Looking to a City: Current Themes in Urban Missions

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Sometime in 2008, our world quietly crossed a historic milestone—it became urban. A 2009 report by the United Nations confirmed that, for the first time in history, more people now live in cities than in rural areas.[1] The report predicts that the global urban population will double to 6.4 billion by 2050. Africa and Asia have the fastest growing urban populations; both are expected to triple over the next forty years.[2] Today, over 400 cities have a population exceeding 1 million persons. Twenty-one cities worldwide have a population of over ten million.[3] The majority of those cities are found in Asia, Latin America, and Africa. Even though Christianity has often been an urban movement,[4] rapid urbanization has presented special challenges for modern evangelicals. A prevalent anti-urban mentality, the predominance of rural churches, and modern social issues such as poverty, globalization, and homelessness have slowed the evangelical response to the growth of cities.[5] Missionaries and urban pastors have increasingly asked how to touch urban centers with the gospel.

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THE RISING TIDE OF URBAN MISSIONS

As missiologists and urban ministry practitioners consider how best to engage cities, a handful of trends and conversations seem to rise again and again. The most foundational trend in urban missions is the fact of rapid global urbanization itself, along with the growing tide of interest in reaching cities with the gospel. Rising from such growth are concomitant discussions related to urban church planting and the nature of global migrations. While missionaries could create a long list of trends in urban missiology, this article will focus on these two issues and their related effects and conversations.

Interest in urban missions is really nothing new. Many have noted Paul's focus on cities,

whether the strategy was intentional or not.[6] The early growth of the church most certainly took place in cities, and urban centers became the base for missionary ventures into the countryside. Harvie Conn and Manuel Ortiz note that "for its first three hundred years beyond the coming of Christ, the church saw cities as gifts of God, royal routes to the evangelization of the world."[7] William Carey, commonly referred to as the "Father of Modern Missions," settled first in Serampore, India, not far from Calcutta. Although he worked frequently in rural areas, he began his mission in a city. The Southern Baptist Convention's Board of Domestic Missions sent its first missionaries into New Orleans in 1845.[8]

In spite of the biblical and early historical work in cities, later missionaries struggled with urban contexts. Conn and Ortiz further noted just two decades ago:

> [N]ow the picture is not so bright. In the Western world, the church moves to the outer edges of the city, fearful of what it perceives as emerging urban patterns. In the worlds of Africa, Asia, and Latin America, the cities expand as the population flows toward them, but with notable exceptions, the church feels overwhelmed and moves only slowly to face urban challenges.[9]

Since that comment, however, missiologists have noted a significant shift in interest in global urban centers.

One of the key figures in the contemporary rise of urban missions has been Ray Bakke. Bakke arrived in Chicago from rural Washington in 1956.[10] He served as a church planter and pastor and has written extensively on ministry in urban contexts. In 1980, Bakke accepted leadership of urban consultations for the Lausanne Committee for World Evangelization, a platform from which he has advocated for urban missions for three decades. The basis of Bakke's ministry and teaching has been a pastoral approach to cities. He argues that those involved in urban ministry should understand their context as a parish with diverse personalities, opportunities, and needs. A second significant contribution has been Bakke's exposure of urban themes in the Bible. His *A Theology as Big as the City*, though flawed in many respects, has been important in helping urban missionaries develop biblical strategies for reaching the city.[11]

A second influential figure in the recent history of urban missions has been Tim Keller, pastor of Redeemer Presbyterian Church in New York City. Perhaps more than any other individual, Keller has drawn the attention of young pastors and church planters to the needs of cities. He launched Redeemer in 1989 with a clear vision not only for a church in the borough of Manhattan but also for a movement of new churches in New York City. Keller's emphasis was on the spiritual, social, and cultural transformation of the city.[12] Redeemer's church planting manual has become an important resource for urban church planters.

Southern Baptists, though never known as an urban denomination, have also been influential in the development of urban missions over the last three decades. As early as 1966, the Home Mission Board (now North American Mission Board) elected to focus its efforts on North America's growing cities.[13] From programs variously called "Metropolitan Missions," "Key Cities," and "Mega-Cities Focus," Southern Baptists attempted to take the gospel to dozens of North American cities.

