelistic cycle of territorial advance. Attachment #2 of this manual provides a work sheet to be used by the congregation in the process of clarifying the purpose of the church.

(3) The SDA mission is defined in this project in terms of "geographical advance." This expression indicates a system of evangelism which has the objective of covering a city in a systematic and organized visitation program combined with public evangelism.

b) Develop the mission statement

Monte Sahlin, Adult Ministries Coordinator in the North American Division of Seventh-day Adventists, says that Christ, as the head of the church, determines the purpose of the church. "The church does not vote on its mission. In order to be a church, a group must accept the mission that Christ already determined."[2] Thus, the members, led by the pastor, should search in Scripture for that mission. It is very helpful for the congregation to participate in the development of the mission statement. People are happier and more willing to collaborate when they are involved.

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[1]Lloyd M. Perry and Norman Shawchuck, Revitalizing the 20th Century Church (Chicago: Moody Press, 1982), 20.

[2]Monte Sahlin, "The Planning Process," in A Manual for Church Growth Consulting, ed. Roger L. Dudley (Berrien Springs, MI: The Institute of Church Ministry, Andrews University, 1987), 40.

A clear understanding of the mission of the SDA church requires that the congregation find the relationship among three distinct issues:

(1) What are the most important things we do at our church?

(2) What do Scripture and our own denominational tradition tell us about the SDA mission?

(3) What world needs and issues of society should the SDA church be concerned about today?

Attachment #2, #3, and #4 of this manual provide the work sheets to assist the pastor in the process of developing the mission statement. The work sheet can be used either in a weekend retreat for the entire congregation or in a week of prayer. At the end of this study process the church must define its mission in terms of geographical advance.

c) A model for developing a church mission statement[1]

Designing the mission statement requires a month to complete. This task should be followed immediately by city and congregational assessment, goal-setting, and the action-planning process. What follows is a description of a planning model to develop a mission statement:

Phase I: Study and Discussion

(1) A series of sermons on the nature and mission of the church with feedback discussion may open the subject. This will involve the entire congregation.

(2) Special study-discussion groups may be conducted on the nature and mission of the Church, following step 1 as an alternate option.

Phase II: Developing a Mission Statement

(1) The congregation should be invited to a series of workshop sessions or a retreat to develop a mission statement to be used as a basis for goal-setting and action-planning for future programming.

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[1]Adapted from Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon, 1977), 52-56.

(2) Divide the membership into small groups of no more than eight. *Each group* should do the following:

Session I

(a) On the work sheet (attachment #2), each individual should answer the first six questions silently.

(b) On attachment #2, section two, list (brainstorm) the most important things done at the local church, the most important functions that the group members find most meaningful and relevant.

(c) Take a break, walk around, and look at other lists; return and complete your own list.

(d) Discuss and select the four things your group finds most meaningful and write them on the work sheet.

(e) All groups share their two most important functions of the church and the reasons for their selection.

Session II

(a) Provide attachment #3 to each individual. Everyone should answer the first question silently. The second question is for further study at home.

(b) Gather the same groups. Ask them to brainstorm responses to each question of section two of attachment #3. The questions are:

i) What do Scripture and the SDA denominational tradition tell us about our mission?

ii) What world needs and issues of society should the SDA church be concerned about today?

(c) Take a break and scan the lists of other groups.

(d) Each group now completes its lists and identifies the top four items on each list with an asterisk.

(e) Share those items with other groups.

Session III

Each group places its own listing for sessions I and II before it. After reviewing the material, use attachment # 4 and draft a clear, brief statement of no more than a few sentences beginning, "The mission of our church is _____ _____."

Share the statements of each group with the total group by having them read, and then post them in the room.

Each group elects two persons (one person if there are more than six groups) to "fishbowl" in a collaboration session to work out a single mission statement for all groups. The mission statements of *each* of the groups must be posted in plain view. Blank newsprint will be posted to work out the single statement. The fishbowl group will sit in a circle in the center of the room with two empty chairs. Members of the original groups will sit next to one another in a larger circle surrounding the fishbowl group. Any person may move into one of the two empty chairs to ask a question or make a suggestion; he/she then must move out. Every fifteen minutes the collaborators from each group will go back to their original group for suggestions. The process goes on until a mission statement is agreed upon by the collaborators, checking it out with each group. A sample of mission statement for the local church is shown in attachment #5.

This is likely to be a long session requiring two or more hours of time, as will likely be true of each of the three other sessions. The time structure of each session may be altered to fit the needs of the situation. The larger the number of participants, the more time the design will take. The design can be carried out at an overnight retreat or in three separate sessions.

2. CITY AND CONGREGATIONAL ASSESSMENT: Understanding the demographic makeup of the city and the human resources of the local church (Two weeks)

   a) The purpose of this stage of planning is to understand two things: demographics and membership information

(1) The territory to be reached

Jesus says that the beginning of preaching of repentance and forgiveness of sins should start at Jerusalem (Luke 24:48; Acts 1:8). For urban churches "Jerusalem" is the city where they are located. A clear understanding of our "Jerusalem" will help the local church to establish appropriate strategies to reach it.

(2) The human resources

Only people reach people. If the church wants to reach the city with the gospel, it must organize its human resources to launch a witnessing program.

Congregational assessment has the main purpose of classifing the members of the local church into geographical areas for mission. Specific provisions should also be made for those interested and skilled in special ministries. These might include: (a) youth ministries, (b) prison ministries, (c) public sector ministries, (d) private sector ministries, and (e) marginal sector ministries.

The analysis of the city and the church membership has better results if it is done by a special committee.

b) The creation of a committee

A suggested name may be "CAPACITATE COMMITTEE"

Attachment #6 includes a list of purposes and duties of such a committee. Basically, their function is to analyze unreached zones of the city, to situate the family units of the church in specific territories, and to evaluate the evangelistic cycle.

c) Gathering statistical information

(1) C. Kirk Hadaway enumerates three essentials that urban research can provide for churches developing a strategy to become more effective. Urban research can provide: (a)the facts essential for decision making; (b) a controlled opportunity to test ideas, programs, and strategies; and (c) the development of new ideas.[1]

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[1]C. Kirk Hadaway, "Learning from Urban Church Research," Review and Expositor 80 (Fall 1983): 543-545.

(2) We know the city by examining demographics

(a) The main reason for demographic studies should be to identify the territory to be reached and areas that remain unreached. For example, the 289-page volume entitled Estudio Mexico Hoy y Mañana[1] shows that "there are 1,975 colonias (neighborhoods) without an evangelical church" in Mexico City. "With over 19 million people in the area, there is one church for every 21,546 inhabitants."[2]

(2) Sources of demographic information

A very important way to gather information and obtain a better understanding of your community is to contact a demographic research organization. A list of the organizations in Mexico that deal with demographics in that country is presented in attachment #7.

