

Section Two: Group Reports

All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth. Col. 1:6b NIV

I. Americas

- A. Native American
- B. Hispanic
- C. Brazilian
- D. Euro-American
- E. African American
- F. West Indian
- G. Haitian

II. Africa

- A. West Africa
 - 1. Cape Verdean
 - 2. Nigerian
 - 3. Liberian
 - 4. Ghanaian
- B. East & Central African
 - 1. Kenyan
 - 2. Ugandan
 - 3. Ethiopian, Eritrean

III. Asia

- A. East Asian
 - 1. Chinese
 - 2. Korean
 - 3. Japanese
- B. South East Asian
 - 1. Indonesian
 - 2. Filipino
 - 3. Burmese/Myanmar
 - 4. Cambodian
- C. South Asian
 - 1. Indian
 - 2. Bengali

IV. Other

- A. International student ministry
- B. Jewish ministry
- C. Middle Eastern, Arabic, Armenian, Greek
- D. Multi-cultural and second-generation ministry

1. New England's Native Americans

I. History

While many people groups have only arrived in large numbers in New England in the last few decades, Native Americans most likely arrived in North America from Asia in the ancient past, perhaps by sea or across a land bridge at the Bering Straits between Asia and Alaska. Scholars continue to debate and research the dates, methods, and reasons for this immigration.

Protestant Europeans did not effectively share the Gospel message of Christianity with the Native Americans of New England until the 1600s. Although Europeans had visited New England earlier, the first permanent large scale settlement did not begin until the Pilgrim settlement at Plymouth in 1620 and the Great Migration of the Puritans to the Massachusetts Bay Colony over the next few decades. The Bay Colony charter did include a purpose statement:

“...our said People, Inhabitants there, may be soe religiously, peaceable, and civilly governed, as their good Life and orderlie Conversacon, maie wynn ... the Natives of the Country to the knowledge and obedience of the onlie true God and savior of mankind, and the Christian fayth which in our Royall Intencion, and the Adventurers free Profession, is the principall Ende of this Plantacion...”¹

While some of the settlers may have had good intentions in this regard, this primary purpose was largely neglected, and eventually undermined by the colonists' actions. It was some time before effective outreach and ministry among Native Americans took place. Roger Williams, the Baptist pioneer, had lived among the Native Americans and gained an understanding and respect for them and their land rights. By 1643 he had published a book on their language and expressed a desire that they come to the Christian faith. However, he did not want to merely persuade the Narragansetts to change their outward behavior without turning in true inner repentance to God.²

Also by 1643, Thomas Mayhew began a mission to the Native Americans on Martha's Vineyard. During the next seven years, he won 22 converts including Hiacoomes, who became a preacher.³ This work resulted in at least two congregations and continued under the leadership of several generations of Mayhews.

Meanwhile, Rev. John Eliot, pastor of the First Church of Roxbury, was learning the Massachusetts language.⁴ After gaining some mastery of the language, he began his long ministry as “Apostle to the Indians” by preaching at Nonantum (near Newton) on October 28, 1646. This visit was well received, and Eliot returned regularly to answer questions, teach and preach. In a few years (1649), Eliot and others were able to gain long-term support for the mission work when

¹“The Charter of Massachusetts Bay: 1629,” The Avalon Project at Yale Law School, <http://www.yale.edu/lawweb/avalon/states/mass03.htm> (accessed October 1, 2007).

² Alden T. Vaughan, *New England Frontier: Puritans and Indians, 1620-1675*, Revised ed. (New York: W. W. Norton and Co., 1979), 240.

³ *Ibid.*, 244.

⁴ Massachusetts was a part of the Algonquian family of languages.

the English parliament established the Society for the Propagation of the Gospel in New England. Eliot and others believed the many scattered converts could best grow in their faith, and avoid backsliding if they were settled in Christian communities or “Praying Towns.” The first of the Praying Towns was established at Natick in 1650-1651. The people met in a solemn assembly to accept a covenant that began, “We doe give ourselves and our children to God to be his people. He shall rule us in all our affairs; not only in our religion and affairs of the church...but also in all our works and affairs in this world.”⁵ In 1660, the official church at Natick was gathered after thorough examinations of many testimonies. Rev. Eliot was continuously teaching and training Christian workers and translating the Bible. This translation, titled *Up Biblum*, was published in 1661-1663 as the first Bible printed in America. By 1674, Eliot and others had established at least fourteen Praying Towns. “Within thirty years he had inspired a mission that claimed the conversion of about four thousand Indians, who were gathered in twenty-four congregations, some of them with ordained Indian ministers.”⁶

However, when King Philip’s War erupted, the English settlers distrusted even the loyal “Praying Indians.” At first their movement was restricted, and later many were forced to move to Deer Island in Boston Harbor partly for their own protection and partly for the colonists’ protection. However, the English did not provide adequate food and shelter. Therefore, many Native Americans died on the island. Many of the original praying villages were destroyed or abandoned during the war. In 1676, the Praying Indians were recruited to assist the English soldiers, and they helped win the war. Eventually, four villages including Natick were rebuilt, but the growth of Christianity never regained its vigor and momentum.