At the meeting of the Executive Board of the Southern Baptist Convention in September 1998, Convention President Paige Patterson and North American Mission Board President Bob Reccord encouraged pastors and leaders to consider the great needs of American cities. Patterson called on Southern Baptists to "bend our backs to the job of getting the gospel of Jesus Christ to Nineveh, to New York, to Chicago, to Philadelphia, to Cleveland."[14] Reccord affirmed Patterson's call to action, announcing the formation of a strategy to reach the fifty largest cities of the nation. "The effort to share the gospel in our largest cities," he pro-

claimed, "will be a personal priority for me and for our agency."[15] Reccord announced that Phoenix and Chicago would be the first of several "Strategic Focus Cities."

The Strategic Focus Cities initiative had mixed success, but the North American Mission Board continued their attention to urban contexts. Under their current president, Kevin Ezell, the Board has launched a new strategy to reach fifty key cities through church planting.[16]

Urban missions is not new. The rising emphasis led by men like Bakke and Keller has however, led to much discussion about the intersection of urbanization and missiology. Both have been influential in helping urban missionaries think about one of the most important trends in the last century: the wave of migration and diaspora missiology.

CITIES AND GLOBAL MIGRATIONS

Within the context of this article, we must discuss two "great migrations" taking place today. The first is urbanization—the move of populations from rural to urban. Much of that migration took place in the last century, at the turn of which less than fifteen percent of the global population lived in urban contexts.[17] As discussed above, the urban population today has grown to more than half of the global total. The second wave of migration is that of individuals, families, and peoples moving away from their places of origin to a new locale. Enoch Wan, a leader in the study of missions and global migrations, cites statistics that three percent of the global population—some 214 million people—are now living away from their places of origin.[18]

According to the United Nations, two-thirds of international migrants have settled in "developed" countries.[19] Wan identifies several "push and pull" factors affecting migration. Poverty, natural disaster, and political or religious persecution are forces that often drive individuals and families from their places of origin. More positively, quality of life, opportunity, and religious freedom tend to draw migrants and refugees to developed countries.[20] These factors bring about great opportunity for Christian missions as millions of people move from unchurched lands to nations where the church is much stronger. A special study group formed by the Lausanne Committee for World Evangelization celebrates the fact that:

> [M]any previously presumed to be "unreached" people from the 10/40 windows are now accessible due to the global trend of migrant populations moving "from south to north, and from east to west." Congregations in the receiving countries (i.e. industrial nations in the West) can practice "missions at our door step" i.e. reaching the newcomers in their neighborhoods without crossing borders geographically, linguistically and culturally. When God is moving the diasporas geographically making them accessible, the Church should not miss any opportunity to reach them with the gospel, i.e. "missions to the diasporas."[21]

The overlap between global migration and urbanization is the central concern for urban missions. A significant portion of urban population growth is ethnic. Sociologist Roger Waldinger points out that, in the United States, "Today's newcomers are far more likely than their native-born counterparts to live in the nation's largest urban regions, making immigration, now as in the past, a quintessentially urban phenomenon."[22] Almost half of all immigrants to the United States between 2000 and 2009 went to the nation's eight largest cities.[23] The same is true in many Western cities.

As the nations described in Matthew 28:18-20 move to global urban centers, the opportunities for evangelism are boundless. For migrants moving internally from villages to cities and for those emigrating to other nations, the overwhelming change of social life will provide opportunities for believers and churches to reach out with ministry and the gospel. "The twenty-first century," contend anthropologists Caroline Brettell and Robert Kemper, "will be accompanied by vast differences

in wealth and power within and among the world's societies, and cities will be the critical arena in which these differences will be experienced."[24] Healthy, church-centered evangelism and missions will have a significant message for those who have left their homes for urban centers. In addition, new city dwellers will maintain contact with those back in their home villages, providing an additional opportunity for gospel missions.[25]

URBAN CHURCH PLANTING

A second important theme in twenty-first century urban missions is church planting. In *Church Planting for a Greater Harvest*, C. Peter Wagner argued that the "single most effective evangelistic methodology under heaven is planting new churches."[26] The task of biblical missions rests with churches and requires that believers be involved in making disciples. The Christian mission is incomplete, however, if we stop there. The heart of missions is biblical churches making disciples by reproducing biblical churches. Once evangelism has taken place, new believers must be gathered together to form new churches. These new congregations must reflect a New Testament understanding of the church in all its facets.