3. ORGANIZATION: Designing an appropriate structure for urban mission (Two weeks)

a) Principles of organization

There are five interrelated areas in the process approach: Planning, organizing, staffing, direction, and control.[3] According to this administrative process, after the first area of "planning," when objectives are established, church leaders must "organize" their human resources to reach territorial objectives. This action must be taken at the local level.

(1) Biblical principles of organization

A study of the leadership style of Moses in Exod 18:13-27 reveals that successful organizations need at least three things:

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[1]Estudio Mexico Hoy y Mañana (Mexico, D.F.: Vision Evangelizadora Latinoamericana, 1987).

[2]Paul Pretiz, "Church Planters Needed--Mexico City Church Directory Reveals Few Evangelicals," Urban Mission 5 (January 1988): 6.

[3]Harold Koontz and Cyril O'Donnell, Principles of Management, 4th ed. (New York: McGraw-Hill, 1972), 48.

(a) people with adequate skills, (b) training and motivation of people, and (c) some kind of structure to make programs work.

(2) General management principles of organization

James M. Higgins says that

> "organizational strategists must make themselves aware of the changing world and of the organization's internal situation as well. The basic of successful strategic action is information."[1]

Higgins' suggestion for establishing a successful organization is to study both "internal and environmental information."[2] The background to organize a strategy includes, according to Higgins, a study of four elements: (a) strengths, (b) weaknesses, (c) opportunities, and (c) threats.[3]

At the local church level, internal information means to consider both human and financial resources to accomplish territorial advance. Environmental information is a study of the community to be reached and their needs. At this time, stage two, dealing with city and congregational assessment, should provide valuable information for the pastor. The objective of obtaining information is to establish strengths, weaknesses, opportunities, and threats of the local church in order to better determine objectives and strategy. This is important at the time the church is ready to be divided into small groups.

(a) Strengths

> Strengths are positive internal resources and situations which might enable the local church to possess a strategic advantage in achieving its objectives. For example, a group of committed, well-trained elders would be a strength.

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[1]James M. Higgins, Strategy: Formulation, Implementation, and Control (New York: Dryden, 1985), 38.

[2]Ibid.

[3]A detailed information of these principles and how they apply at the business strategy level is found in ibid., 37-79.

(b) Weaknesses

Weaknesses are internal inabilities and situations which might result in or have resulted in the local church's not achieving its objectives. For example, a lack of trained elders or a church not entirely committed to growth would constitute weakness.

(c) Opportunities

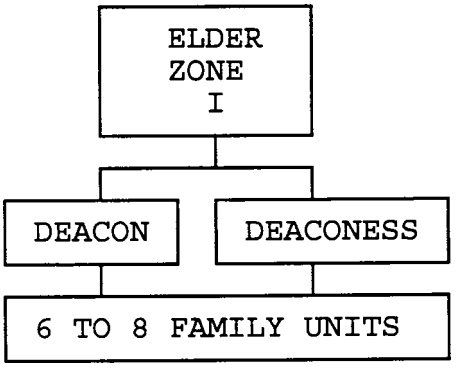
Opportunities are external factors and situations which will assist the church in the city to achieve or exceed its objectives. An example of an opportunity would be a great need in the city, i.e., a lack of health care or educational programs.

(d) Threats

Threats are external factors which might result in or have resulted in the church not achieving its objectives. An example would be city legislation restricting mission activity.

b) Model of organization

(1) Structure follows strategy. In order to carry out this strategy it is necessary to consider the following organizational structure:



(2) Small groups are achieved by dividing the church membership among the elders. The recommendation is to gather six to eight families living in the same neighborhood and assign to them the area where they live as their territory for outreach programs. The small group will be supervised by one of the elders of the church with the assistance of two church officers.

(3) A city map is needed (the bigger the better) for:

(a) Finding where the members of the church live

For every family unit, put a colored pin in the place where they live. This will help to visualize the areas where the membership is concentrated.

(b) Forming groups of eight family units per zone

The small groups are achieved by dividing up the membership among the elders. The families should be divided geographically in zone I, zone II, zone III, zone IV, etc. Each group will be under the leadership of one elder and two deacons or deaconesses. The number of elders needed is determined by the number of zones in the city.

(c) To provide a territory and a place of meeting for each group

(4) Reporting the results

In a visible place, list those homes that will be the gathering sites. Tentative leaders for each group should be nominated. A map will show also the city and how it is divided by the CAPACITATE groups. Attachment #8 is a sample that shows how the city of San Luis Potosi was divided when the evangelistic cycle for territorial advance was implemented in 1985.

c) Two organizational models are shown in this section:

(1) Pastor Dale E. Galloway has developed a small group system for the New Hope Community Church in Portland, Oregon, one of the most successful churches in North America. Galloway's system of organization has produced "perhaps the church with the

most effective small group ministry in America."[1] His seminar shows how to create an organization for caring people and growth by groups. What follows is an outline of Galloway's seminar on small groups.[2]

(a) Five reasons why your church needs a small group system

i) It provides multiple points of entry to your church

ii) It is a very effective way of evangelism

iii) It is the only way to care for people

iv) It accelerates spiritual growth among the people

v) It shifts the work of ministry to the people

(b) Why a group of ten?

i) It is rooted in the Bible (Exod 18: 13-27), called by Galloway, "the Jethro principle."

ii) The key to people is listening and responding

iii) Researchers suggest that 10 people is about all one person can nurture

(c) Adaptation of the Jethro Principle to the New Hope Community Church organizational model

One "Lay Pastor" equals one small group of 8-12 people. One "Lay Pastor Leader" is over 5 Lay Pastors or 50 people. One "District Pastor" is over 10 Lay Pastor Leaders who help supervise 50+ Lay Pastors with 500-1,000 members to care for. One "Senior Pastor" is over all District Pastors who are over everybody else. There are two kinds of districts in the meta-church model of Portland, Oregon.

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[1]Elmer L. Towns, An Inside Look at 10 of Today's Most Innovative Churches (Ventura, CA: Regal Books, 1990), 74.

[2]Dale E. Galloway, "Small Group Seminar," cassette, Portland, OR: New Hope Community Church, n.d.

The metropolitan area is divided into four "geographic districts" and nine "specialty districts."

(d) Inside look at the development of the New Hope Meta-church model which now ministers weekly to more than 5,000 people in small groups.