In Connecticut, the Mohegan leader, Samson Occam, became a Christian during the First Great Awakening in 1741-42 through Rev. John Davenport. He was instructed, along with other young men, by Rev. Eleazer Wheelock from 1743-48. Samson Occam became a teacher to Native Americans at Montauk, Long Island and later became a missionary to the Oneida Indians in New York. He later migrated with many of his tribe to New York and founded separatist Indian Christian churches. His sister remained in Uncasville, Connecticut when he led his groups to New York. In 1831, she and her daughter deeded land on Mohegan Hill to tribal ownership to build the Mohegan Congregational Church which still exists. Ironically, the continuity of this church land and its membership formed the basis for receiving federal tribal recognition. Then on the basis of this federal recognition the tribe established the Mohegan Sun Casino. The church building was also renovated recently with casino revenues. Perhaps it is instructive to ask how we can use the historical heritage of our churches in the present to further the Kingdom of God in positive ways.

Rev. Eleazer Wheelock continued his ministry among Native Americans in Connecticut, and by 1754 he had received the first two students for a planned new school to train both Native American and English students as missionaries to Native Americans. By the 1760s he was teaching 20 students, and by 1769 his school became established as Dartmouth College and had moved to New Hampshire.⁷

⁵ Massachusetts Historical Society Collections, 3rd Series, iv, 172, quoted in Ezra Hoyt Byington, *The Puritan as Colonist and Reformer* (Boston: Little, Brown, and Co., 1899), 241.

⁶ Sidney E. Ahlstrom, *A Religious History of the American People* (New Haven, Conn.: Yale Univ. Press, 1972), 157.

⁷ Robert J. Taylor, *Colonial Connecticut: A History* (Millwood, N.Y.: KTO Press, 1979), 163.

In Rhode Island, the most powerful tribe in colonial times was the Narragansett Tribe. Other groups in the area included Nipmucks, Niantics, Wampanoags, and Manisseans. In 1636, the Narragansetts deeded land rights in the Providence area to Roger Williams for his pioneering settlement. The First Great Awakening brought many in these tribes to embrace Christianity and desire to establish a church. The church was built and a congregation organized in 1750 in Charlestown, R.I. The first pastor of the Narragansett Indian Church was James Simons.⁸ The congregation built a new stone church in 1859, and even when the state of Rhode Island seized lands and detribalized the Narragansetts in 1880, the tribe was able to retain the church land. “The three acres of land on which the Indian Church is located is the only original parcel of tribal land that has never been out of possession of the Narragansett tribe.”⁹ In 1978, the tribe won a land claim suit to receive 1,800 acres. In 1983 the Federal Government granted official tribal recognition based on their genealogical records and continuous land holding. A new church building was constructed of stone in 1994. The current Narragansett population is approximately 2,400.¹⁰

The Mashpee Wampanoag tribe of Massachusetts also recently received official federal recognition in 2006-2007. The tribe now has about 1500 members. Currently the newly recognized Mashpee Wampanoag tribe is trying to establish a casino in Middleboro, Massachusetts. However, one member commented, “Some of us are still praying Indians.” Although some of the colonial era tribe were “praying Indians,” it is not clear how many now are Christians. They are continuing to seek funds to restore the Old Indian Meeting House in Mashpee. This structure dates to 1684 and is the oldest church on Cape Cod and the oldest Indian Church in the United States. It was included in the evidence submitted to obtain federal recognition.

Another Native American group that traces its heritage to the Praying Indians is the Natick Praying Indian Tribe under the leadership of Grand Squaw Sachem Silva and Clan Mother Caring Hands. The tribe contributes to the local community and larger society by educational sharing of its spiritual and traditional culture. Their website says, “The Creator, His Son, and the Most Powerful Spirit have kept our legacy and tribal presence alive against the most powerful winds of change and persecution.”¹¹ In September 2005, they held the first Praying Indian Powwow in 354 years at Lake Cochituate. They also encouraged people to see David MacAdam’s musical drama, “Song on the Wind,” which tells the story of the first 50 years of relations between the Massachusetts Indians and the first generations of English settlers, including John Eliot.