Thinking About the City

A challenge in any discussion of urban ministry and missions is that of definition. Geographers, sociologists, urban planners, and statisticians all have different understandings of what constitutes an urban place. John Palen outlines multiple viewpoints that impact one's understanding of the term, including economic, cultural, demographic, and geographical factors.[27] None of these definitions are entirely satisfactory. The United Nations reports urban populations based on each country's own definition. For example, in the United States, urban centers are defined by population (2,500 or more persons) and population density (1,000 persons per square mile).[28] In China, urban areas are designated by the national governing body. Other nations define any town with at least two hundred residents within a defined border as urban.[29] Donald McGavran defined rural and urban in economic terms, saying, "I classify as rural all those who earn their living from the soil, dwell in villages, and eat largely what they raise."[30] Urban, on the other hand, were those communities of people "who live in market centers and live by trade or manufacture."[31] Still, he described urban areas as having populations of at least ten thousand.

For church planters and missionaries, sociologists have constructed one of the most helpful concepts of what is urban. Such definitions have typically revolved around Louis Wirth's three-fold description of urban places based on size, density, and heterogeneity.[32] Gottdeiner and Budd build on that definition, describing a city as "a bounded space that is densely settled and has a relatively large, culturally heterogeneous population."[33] Their definition is helpful in that it emphasizes both the local (boundaries) and cultural ("relatively large") nature of cities.

Wirth also described three types of relationships in rural and urban contexts, a subject most important to missionaries as they share Christ. Primary relationships, the type most often found in rural areas, are face-to-face and very personal. Secondary relationships are based on contacts that take place less frequently and are less personal. They are also focused on a specific role, like that between a bank teller and a regular customer. Finally, tertiary relationships are formal relationships like business contacts. Wirth argued that urban dwellers have many more secondary and tertiary relationships than primary ones.[34] More recently, sociologists have described cities more by the types of networks (family, business, social, etc.) present.[35] Such studies emphasize both opportunities and challenges for urban missionaries.

Defining terms like *urban* and *city* is more than a debate over semantics. How one understands the terminology impacts how one looks at the task of urban missions. Various definitions of urban contexts not only help missionaries evaluate their fields, but they also aid in strategy development. It

seems obvious that cities differ greatly from rural areas, but the characteristics described above emphasize the need for fresh thinking in urban church planting. Other themes such as pace of life, diversity, secularism, and security are equally important. Rural and urban differences play out in two specific areas of urban missions: social ministries and ethnicity.

Social Ministry and Church Planting

Cities are places of significant diversity in almost every category. Persons of great wealth live in close proximity to the urban poor. In many global urban centers, slums comprise much of the landscape.[36] Cities, especially in the West, are home to families representing every race and nation on earth.

In his important (though controversial) study on a biblical theology of the urban church, Robert Linthicum explains his own experience as a conservative American believer confronting extreme poverty, open injustice, and urban sin for the first time. Having arrived in inner city Chicago in the mid-1950s, Linthicum recalls,

> incident after incident reminded me that I suffered from a theology gap. A theology that would be adequate for a rural world or Western culture was not adequate for the city. Manifestations of raw corporate evil, almost beyond the power even of its perpetrators to control, made nonsense of a doctrine of sin perceived as individual acts of wrongdoing. My confrontation with economic and political exploiters of the poor who were also faithful communicants in their churches made a mockery of the church as the body of Christ. My experiences increased my frustration with a theology learned in college and seminary's halls of ivy.[37]

Whether one agrees with Linthicum's reaction or not, he expresses well the encounter that takes place when a missionary arrives in another culture. Urban poverty and social injustice seem overwhelming. Exploitation, human trafficking, and a host of other social problems challenge a believer's ethical and theological sensibilities. The missionary sent to evangelize a people and start churches asks, "how can I witness and preach in the midst of suffering and deprivation?" These questions become especially acute in a densely populated city where social problems seem to be multiplied many times over.

The current discussion regarding the relationship between church planting and social ministry springs from a long history. The earliest modern missionaries established schools, orphanages, and other ministries to the suffering. During the Great Awakening and after, evangelical leaders pursued social concerns alongside gospel proclamation. Men like Spurgeon, Wesley, Whitefield, and their contemporaries were actively involved in social ministry.[38] It was not until the late nineteenth century that division arose over the relationship between evangelism and social ministry.