Galloway started his small group ministry from the ground up in 1972. The growth since then has been phenomenal. By 1984, his church had 40 to 50 groups. Galloway reorganized his church into districts following the counsel of Paul Yonggi Cho. They are working toward their goal of 20,000 members by the year 2000.

(2) The largest Protestant church in the world is the Central Church in Seoul, Korea. The development of the home cell system of Dr. Paul Yonggi Cho has inspired many churches to establish the same kind of ministry. Yonggi Cho shares his success and secrets of church growth in Urban Mission.[1] Here are some of them:

(a) Home cells. Yonggi Cho affirms that these groups have a scriptural foundation, especially in the Book of Acts.

(b) Organizational structure. On a map, the city is divided into districts and a leader appointed to teach in the homes. Each of the home cell groups consists of six to eight families or about twelve to sixteen people. When it grows beyond this number, it is divided again and the assistant cell leader assumes the ministry and teaching of the new group. Home group leaders are motivated and trained every Wednesday.

(c) Participation of women. More than two-thirds of the cell leaders are women.

(d) Why the home cells grow. The home cell is the key to the continual growth of the church for a number of reasons:

i) In a small group, members know each other and care

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[1]Paul Yonggi Cho, "Reaching Cities with Home Cells," Urban Mission 1 (January 1984): 4-14.

ii) Teaching is more personal

iii) Closer fellowship results

iv) Warmth and caring emanates from a home

v) Sharing time is unhurried

In 1984, Yonggi Cho reported 18,987 home cells ministered by 18,987 deacons and deaconesses throughout the city of Seoul. In one month as many as 10,000-12,000 new members came into the church and most of this growth took place within the home cells.[1]

d) Having studied these models and with the information gathered in stage two, with the CAPACITATE committee organize your church in zones across the city according to the size of your church. With the conviction that God has called you to minister in the city, as a leader of the church you must stimulate fellow Christians by sharing your vision. Inform the church. If you have a vision, you must to communicate it. Be acquainted with the CAPACITATE philosophy and present the plan to the church board for its approval.

4. SETTING OF GOALS: Setting goals for the local church (One weekend)

Initial home meetings with each group must be conducted to study the philosophy of the strategy of territorial advance and the evangelistic cycle.

a) Some principles must be taken into consideration:

According to Thomas Gordon it should prove helpful to keep certain assumptions in mind at the time of performance appraisal. Here is a selection of Gordon's list: (1) "there is <u>always</u> a better way of doing things," (2) "no one is <u>ever</u> working at 100 percent capacity," (3) "people are not strongly motivated to accomplish goals set by others," (4) "people work hard to accomplish goals they set for themselves," and (5) "people are happier when given a chance to accomplish more."[2]

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[1]Ibid., 11.

[2]Thomas Gordon, <u>Leader Effectiveness Training, L.E.T.</u> (n.p.: Wyden Books, 1977), 243-245.

b) Settings of goals

(1) Each group must decide the primary focus of its meetings. Nevertheless, four main objectives must be promoted: nurture, fellowship, worship, and mission.

(2) Specific goals for one year are established by each CAPACITATE unit. After the groups are organized, a special weekend of prayer should be selected when each group decides on its goals.

(3) The objectives of territorial advance for each of the CAPACITATE units should include:

(a) How many city blocks will be visited during the entire year

(b) How many homes will be enrolled in the correspondence courses

(c) How many people will be involved in lay personal evangelism

(d) How many lay public evangelistic series are to be held

(e) How many people are expected to come to the harvest evangelistic campaign

(f) The goal of baptisms per CAPACITATE unit

(g) The goal of baptisms of the entire church

A written report of the goals of each group should be submitted to the CAPACITATE committee for further evaluation.

5. IMPLEMENTATION: Transforming goals and plans into actions

This is the stage where action takes place. In this strategy of territorial advance for urban mission, a combination of resources takes place. CAPACITATE witnessing program will combine efforts with lay personal evangelism (carteros misioneros), lay public evangelism (lay preachers), and pastoral public evangelism (either the pastor or the evangelist of the conference). Each activity follows the other in turn. The order of the activities is this: (1) training, (2) door-to-door visitation, (3) enrollment day, (4) lay

personal evangelism, (5) lay public evangelism and (6) pastoral public evangelism.

a) Some things must be done to start this stage of the cycle of territorial advance:

(1) Selection and training of the leaders

(a) By leaders we mean those who lead each CAPACITATE unit. They must be spiritual, have a friendly personality, and be desirous of helping others.

(b) Each group must have an elder as the leader. Other church officers--a deacon and a deaconess--could be a part of the leadership of each group.

(2) Selection of the materials

(a) The group must receive advice on the materials, especially the brochures to be used in door-to-door visitation, and the correspondence lessons to be used in the lay personal evangelism stage.

(b) Materials must be ordered at the right time and the right place.

(3) Get from every member a commitment for:

(a) Participation once a week in the meetings of the group

(b) Personal devotion, prayer, and study of the Bible in order to reinforce the spiritual experience

(c) Outreach activities in the assigned territory using their spiritual gifts to bring others to the knowledge of Christ

(4) The small groups meetings

(a) In planning the small groups meetings, three factors must be taken into consideration: (1) the purpose for the meet-

ing, (2) the place of meeting, and (3) the length of the session.[1]

i) The first meeting of the CAPACITATE units has the purpose of establishing their objectives and goals. This meeting takes place in the stage of "Setting of Goals" of the evangelistic cycle. Special emphasis is given to the meaning of the acronym CAPACITATE (Comunidades de Apoyo Para la Acción Testificadora de Avance Territorial," [Small supportive groups for territorial advance and evangelistic action]).

ii) Further meetings take place once a week for prayer and study. Wednesday prayer meeting is an ideal occasion to gather. The study of Christian Service by Ellen G. White is recommended. The Church Ministry Department provides study guides for this book. Groups may also choose other materials.

iii) Once the members of the groups are familiar with each other, the CAPACITATE groups should search for different purposes. For example, fellowship, picnics, special celebrations, etc.

(b) Some practical details to take into consideration for the small groups' meetings are:[2]

i) Meet in a comfortable atmosphere. You can look for the warmth of a living room, the unity of a kitchen table, or the informality of a dorm room. Each local must provide a good teaching atmosphere.

ii) Make appropriate physical arrangements. For instance, a circle, where all can see and easily talk with each other, is advisable.

---

[1]A very good source on how to plan weekly and yearly meetings for small groups can be studied in Jimmy Long, "How to Plan and Lead a Small Group," in Small Group Leaders' Handbook (Downers Grove, IL: InterVarsity Press, 1982), 118-129.