The Eliot Church of Natick is the site of the original Indian church, and the current tribe has been trying to obtain permission to use the church building.

The first fourteen Praying Indian Towns were Natick, Nashoba, Wamesit, Hassanamessit, Okommakamesit, Makunkokoag (Magunkaquoag), Punkapoag; Manchaug, Chaubunagungamaug (Chabanakongkomun), Maanexit (Conn.), Waentung, Quantisset (Conn.), Wabaquasset (Conn.),

⁸Philip Peckham, “The Narragansett Indian Church,” *The Narragansett Dawn Magazine*, May 1935, 8.

⁹ “Historical Perspective of the Narragansett Indian Tribe,” Narragansett Indian Tribe Online, <http://www.narragansett-tribe.org/history.htm> (accessed Oct. 4, 2007).

¹⁰ Ibid.

¹¹ Caring Hands, “Praying Indians of Natick and Ponkapoag,” <http://natickprayingindians.org> (accessed Oct. 9, 2007). See also the website: A. Richard Miller, “1651-2001- 350th Anniversary of Natick, Massachusetts and the Natick Praying Indians,” <http://www.millermicro.com/natprayind.html>.

and Pakachoog. Two other later towns were Nashaway and Quaboag. There were other Praying Indian Towns on Martha's Vineyard and Nantucket and in the Plymouth Colony (six).

II. Demographics

In 2004, the U. S. Census estimated that there were approximately four million Native Americans in the U. S.¹² There are over 560 federally recognized tribes and another 245 tribes that are not recognized.

The northern New England Native Americans mostly belong to the Abenaki confederation of tribes which includes the Penobscot (population of 2,000), the Passamaquoddy (population of 2,500), the Vermont Abenaki (population of 2,500) and other bands which bring the confederacy's total population to about 10,500.¹³

The Mohegan tribe of Connecticut has approximately 1,000 enrolled members, while the Pequot Mashantucket tribe, which runs Foxwoods, had 310 federally recognized members in 1995. The Gayhead Wampanoags on Martha's Vineyard were recognized in 1986 and had 550 registered members in the late 1990s.¹⁴

Native Americans in the New England States

State	2000 Total ("American Indian" Only plus two-race mix)	2000 Total One Race	2000 Mixed (Two races incl. "American Indian")	2000 Census ¹⁵ (not incl. Hispanic- American Indians)	2006 Census ¹⁶ Total One Race
Connecticut	21,804	9,639	12,165	7,267	7,319
Maine	12,723	7,098	5,625	6,911	7,013
Massachusetts	33,641	15,015	18,626	11,264	15,034
New Hampshire	7,380	2,964	4,416	2,698	3,100
Rhode Island	9,713	5,121	4,592	4,181	4,396
Vermont	6,079	2,420	6,079	2,325	2,563
Total	91,340	42,257	51,503	34,646	39,425

Some Native American Churches:

Gay Head Community Baptist Church — Aquinnah, Martha's Vineyard, MA

Mashpee Baptist Church — Mashpee, MA

Mohegan Congregational Church — Mohegan Hill, Uncasville, CT

Narragansett Indian Church — Charlestown, RI

Praying Strong All Tribes Meeting House — Mashpee, MA

¹² U. S. Census Bureau, "The American Community- American Indians and Alaska Natives: 2004," *American Community Survey Reports*, May 2007, 1.

¹³ Sharon Malinkowski and Anna Sheets, eds., *The Gale Encyclopedia of Native American Tribes* (Detroit: Gale research, 1998), 1: 7.

¹⁴ *Ibid.*, 153, 243.

¹⁵ "Non-Hispanic American Indian," U.S. Census 2000, SF1 File, Table QT-P4.

¹⁶ U. S. Census, American Community Survey 2006 (Relatively small sample & higher range of error).

2. New England's Hispanic Christian Community

by Rev. Eduardo José Maynard, former Minister-at-large to the Hispanic Community, Rudy Mitchell, Senior Researcher, with contributions from EGC intern, Chris Hampton