In a paper presented to the Consultation on the Relationship between Evangelism and Social Responsibility meeting at Grand Rapids in 1982 (a continuation of the Lausanne Congress), Asian theologian Bong Rin Ro traced the history of the Church's social involvement from the early church until the twentieth century.[39] He found that, while levels of social involvement ebbed and flowed through the centuries, times of great renewal and revival generally led to increased social involvement. The early church, the Protestant Reformation, and the Great Awakenings were all characterized by social action and ministry. The Reformers's renewed emphasis on Scripture pointed believers toward the needs of those around them. Wesley and Whitefield ministered to the masses and inspired men like William Wilberforce to seek justice for the oppressed. D. L. Moody, Arthur Pierson, and A. B. Simpson all began their ministries in cities and were heavily involved in social ministries.[40] Ro contends that "the contemporary theology which relates the kingdom of God to social concern and the current debate as to the priority of evangelism or

social responsibility are recent developments."[41]

David Hesselgrave identifies four different ways of looking at the relationship between evangelism and social action. On one end of Hesselgrave's typology is "radical liberationism." "Liberationists," he explains, "tend to equate the biblical notion of salvation from sin with the struggle of poor and oppressed people for justice."[42] Few, if any, evangelicals in the Lausanne tradition would fall into this category. At the opposite end of the spectrum is "traditional prioritism." Into this category fall those who see the primary mission of the Church as evangelism. All other ministries, including social action, are secondary. In the center is "holism theology." Hesselgrave breaks this category down into two divisions. "Revisionist holism" considers evangelism and social action to be equal partners, while "restrained holism" retains a "certain priority for evangelism."[43]

Roger Greenway has described a four-fold perspective on missions, especially urban missions, that encompasses conversion, church planting, community ministry, and creation care. He considers all of these essential to the fulfillment of the missionary mandate. In terms of social responsibility, Greenway makes an excellent point in light of the full biblical witness:

> If we wipe out poverty but neglect to tell the poor the Good News about Jesus Christ, we will have failed in our mission. If we preach the gospel but ignore the plight of the poor, we are false prophets.[44]

In the face of poverty and social problems, urban missiologists and church planters have concluded that one cannot separate social ministries from the church any more than one can divide people from their suffering. The answer is the gospel proclaimed through the church.

Some urban ministry practitioners have shifted away from the controversial language of social ministry and evangelism to speak of "changing the city" and "community transformation." When Tim Keller planted Redeemer Presbyterian Church, he did so with a "clear, compelling purpose: to apply the gospel to New York City so as to change it spiritually, culturally, and through it, to change our society and the world."[45] He started with the gospel, but believed that the gospel would bring about significant change in urban life. Civility between neighbors, changes in family structures, improvement of race and class relationships, and Christian influence on the arts are all the fruit of Christ-centered church planting ministry.[46]

Eric Swanson and Sam Williams also tie community transformation directly to the evangelistic proclamation of the gospel and to the presence of the local church. "Wherever the gospel has gone," they note, "this spiritual transformation is reflected in a wake of societal impact."[47] Keller, Swanson, and Williams recognize that church planting and church health impact the social fabric of a city in ways that politics and government cannot. But such change cannot come about unless a church takes seriously her calling to feed the hungry, care for the poor, bring about reconciliation, and minister to the suffering.

Harvie Conn, a highly influential advocate and teacher of urban missions, argued that evangelism and social ministry are "two sides of the same coin" and cannot be separated, even if they are not identical activities of the Christian church.[48] He expressed his frustration with what he referred to as an "apartheid" between evangelism and social ministry, saying,

> Who is more naïve? The liberal leaders of what we now call "the social gospel" with their passionate concern for a broken world and their never-ending optimism of how we may rectify it? Or the evangelical who has given up on the world's headaches in favor of a stripped-down form of evangelism reduced to four spiritual laws? Or the evangelical social activist who does not see intercessory prayer as the first and constant component of our "social evangelism?"[49]

Conn viewed proclamation, presence, and prayer as part of unified whole in the lives of believers and churches. "To seek [community] development without centering on Christ as our confession," he later wrote with Manuel Ortiz, "is to be reductionist. On the other hand, to do evangelism while ignoring the concerns of the poor and the powerless is also reductionist."[50] The mission of God through the city is hampered by sin, both personal and systemic, and must be addressed through both evangelism and social ministries of justice and peace.