[2]See How to Lead Small Group Bible Studies (Colorado Springs, CO: Navpress, 1982), 13.

iii) Maintain good lighting and ventilation to make the meeting comfortable for everyone.

iv) Guard against distractions, such as pets, television, radios, and children.

(e) The best preparation for this strategy is not physical, but spiritual. A life of prayer, close to God, is the key to success.

b) The activities that take place one after the other is this:

(1) Training (One month)

(a) Limitation

This section is limited to instructions on witnessing procedure for house to house visitation. Other programs have been developed to train people in how to witness for Christ.

(b) Purpose

The purpose of training is for each member to become familiar with the evangelistic cycle for territorial advance. It is important to know the calendar of events to take place. In that way everybody can be involved in the same activity at the same time.

(c) Objectives of the training stage

i) The member should be familiar with the territory that they will visit. The suggestion is that every CAPACITATE unit visit the same area of the city for the entire year. The following year the CAPACITATE units should work in different areas until the whole city is covered.

ii) Every CAPACITATE unit should be divided into groups of two and assigned four city blocks to visit for the entire year. Experience has shown that once people join the group of visitors they are greatly blessed and willing to collaborate.

iii) Every small unit should be familiar with (a) the brochure for each of the three weeks of the door-to-door witnessing stage, (b) the "Instructions for the Home Visitor" (Attachment #9), and "La Voz del Hogar." This radio program is used as the main reason for visiting the homes. The small unit goes door-to-door for three weeks to invite people to listen to the family-centered program.

(2) Door-to-door visitation (Three weeks)

(a) Every small unit should have at least four city blocks to visit. These blocks may be visited the entire year with different purposes.

(b) The purpose of the first stage in the cycle is to find people interested in "La Voz del Hogar." In three consecutive visits the small units may be able to recognize who is interested.

(3) Enrollment day (One weekend)

(a) Enrollment day comes at the fourth visit.

(b) At this time the visitors may know which families have shown interest in the radio program.

(c) The visitor should invite those who have shown interest in listening to the program and receiving brochures for three weeks to register in the correspondence lessons offered on radio.

(4) Lay personal evangelism (Three months)

(a) During this stage of the cycle every small unit will study the lessons in the homes of the interested people.

(b) Each small unit should establish personal objectives such as dedicating two hours each week to working in their assigned territory.

(c) One of the most important lessons to learn is persistence. After several visits at the same home, you may find that people either accept or reject your message.

(d) The church must plan at the end of this stage a graduation ceremony where all the people who studied the lessons can gather to receive their diploma.

(5) Lay public evangelism (Two months)

(a) All the CAPACITATE units and small groups of visitors should engage again in a massive door-to-door visitation in their assigned territory to invite people for lay public evangelism. This is a direct invitation to study the Bible.

(b) Special invitation is given to those who studied the correspondence courses. The purpose is to gather those who studied the Bible in a familiar atmosphere to a new environment.

(c) This time the Bible may be studied with filmstrip or slide projectors.

(d) Every CAPACITATE unit should have at least one public evangelistic meeting.

(6) Pastoral public evangelism (4 to 6 weeks)

(a) The purpose now is to gather those who studied the correspondence courses and attended the lay public evangelism series come to church to listen to the pastor or the evangelist.

(b) Again for the third time in the cycle, all the territory assigned to each CAPACITATE unit is visited. This time they carry the invitation to the pastoral public campaign.

6. REINFORCEMENT: Integration of new members into the evangelistic cycle (6 weeks)

a) Procedure of multiplication

(1) The group begins with six to eight family units expecting to grow to a maximum of sixteen

(2) Once a group has twelve to fourteen family units it must be divided into two groups as soon as possible

(a) Every time a group has a new family unit, the group must receive special recognition.

(b) Every time a group must be divided in two, the church must have a celebration.

(3) A group that becomes static or decays, must die, following the idea that a plant must either grow or die. If this is the case, you must have a funeral service. The members of the group must be adopted by other living groups.

(4) A fantastic rhythm of growth could multiply the groups every single year.

b) Integration of new members

(1) "Every true disciple is born into the kingdom of God as a missionary."[1] The church may provide believers with the kind of environment to help them grow. CAPACITATE units are the right place for them to become familiar with the program of the church.

(2) Integrate the new members into CAPACITATE units, preferably in the same unit of those who reached them.

7. EVALUATION: Analytical study of the yearly calendar of activities

This is the last stage in the cycle. This does not mean that evaluation should be done only at the end of the year. Evaluation must be done periodically and should take place throughout the entire process and be conducted in such a way as to allow all members to offer evaluation and suggestions. Evaluation is done by the CAPACITATE committee.

a) Special consideration is given to:

(1) The goals established by each CAPACITATE unit.

(2) The calendar of activities for the year to study: (a) the planned schedule, and (b) the actual schedule. If the calendar was too tight, study the reasons and make the appropriate adjustments.

---

[1]Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press, 1940), 195.

b) Evaluation serves two important purposes:

(1) It helps to monitor existing programs and to identify needed changes while there is still time for the changes to make a difference.

(2) It helps find new programs or activities which may be needed to help the church accomplish its mission.

C. *STEPS FOR STARTING THE EVANGELISTIC CYCLE OF GEOGRAPHICAL ADVANCE*

1. The pastor must decide to initiate this system in the local church. C. Peter Wagner says that

> Vital Sign Number One of a healthy, growing church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.[1]

The pastor should be involved in all planning, organization, implementation, and evaluation of this strategy. His approval and support are vital to the success and continuation of this strategy.

2. Study carefully the "Organization of the Local Church for Urban Evangelism and Geographical Advance: Resource Manual."

3. Obtain Church Board approval and select the CAPACITATE committee. Studies have proven that people are willing to carry out plans and goals they set for themselves. Marlene Wilson says that "the first principle of good planning is to involve those affected by the plan in the process."[2]

Great ideas can be killed by one or two individuals who do not understand a program and bring up negative points in a Church Board Meeting. Inform church leaders about the strategy of geographical advance before the church meeting and answer their questions. Produce in them a sense of ownership and they will be cooperative. To be most effective, the strategy of geographical advance requires the cooperation of the entire church. Do not start without it.

---

[1]C. Peter Wagner, Your Church Can Grow (Glendale, CA: Regal, 1976), 57.

[2]Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis, MN: Augsburg, 1983), 49.

4. Instructions for your church board meeting presentation

   a) Talk to individual board members about "CAPACITATE: Evangelistic strategy for geographical advance" before the program is presented in the board meeting. Give each board member a copy of the proposal before the meeting so each can become acquainted with the program.

   b) Keep your presentation at the board meeting as short as possible, allowing time for questions and comments.