Early Immigration Patterns

The first wave of Spanish-speaking immigrants included many who came to Boston from Cuba after Castro took power. They settled in several areas of Boston including the South End, Roxbury/North Dorchester, Jamaica Plain, and Allston-Brighton. Although some immigration had taken place in the 1950s, a larger number of immigrants started coming from Puerto Rico in the 1960s. At that time, immigration laws changed, and a larger flow of immigrants began coming from Spanish-speaking countries. In every census, Hispanics were undercounted, but the progression of rapid growth was still evident. The Boston Hispanic population grew from about 1,600 in 1960 to 17,984 in 1970.¹⁷ This increased to at least 36,068 by 1980 and to 61,955 in 1990. In 2000, the census recorded 85,089 Hispanics in the city of Boston. In the Greater Boston area (CMSA), the Hispanic population grew from 87,014 in 1980 to 358,231 in 2000. Over the years, the Hispanic population has become more diverse as political refugees fled Central America and many more Dominicans, Mexicans, Columbians, and other Latin Americans immigrated. The vitality of Christian churches in these countries of origin has been used by God, as Christians have come to Boston and started new churches. By the 1970s, there were over 20 Spanish language churches in the city. Church planting has continued, and by 2000, there were over 100 congregations with Spanish language services in Boston alone. Over the last several years, Hispanics continued to be among the most active church planters. Outside of Boston there are far more churches than in the city. Just a few of the many areas of concentration include Greater Lawrence, Chelsea, Lynn, Worcester, Greater Springfield, Mass.; Greater Providence, R.I.; Hartford, Conn.; and other areas throughout Connecticut.

Hispanics of New England	
State	Population
Connecticut	391,935
Maine	12,622
Massachusetts	510,482
New Hampshire	29,721
Rhode Island	117,708
Vermont	6,644
New England total	1,020,192

U.S. Census, American Community Survey, 2006

¹⁷ Norman Aronin and Adriana Gianturco, *Boston's Spanish Speaking Community: Findings of a Field Survey* (Boston : Action for Boston Community Development (ABCD), 1971), 20; U.S. Census, 1970.

By 1965, Protestant Hispanic churches began to emerge. By the 1970s, there were over 20 Spanish language churches in the city. Church planting has continued, and by 2000, there were over 100 congregations with Spanish language services in Boston alone. Over the last several years, Hispanics continued to be among the most active church planters. Outside of Boston there are far more churches than in the city. This has been the case for many years, but high housing costs in Boston have accelerated this dispersion of people and churches.

The Emmanuel Book and Record Shop, founded in 1970 by Doug Hall and Rev. Webster Brower, as a ministry of the Emmanuel Gospel Center, began providing Spanish-language resources, counsel, and a common meeting ground for the churches. The store changed in name and location over the years, but continued to provide a visible resource center to serve the Hispanic Christian community for decades. By the mid-1970s, the Center for Urban Ministerial Education was beginning under the leadership of Eldin Villafañe. He was able to provide teachers and courses in Spanish, which supported the continuing development of Hispanic Christian leaders and churches. Another important part of leadership education in the churches was the work of the local Spanish-language Bible institutes. A survey in 1993 counted nine Spanish-language Bible institutes in the greater Boston area.¹⁸ Another educational effort, which began in the late 1970s, was an annual series of Christian education conferences called “Power in the City.”

Although the Hispanic churches have not always been closely networked together, there are many examples over the years of cooperative efforts to build God’s Kingdom. With the growing strength and vitality of a new pastor’s association, COPAHNI, the future of cooperative efforts looks bright. During the 1970s and 1980s, Spanish language churches worked together to sponsor citywide evangelism crusades with speakers like Yiye Avila, youth gatherings, and Christian parades and concerts. At that time the Hispanic ministerial association was called Encuentro Ministerial. Eduardo Maynard, who had served the Hispanic church in a number of roles, was called to be Hispanic Minister-at-Large through the Emmanuel Gospel Center in 1989. Marie Gutierrez and Angel Alamo also worked with Ed to assist and keep track of the many churches that were developing. Later, churches began working together through an inter-church association called MUA (in English: Urban Ministries in Action). Among other efforts, MUA sponsored several “Back to School Rallies” and breakfast forums to bring Christian support and encouragement to parents, students and educators. The successor to MUA is the new organization called COPAHNI, which stands for the Fellowship of Hispanic Pastors of New England (*Confraternidad de Pastores Hispanos de Nueva Inglaterra*). The vision of this growing group is to “promote the unity of the Hispanic churches and pastors of New England, and secondly, to increase the administrative, evangelistic, social, and pastoral effectiveness of the Hispanic Church. COPAHNI is launching a pastoral support program, the Institute for Pastoral Excellence (IPE) to give Hispanic pastors the opportunity to enhance their skills and increase their knowledge for effective ministry, build networks of support, and develop a commitment to lifelong learning.

The next part of this report moves from the general overview to the more detailed story of specific leaders and churches that were a part of the remarkable work of God in the Hispanic community.