Ethnicity and Urban Church Planting

Global migration and urban church planting intersect on the issue of ethnicity and racial reconciliation. Since the mid-twentieth century, missionaries and church planters have focused their efforts on planting churches among particular people groups or ethnic units. That emphasis can be traced back to Donald McGavran's Homogeneous Unit Principle (hereafter HUP). McGavran, arguably the most influential missiologist of the twentieth century, proposed that "Men like to become Christians without crossing racial, linguistic, or class barriers."[51] In application, this principle means that effective evangelism and church planting require removing as much as possible these barriers by launching churches within particular homogeneous populations. Ralph Winter carried McGavran's HUP one step further through his advocacy of a "people group approach" to missions. He argued that in order to complete the Great Commission task of making "disciples of all nations," missionaries and churches would have to leave behind geographic and political definitions and focus strategically on ethnoliguistic groups.[52]

While most contemporary missions agencies have taken up Winter's philosophy, the approach has not been without controversy, especially among those working in urban contexts. Francis DuBose, who taught missions at Golden Gate Baptist Theological Seminary in San Francisco, recognized that the heterogeneity present in every city must influence urban missions strategies. He clearly rejected McGavran's Homogeneous Unit Principle as unhealthy and unbiblical, saying, "The New Testament and the homogeneous unit strategy seem in clear opposition both in attitude and practice."[53] Urban populations are diverse, he argued, and churches should reflect that diversity.

More recently, Mark DeYmaz, pastor of an intentionally multi-ethnic congregation in Little Rock, Arkansas, has been a vocal opponent of church planting focused on single ethnic groups. "Surely, it must break the heart of God to see so many churches throughout this country segregated ethnically and economically from one another," he declares.[54] DeYmaz bases his arguments on biblical passages such as Jesus' prayer for the unity of the church (John 17:1-26), the nationalities represented in the church at Antioch (Acts 11:19-21), and Paul's teaching on the unity of Jews and Gentiles in the church (Eph 3:6). He concludes that "we should recognize that Paul, like Christ, intended the local church to be multi-ethnic and, as such, to uniquely display God's wisdom and glory."[55]

A full discussion of the issue of homogeneous or monoethnic churches versus multi-ethnic churches is beyond the scope of this article, but the topic is vital to healthy biblical ministry in urban contexts. Cities are culturally, racially, and economically diverse. At the same time, minority groups exist in cities in numbers large enough to retain some cultural and language characteristics, justifying an ethnic church planting approach. McGavran's HUP rose in rural village contexts where diversity was rare. It has proven strategically valid on many fields. The question for urban missiologists is what constitutes a people group or homogeneous unit.

Missionaries recognized quickly that traditional ethnoglinguistic definitions break down quickly in urban contexts. McGavran argued that "the idea of the homogeneous unit is very elastic," saying that in various places it might be based on ethnicity. In other locales, the "common charac-

teristic" might be geography, language, or class.[56] Homogeneous units looked differently in rural or urban environments and in Western or non-Western societies.

Troy L. Bush, who teaches urban ministry at The Southern Baptist Theological Seminary, argues that cities require a different vision of people groups. He contends that one must consider not only ethnicity and language but also social groups and urban networks. Traditional categories remain important, especially among first-generation immigrants who have not learned their host language or culture. At the same time, other factors connect urban dwellers and provide inroads to a population. Bush warns, however, that overanalysis is problematic. "The beautiful complexity of the city," he says, "can lead to confusion about people groups. As we identify groups in the city, especially social groups, it is tempting to see groups everywhere."[57] Identifying people groups and people group segments in urban contexts is, at best, a complex endeavor, but it is vital to church planting in cities.