5. Develop a proposal for church board approval

The pastor and the CAPACITATE committee should meet to draw up the proposal to be submitted at the church board for approval. Here is a sample proposal for church board approval:

> "CAPACITATE is a model of organization of the local church designed to facilitate the reaching of geographical objectives of church growth in _____ (Name of the city). There are seven stages included in this strategy:
>
> STAGE 1. "Mission Clarification"
> Clarification of purpose. What is God calling the church to do?
>
> STAGE 2. "City and Congregational Assessment"
> Understanding the demographic makeup of the city and the human resources of the local church.
>
> STAGE 3. "Organization"
> Designing an appropriate structure for urban mission.
>
> STAGE 4. "Setting of Goals"
> Setting goals for the local church.
>
> STAGE 5. "Implementation"
> Transforming goals and plans into actions.
>
> STAGE 6. "Reinforcement"
> Integration of new members to the evangelistic cycle.
>
> STAGE 7. "Evaluation"
> Analytical study of the yearly calendar of activities.

The Strategy of Geographical Advance is effective and has some benefits: (1) It is an inexpensive outreach strategy involving a wide range of church members; local churches and conferences do not need to invest a huge budget in bringing a team of specialists to evangelize the city. (2) This system of evangelization provides an ideal setting for developing spiritual gifts and skills of the members of the body of Christ. (3) The basic concept of organizing the church into small units with community assignments is a proven, effective method for church growth.

The Challenge of the City. Recent census statistics indicate that San Luis Potosi has a total of _____ (number) of inhabitants. There are _____ (number) households in the city. The Seventh-day Adventist presence in the city is this: _____ (number) churches, _____ (number) members and _____ (number) family units. Therefore, if it is the purpose of this church to reach the unreached and to proclaim to them the SDA teachings, the challenge is this: we have a church for every _____ inhabitants in this city. The church member/population ratio is ____.

In order to carry out the church's mission CAPACITATE is presented as a suggested strategy of organization of the local church to reach the city. CAPACITATE is the acronym for "Comunidades de Apoyo Para la Acción Testificadora de Avance Territorial" (Small supportive groups for territorial advance and evangelistic action).

CAPACITATE is a church segment of six to eight family units under the leadership of one of the elders of the church. They meet once a week in someone's home to talk to one another and let God talk to each of them by prayer and Bible study. In one sense, CAPACITATE is like a small church pursuing all of the activities that the larger church does: nurture, worship, fellowship and mission. If CAPACITATE is going to function as a small church, it needs an appointed leadership to connect to the larger church. The Elders of the church are in charge of the program and development of such groups."

6. After the proposal is written and presented to the church board, work closely with the members of the CAPACITATE committee

   a) To conduct the city and congregational assessment

   b) To establish the structure needed to carry this program

   c) To train the people involved in the evangelistic cycle

ATTACHMENTS FOR THE SEVEN-STAGE CYCLE

ATTACHMENT #1

A Planning Chart for Territorial Advance

Steps/Strategies		Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
Mission Clarification (Pastor and congregation)	P												
	A												
City and Congregational Assesment (Special committee)	P												
	A												
Goal Setting (Congregation)	P												
	A												
Training Stage (Pastor)	P												
	A												
Witnessing Stage (Groups)	P												
	A												
Enrollment Day (Groups)	P												
	A												
Lay Personal Evangelism (Bible Instructors)	P												
	A												
Lay Public Evangelism (Lay Preachers)	P												
	A												
Pastoral Public Campaign (Evangelist)	P												
	A												
Integration of New Members (Special committee)	P												
	A												

ATTACHMENT #2

Discovering the Mission of the Church[1]

INDIVIDUAL WORK

1. Do you feel that our members understand the purpose of this church?

   YES ___ NO ___

2. Are we progressing rapidly toward the effective fulfillment of our purpose?

   YES ___ NO ___

3. Do our people understand clearly how the many activities of our church relate to helping us accomplish our purpose?

   YES ___ NO ___

4. Our congregation is here in this community and exists at this time in order to

   _____

   _____

5. When I started coming to this church, I was looking for _____

   _____

6. The single most important thing we do at our church is _____

   _____

   _____

[1]Adapted from Sahlin, 48, 49.

GROUP WORK

1. Let's share the things we have written individually and make a list of the most important functions of our church:

   A. _____

   B. _____

   C. _____

   D. _____

   E. _____

2. What do we want our church to be five years from now?

   _____

   _____

ATTACHMENT #3

Developing a Statement of Mission

INDIVIDUAL WORK

1. With the Bible and a concordance study those passages related to the mission of the church. Find out where the following expressions are located:

   A. "all the nations"

   B. "all nations"

   C. "every creature"

   D. "all the world"

   E. "the ends of the earth"

   F. "the whole earth"

2. Read the book of Acts and find a list of principles that in your opinion brought success to the evangelistic efforts of the early Christian church (this exercise is to be done at home during your devotional time).

GROUP WORK

1. What do Scripture and the SDA denominational tradition tell us about our mission?

   A. _____

   B. _____

   C. _____

   D. _____

   E. _____

2. What world needs and issues of society should the SDA church be concerned about today?

   A. _____

   B. _____

   C. _____

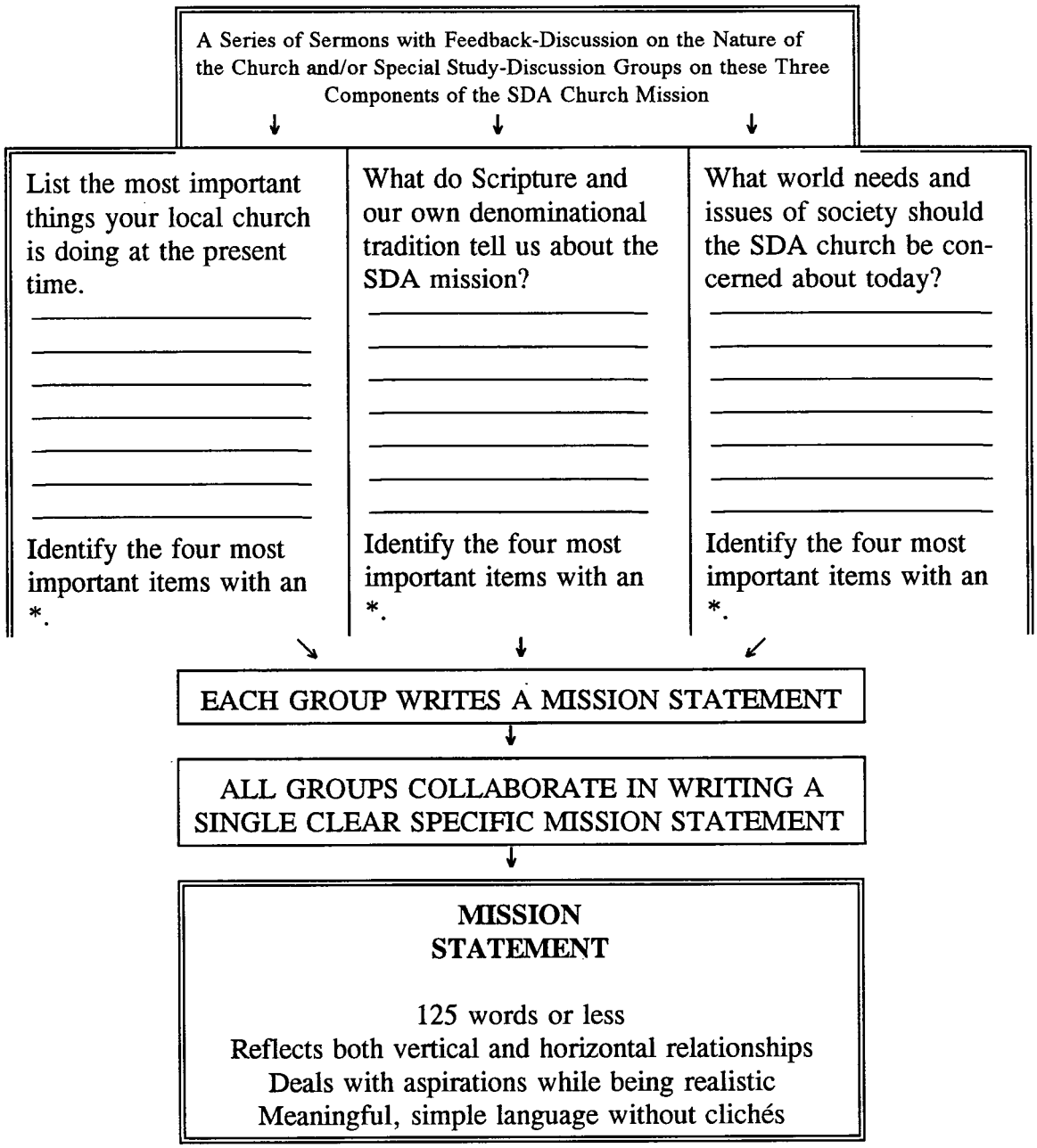
   D. _____

   E. _____

3. The purpose of our church is . . . .

ATTACHMENT # 4

A Planning Model to Develop a Mission Statement[1]



[1]Adapted from Alvin J. Lindgren and Norman Shawchuck, Management for Your Church, 53; Lloyd M. Perry and Norman Shawchuck, Revitalizing the 20th Century Church (Chicago: Moody Press, 1982), 22.

ATTACHMENT #5

Sample Mission Statement[1]

A statement of mission for the _____ Church.

It is the purpose and mission of this church to witness to Jesus Christ as our Lord and Savior, as a Christian church in our community to continue to find ways to share with our community the special message entrusted to us as Seventh-day Adventists, and to win as many to Christ and His message as God shall enable us to do.

It is our purpose that this church shall be a transforming fellowship in which the members can go on to maturity in Christ and to equip them for Christian service according to their gifts and abilities.

Because our church is part of a world movement, it shall be our purpose to reach out to the world and to support our world mission through the organizations and institutions of the denomination of which we are a part.

OUR MISSION

We, the members of the _____ Seventh-day Adventist Church, as part of the world Seventh-day Adventist organization, acknowledge our responsibility in fulfilling the commission given us by Christ to prepare the way for His Coming. To accomplish this, our mission is as follows:

1. To grow closer to Christ through personal Bible study, prayer, and individual commitment.

2. To uphold Christ before all within the church--adults, youth, and children--through worship, instruction, fellowship, and personal concern.

3. To present Christ to the people of _____ and the surrounding areas through community service and personal witness.

4. To carry Christ to the world field through prayer, financial contribution, and personal service.

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[1]Benjamin D. Schoun, "Church Leadership and Administration," class notes, CHMN727 Leadership in Church Organizations, 15 June-2 July, 1992, SDA Theological Seminary, Andrews University, Berrien Springs, MI.

ATTACHMENT #6

CAPACITATE Committee[1]

PURPOSE OF THE COMMITTEE

To analyze unreached zones of the city, to situate the family units of the church in specific territories, to evaluate the evangelistic cycle.

DUTIES OF THE COMMITTEE

1. Study carefully the "Organization of the Local Church for Urban Evangelism and Geographical Advance: Resource Manual."

2. Analyze the present and future of the church.

3. Plan visionary action plans and share the vision.

4. The Pastor and the CAPACITATE committee should meet to draw up the proposal of the evangelistic cycle to be submitted to the church board for approval.

SUGGESTED PROJECTS FOR SPRING OF 1993

Project: Launch a study of church membership and community analysis
Procedure: Organize the committee into two work groups for church membership and community study. Organize the church directory not by alphabetical order but by geographical location in zones of 6 to 8 families. Bring demographic information to the board meeting to see the challenge of the city.

Project: Get the church started in the planning process.
Procedure: Determine the purpose and scope of the committee's work. Survey key members of the church to know their dreams and vision for the church. Prepare planning for the next five years. Specify goals of development such as how many conceivable new churches in the city, church school, community centers, etc.

Project: Present long-range plans to the church.
Procedure: Prepare booklet containing church long-range plans. Interpret plan carefully to the congregation. Seek congregational approval.

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[1]Adaptation of Truman Brown, Jr., "Church Long-Range Planning Committee," Church Administration, August 1991, 35.

ATTACHMENT #7

Sources of demographic information in Mexico

ORGANIZACIONES RELACIONADAS CON ESTUDIOS DE POBLACION

1. **Centro de Estudios Demográficos y del Desarrollo Urbano (CEDDU)**
   El Colegio de México
   Camino al Ajusto, 20
   01000 México, D.F.

2. **Concilio Nacional de la Población (CONAPO)**
   Angel Urraza # 1137
   Colonia del Valle
   03100 México, D.F.

3. **The Population Council**
   Regional Office for Latin America and the Caribbean
   Alejandro Dumas 50
   Colonia Polanco
   11560 México, D.F.

4. **SECRETARIA DE PROGRAMACION Y PRESUPUESTO**
   Instituto Nacional de Estadística, Geografía e Informática (INEGI)

CENTROS DE INFORMACION Y VENTA DEL INEGI EN EL D.F.