Urban missionaries have proposed numerous models and methodologies for planting churches that reflect the diversity of their communities. Manuel Ortiz describes two types of models: multicongregational and multi-ethnic. Multicongregational churches have at least two (and usually many more) ethnic churches meeting in one location.[58] The congregations generally gather at different times or in different areas of a church property. The benefits of this model are its stewardship of valuable urban real estate and the preservation of language and cultural distinctives. Multi-ethnic churches not only mix believers from various ethnic backgrounds in a common worship service, but they also reflect diversity in worship styles, leadership, and structure.[59]

One particularly interesting model of multi-ethnic church planting is aptly referred to as a "hybrid." John Leonard, who worked among North Africans in Paris for many years, describes this model as a meeting of the multicongregational and multi-ethnic philosophies.[60] Believers and non-believers gather in small groups focused on particular people groups or segments.[61] At a separate time, the small groups meet together for corporate worship and fellowship. The corporate gathering involves leadership and musical styles from diverse cultures. Leonard argues that this hybrid model is the most flexible and reproducible and that it best recognizes cultural distinctives in a biblically faithful way.[62]

Faithful church planters continue to seek ways to reach out to immigrants and refugees in their communities, but the challenges of language and culture make simple answers impossible. Most would agree with DeYmaz that the biblical goal of reconciliation between races and ethnicities is worthy. At the same time, the realities of cultural pride and conflict present real barriers that take time and solid discipleship to overcome. As with most issues in urban missions, the best answer lies in a "both/and" approach that recognizes the need for both ethnic congregations and multi-ethnic churches.

Simplicity and Urban Church Planting

One final issue related to urban church planting is that of "simple" models. In his most significant contribution to urban missiology, a chapter on "Discipling Urban Populations" in *Understanding Church Growth*, Donald McGavran noted that high property costs and the need for hundreds of neighborhood churches make the construction of church buildings almost prohibitive.[63] He particularly advocated the use of the house church model, even to the point of starting a house church himself.[64] DuBose proposed that effective urban missions be both *flexible* and *simple*.[65] Simplicity often shows in church planting through house churches, a methodology DuBose addressed in *Home Cell Groups and House Churches*, written with C. Kirk Hadaway and Stuart Wright.[66]

Advocates of house churches argue that small gatherings are more faithful to New Testament models by providing flexibility and accountability. J. D. Payne notes that the term *house churches*

can convey a limited image; house churches do not meet only in houses. They are, in his words, "the local expression of the body of Christ whether they meet in a house, a park, or a conference hall."[67] While not a perfect model, many urban practitioners have argued that house churches represent the healthiest way to plant churches in crowded urban contexts.[68]

While he maintains the value of a large corporate gathering, Tim Keller also advocates for small groups spread throughout a city. Not long after launching Redeemer Presbyterian, Keller and his staff shifted to a "cell church model."[69] The church had grown considerably during its first few years, but Keller recognized that its impact was limited based on its Manhattan location and the size of New York City. They took the decision that "nothing would compete with small groups as the main way we minister to individuals in the church."[70] Redeemer reflects what William Beckham refers to as a "two-winged church," having both a large collective worship service and multiple small groups for discipleship and fellowship.[71] Cell churches maintain a large gathering but overcome the property barrier by holding most activities in smaller groups.

CONCLUSION

Missions is inherently a complicated work, but that work is made more challenging when faced with the complexity of urban contexts. The trends discussed in this article are but the beginning of issues facing urban ministry. At the same time, they reflect the dynamic nature of engaging cities and peoples with the gospel. In one sense, church planting and the growing presence of diaspora peoples are broad missiological trends. But among these opportunities, urban centers present challenges that demand significant thought and research. Growing interest in reaching cities and urban populations will provide avenues for further discussion as the global church strives to fulfill the Great Commission among all the peoples of the world.

ENDNOTES

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[36]See Viv Grigg, *Cry of the Urban Poor: Reaching the Slums of Today's Mega-Cities* (rev. ed.; Waynesboro, GA: Authentic Media, 2004); Robert Neuwirth, *Shadow Cities: A Billion Squatters, a New Urban World* (New York: Routledge, 2006).

[37]Linthicum, *City of God, City of Satan*, 20.

[38]John R. W. Stott, *Issues Facing Christians Today: A Major Appraisal of Contemporary Social and Moral Questions* (Basingstoke: Marshalls, 1984), 2-4. Stott contends that the evangelical revivals of the eighteenth and nineteenth centuries, resulting in the leadership of men like Wesley, Wilberforce, and the Clapham Sect are examples of the evangelical passion for social concern throughout history.