Patriotismo 711 - 7o Piso
Col. San Juan Mixcoac
Del. Benito Jarez
México, 03730 D.F.
Tels: 598-89-35 y 563-99-35

Balderas 71 - P.B.
Centro
06040 México, D.F.
Tels: 521-42-51 y 510-47-75

Insurgentes Sur 795 - P.B.
Col. Náploles
03810 México, D.F.
Tels: 687-46-91 y 687-29-11

Centeno 670 - 3er Piso
Col. Granjas México
08400 México, D.F.
Tels: 687-89-44, exts. 214 y 215

Aeropuerto de la Ciudad de México
"Benito Juarez"
Local 65
15620 México, D.F.

DIRECCIONES REGIONALES DEL INEGI

Carretera a Bahía Kino, Km 0.5
Hermosillo, Son.
83000 México
Tel: (91) 621-6-11-03

Eugenio Garza Sada 3 1702 Sur
Col Nuevo Repueblo
Monterrey, N.L.
64700 México
Tel: (91) 83-43-28-36

Av. Alcalde # 788
(casi esquina con calle Jesus García)
Sector Hidalgo
Guadalajara, Jal
44100 México

Calzada Porfirio Díaz # 317
Esg. Demetrio Mayoral Pardo
Col. Reforma
Oaxaca, Oax.
68054 México
Tels: (91) 951-5-32-38 y 5-38-29

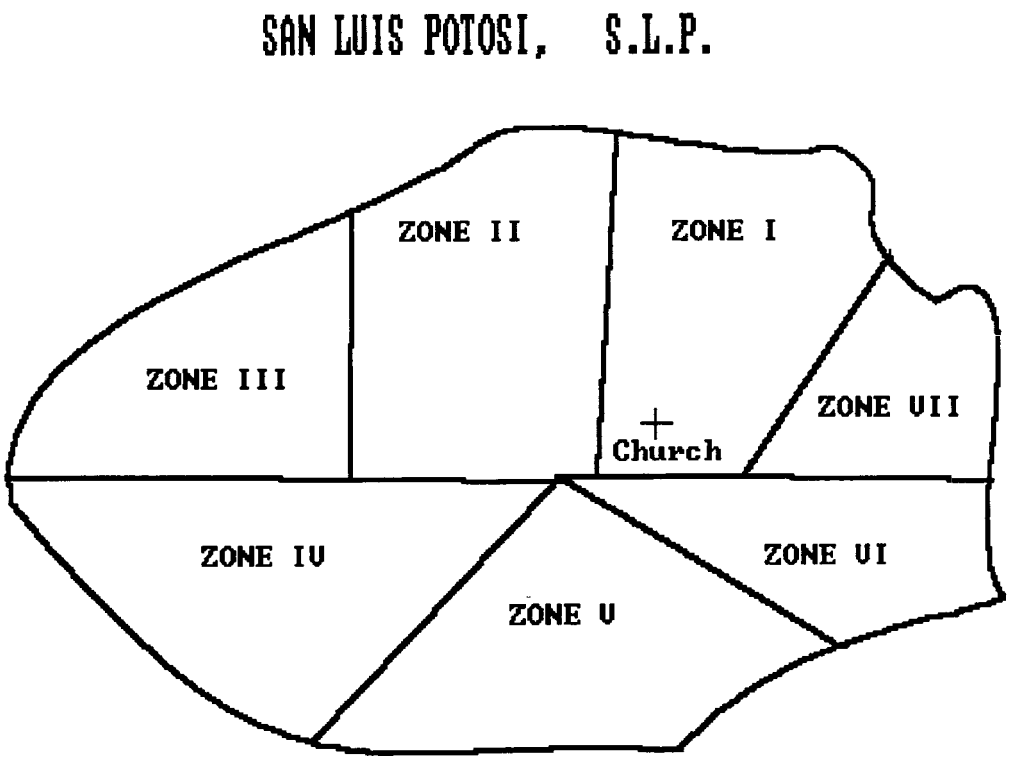
Paseo de Montejo # 442
Plaza Canovi
Mérida, Yuc.
97100 México
Tel: (91) 992-6-19-65

19 Sur # 1102 esg. 11 Poniente
Col San Matías
Puebla, Pue.
74400 México
Tel: (91) 22-41-29-51, 41-86-70 y 41-82-19

Ave Felipe Pescador # 760 Oriente
entre Laureano Roncil y volcanes
34000 Durango, Durango
Tels: (91) 181-2-28-25, 2-54-07 y 2-54-049

ATTACHMENT #8

The City of San Luis Potosi Divided in Zones of Territorial Advance



The church membership was divided in groups of 10 to 12 family units. Each group was assigned to a specific zone to witness the entire year.

ATTACHMENT #9

Instructions for the Home Visitor[1]

PURPOSE OF THE VISITS

1. Our church is attempting to reach the city with the message of Christ. The emphasis is on going out into the homes with the SDA message.

2. Every CAPACITATE unit has its assigned area to visit. Unit members are organized into pairs. The purpose is to visit the assigned territory for the whole year. Every year the small units should have different areas to visit until the church can say the whole city has been covered with the SDA message.

OBJECTIVES

1. To build a bridge of friendship between you, the radio program, our church, and the people.

2. To get acquainted with people and acquaint them with "La Voz del Hogar."

3. To invite them to listen to the radio program at least for three weeks.

4. To register them in the correspondence courses offered by radio.

5. To assist people in filling out the weekly lessons.

6. To ultimately bring them to Christian discipleship and active membership in the SDA church.

PROCEDURE

1. Do not wait for someone to bring an assignment to you--go get it.

2. Get your assigned territory--four city blocks--from your CAPACITATE leader.

---

[1]Some of these ideas come from William A. Powell, The Urban Church Survey Manual (Atlanta, GA: Home Mission Board of the Southern Baptist Convention, 1972), 113-116.

3. If you do not obtain your territory from him/her, you can get it in the training session for visitors.

4. The assigned area also has the names of the others members of the CAPACITATE unit. See that all have their own specific territory, if not, invite them to get it.

5. Make the visit at the most convenient time for you and the people you are visiting. Be sure that you visit the whole four city blocks for the three following weeks.

6. Invite them to listen to "La Voz del Hogar" in the first visit. Leave a brochure on family issues.

7. The second visit is to find out if they listened to the radio program. If yes, ask their reaction. If not, invite them again to listen. Leave a brochure on social issues.

8. The third visit is again related to the radio program. Leave a brochure related to the Second Coming of Jesus. At this time you will discover the degree of interest of the people.

THE CONVERSATION IN THE HOME

1. Make the visit as pleasant and meaningful as possible.

2. Be casual and informal during the visit.

3. Be brief but take as long as is appropriate in order to accomplish your purpose.

4. The attitude and disposition of the person with whom you are visiting will help determine the length of the visit and the nature of the conversation.

5. Do not get involved in a debate. You are not out to prove anything.

6. Your conversation at the door may go something like this: "Hello! My name is _____. I represent the radio program "La Voz del Hogar." We are having a survey in this community to know the general opinion about this radio program. And I just wanted to take this opportunity for a brief visit with you." The purpose is to let them know who you are, where you come from, and the purpose of your visit.

7. Your conversation inside the house, after general introductions, may go something like this: "Perhaps some of your family has listened to our radio program

"La Voz del Hogar." I have lived in this community for _____ years and I have listened this program for ____ months. I just want you to answer a few questions:

a) "Do you know the program?"

If the answer is no, let them know the content of the program and when it is broadcast. Encourage them to listen to the program.

If the answer is yes, ask the following questions:

b) "How long have you been listening to "La Voz del Hogar?"

c) "Have the concepts you have heard been helpful for you and your family?

d) "What is your opinion about our program?

REPORTING THE VISIT

1. An accurate report of your visit may be as important as the visit itself in the long-range analysis.

2. Make your report on the Visitation Report Card

Name of visitors _____

CAPACITATE zone ___ Elder _____ # of homes visited ____
Persons encountered _____ Persons interested _____

Comments of observations concerning the visitation _____

_____

_____

3. Be honest, accurate, and specific in your report and your evaluation of the visit.

OTHER MATTERS

1. The church wants to cover the city with the SDA message. Much depends upon your cooperation in this project.

2. Some of the people you visit will be indifferent with no appreciation for your visit. Others will express interest and appreciation for your visit.

3. Pray that God will guide you in this effort and add His blessings to your efforts.

CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter of this project report is divided into three sections. The first states the principal findings of the research. The second shows the conclusions reached, and the third presents the recommendations derived from those conclusions.

Summary

The first part of this study established the foundations for urban evangelism. The description of population and urbanization trends showed that cities and their populations have greatly increased in the last few decades, especially in developing areas of the world.

The analysis of contextual factors revealed three resistant elements of the gospel in large cities: (1) the collapse of traditional religion, (2) the city as a place of evil and abuse, and (3) the way people live and think in this era of urbanization. In addition, the challenge in reaching the cities embraces some institutional obstacles for the SDA church. Three of these are: (1) an anti-urban attitude, (2) inappropriate interaction between SDA objectives and methods of mission, and (3) inadequate

organizational structure of the SDA local church to accomplish territorial objectives.

In reviewing the literature concerning the city in Christian writings, it was found that different strategies, methodologies, and approaches to urban mission are based on differing theological assumptions of the city. The study of contemporary views of the city included both socio-theological and biblical-theological approaches. Ellen White's counsels on country living and city work were also studied, due to her role in the SDA church. During 1901 and 1902, her writings revealed frequent calls for an advance in city work. On the other hand, her counsels to leave the cities were often related to decentralization and mission to other places.

Part One ended with the theological foundations adopted in this project as the basis for an appropriate strategy to evangelize urban people. The approach was based on (1) the biblical concept of geographical advance, (2) six principles for church growth found in the book of Acts, and (3) general principles of organization deduced from the leadership style of Moses and the evangelistic method of Christ.

The second part of the study dealt with processes. A model of organization of the local church for urban evangelism and geographical advance was presented as a response to the challenge of urban evangelism in Mexico. It was

based on small units for territorial advance, urban church growth, and nurture. This strategy of lay involvement to reach the cities was constructed as an evangelistic cycle model. A resource manual was included. It explains in detail how to implement the strategy of territorial advance in metropolitan areas of Mexico.

Conclusions

These findings lead to the following conclusions:

1. Modern urban society constitutes a great challenge for Christian mission for two reasons: (a) the explosive population increase of large cities, and (b) some contextual and institutional obstacles as resistive factors to the gospel.

2. The SDA Church is not reaching the cities with the gospel message as it should be for three reasons: (a) certain myths about the cities are still widely held by Seventh-day Adventists; (b) certain counsels of Ellen White relative to leaving the cities are over-emphasized without giving attention to her counsels regarding city work and evangelism; and (c) the higher level of receptivity in rural areas induces strategies for growth focusing on those easier fields, to the neglect of the cities.

3. Missionary strategies to the cities are rooted in what people believe. There are as many approaches to reach the cities as there are theological assumptions. Some theologians define urban mission in terms of transformation

of society, social action, and social responsibility. SDAs define mission as the transformation of individuals into the likeness of Christ.

4. The SDA purposes of mission are perceived as demographic and geographic objectives. To finish the preaching of the gospel in unreached areas of the world is the goal. The book of Acts is the model for establishing a strategy of mission of territorial advance.

5. The organization of small groups is one of the best ways to accomplish the task of city evangelism.

Recommendations

The conclusions presented above translate into the following recommendations:

1. A "Center of Consultation for Urban Evangelism" in Mexico (CCEU acronym for Centro de Consulta para la Evangelización Urbana) should be established. The challenges of the contemporary urban world should engage the SDA Church in the study of demographics and other sociological studies to aid the evangelization of large cities. CCEU should be a center of consultation to promote urban evangelism even in other regions of the Inter-American Division. Some of the purposes and objectives could be: (a) to gather demographic profiles of urban communities in Mexico and Latin America and (b) to provide resources for urban ministry to meet the challenges of the contemporary urban world. These purposes may be carried out through research on the

community and the resources of the local church, publication and development of materials and strategies for city evangelism, and presentations for workers meetings, workshops, and consultation.

2. SDA theologies of the city and social ethics must be developed. These should be based on three components: (a) the context of Paul's analysis of principalities and powers of the supernatural world; (b) the Great Controversy motif as presented in Ellen White's writings; and (c) analysis of the social realities of the contemporary urban world.

3. A further, more intensive, and detailed study of Ellen White's counsels on city work and country living should be made.

4. Workers and leaders should be better prepared for the work and mission in contemporary urban society. Education of urban workers, whether through colleges or urban studies institutes, should include these topics: (a) anthropology and psychology of urban dwellers, (b) faith and mission in a secular world, (c) management and administration of the local church, (d) target area and neighborhood analysis, (e) urban evangelism--Biblical bases, historic and contemporary methodologies, existing ministry models, and strategy development, (f) urban pastoral care, and (g) spirituality for urban ministry.

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