[39]Bong Rin Ro, "The Perspective of Church History

from New Testament Times to 1960," in Bruce J. Nicholls, ed., *In Word and Deed: Evangelism and Social Responsibility* (Grand Rapids: Eerdmans, 1985), 11-40.

[40]See Lyle W. Dorsett, *A Passion for Souls: The Life of D. L. Moody* (Chicago: Moody, 1997) and Gerald H. Anderson et al., eds., *Mission Legacies: Biographical Studies of the Modern Missionary Movement* (Maryknoll, NY: Orbis, 1994).

[41]Ro, "Perspective of Church History," 13.

[42]David J. Hesselgrave, *Paradigms in Conflict: Ten Key Questions in Christian Missions Today* (Grand Rapids: Kregel, 2005), 120.

[43]Ibid., 120-21.

[44]Roger S. Greenway and Timothy M. Monsma, *Cities: Missions' New Frontier* (2nd ed; Grand Rapids: Baker, 2000), 72-74.

[45]Keller, *Church Planting Manual*, 24.

[46]Ibid.

[47]Eric Swanson and Sam Williams, *To Transform a City: Whole Church, Whole Gospel, Whole City* (Grand Rapids: Zondervan, 2010), 44.

[48]Harvie Conn, *Evangelism: Doing Justice and Preaching Grace* (Grand Rapids: Zondervan, 1982), 9.

[49]Ibid., 80.

[50]Conn and Ortiz, *Urban Ministry*, 348.

[51]McGavran, *Understanding Church Growth*, 198.

[52]For a fuller discussion, see Ralph Winter, "Unreached Peoples: The Development of the Concept," *International Journal of Frontier Missions* 1, no. 2 (1984): 129-61.

[53]Francis M. DuBose, *How Churches Grow in an Urban World: History, Theology, and Strategy of Growth in All Kinds of City Churches* (Nashville: Broadman, 1978), 171.

[54]Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass, 2007), 4.

[55]Ibid., 37.

[56]Donald A. McGavran, "The Genesis and Strategy of the Homogeneous Unit Principle," (paper presented to the Lausanne Theology and Education Group, May 30, 1977; Donald McGavran Collection, William Carey International University), Cabinet 8, Drawer 4, 2.

[57]Troy L. Bush, "Urbanizing *Panta ta Ethne*," (paper presented at the annual meeting of the Southeast Region of the Evangelical Missiological Society, 25 March 2011), 17-18. See also, idem, "The Great Commission and the Urban Context," in *The Great Commission Resurgence: Fulfilling God's Mandate in Our Time* (ed. Chuck Lawless and Adam W. Greenway; Nashville: B&H, 2010), 299-324.

[58]Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove, IL: Inter Varsity, 1996), 63-85.

[59]Ibid., 86-106.

[60]John S. Leonard, "Hybrid Church Planting Among North African Muslim Immigrants Living in France," in *Globalization and Its Effects on Urban Ministry in the 21st Century* (ed. Susan S. Baker; Pasadena: William Carey Library, 2009), 213-24.

[61]People group "segments" are not necessarily ethnolinguistic groups but may reflect cultural, economic, or generational populations.

[62]Antioch Church in Louisville, Kentucky, is a current example of the hybrid model. For more information about this church, see their website: http://antiochpeople.org.

[63]McGavran, *Understanding Church Growth*, 322.

[64]Ibid., 322; Donald A. McGavran, "House Churches: A Key Factor for Growth," *Global Church Growth* 29, no. 1 (1992): 5-6.

[65]DuBose, *How Churches Grow*, 170.

[66]C. Kirk Hadaway, Francis M. DuBose, and Stuart A. Wright, *Home Cell Groups and House Churches* (Nashville: Broadman, 1987).

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

[68]For example, Manuel Sosa, "Church Planting in South America's Urban Centers," in *Globalization and Its Effects on Urban Ministry in the 21st Century* (ed. Susan S. Baker; Pasadena: William Carey Library, 2009), 225-42; David Garrison, *Church Planting Movements: How God is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004).

[69]Keller, *Church Planting Manual*, 16.

[70]Ibid.

[71]William A. Beckham, *The Second Reformation: Reshaping the Church for the 21st Century* (Houston: Touch, 1995), 25-26.