¹⁸Kim Davidson and Steve Daman, editors, *The Greater Boston Bible Institute Directory* (Boston: Emmanuel Gospel Center, Boston Education Collaborative, 1998), ix.

God at work though Hispanic leaders

It all seems to have begun in the Boston's South End where more than 30% of the early immigrants settled.¹⁹ Pastor David Marrero, an early pioneer, explained the early Hispanic church history to Ed Maynard (while Ed enjoyed a delicious soup David's wife, Ida Marrero, had just served him at their dining table). Rev. David Marrero said there were, in essence, four congregations at one time in the South End which were the nucleus of all future emerging congregations, especially of the Pentecostal background. Many succeeding people and families arriving from Puerto Rico would eventually facilitate someone from their home church or denomination who would come and start a branch church in Boston. They then became the springboard of many missions and new churches elsewhere across the United States and overseas. Rev. Amador Ramirez of the Church of God denomination started one of these four churches. This church, the Iglesia de Dios, M.B., started right around the block from another existing church, and David speaks of negotiating a friendship relationship with this pastor so that competition of area candidates for church membership would not be a problem. Rev. Ramirez and Rev. Marrero worked together as though they were from the same denomination. This church became known for years as the Worcester Street Church in the South End. One of the other early churches was Iglesia Cristo Misionera, M.I. (also sometimes called Iglesia Pentecostal de Compasion), founded in 1963. Sometime in 1965, a Rev. Mendez began Asamblea de Iglesias Cristianas, the church in the South End to which the Marrero brothers belonged. They had accepted Christ elsewhere (in New York and Puerto Rico) and upon arrival in Boston, were trying to find fellowship in an existing church. Pastor Alfredo Perez was another brother who faithfully pastored in the South End for years while he supported himself financially as a bilingual interpreter at Boston City Hospital.

Pastor Mendez received the three Marrero brothers in the South End church. But, when they tried to tell him respectfully, in private, that his customary ridiculing of the regional style of speech of the Puerto Ricans (who at that time all seemed to hail from Aguadilla, Puerto Rico), was not acceptable, they found themselves no longer welcome in the church. The Marreros then sought another geographical area of Boston to start a new congregation of believers.

The Marrero brothers were successful in securing what is still known today as the 10 East Cottage Street church building, and in 1966 they began "Canaan Defenders of the Christian Faith Church" (in Spanish, Defensores de la Fe, being their denominational support base). During those early years, they assisted a new pastor, Rev. Esteban Soto, of another Pentecostal denomination who had replaced Mendez in the South End Church. In 1970 under Rev. Soto, the "Assemblies of Christian Churches" (Asamblea de Iglesias Cristianas) was able to move from a rented storefront on Washington St. in the South End to a traditional, white church building at 5 Howard Ave in the Roxbury–North Dorchester area. David Marrero was very instrumental in assisting Rev. Soto's purchase an existing church building, as he had done. Rev. Marrero's building was purchased from a dying Episcopal church and Rev. Soto's from a declining Russian Orthodox congregation. They were able to turn these buildings into renewed houses of worship for two very stable churches that have remained in the neighborhood for over 30 years. Rev Soto's work in founding other churches within the United States, and many more overseas in Central and South America, has been amply documented in testimonials recorded in Emmanuel Gospel Center's research publications, as this pastor has returned to report how the Gospel practiced in Boston has spread across many other Hispanic countries through his later mission work.

¹⁹ Aronin and Gianturco, 17.

One of the other early South End churches, Iglesia de Dios, M.B, remained on Worcester Street until a few years ago, when they sold their building and temporarily relocated to share a building with the Roslindale Baptist Church on Cummins Highway in Roslindale. The current pastor is Rev. David Morales. They have used the proceeds from that intelligent sale to build a new church from scratch on Quincy Street in the Dorchester area of Boston.

The International Worship Center, also temporarily met at the Roslindale Baptist Church, until they were able to move to their own facility in Roslindale at 7 Murray Hill Road. The web page of this new Assemblies of God church clearly states what could be called the standard goals of Hispanic congregations (the web address is <http://www.iwcag.org>). This bilingual pastor, Rev. Nieves, has a brother and son actively working with him. The church sings in Spanish and English with all the Hispanic rhythms and flavor permeating the entire congregation, but the sermons are mainly in English. Some of the other churches which are now using some English in their ministries include the Hispanic Community Church of Boston, Canaan Defenders of the Faith, Iglesia de Cristo Misionera, Mission Hill, and Lion of Judah Congregation. Meeting the needs of second generation English-speaking Hispanics is a challenge that these and other churches are attempting to address.

Several mainline denominational churches started in the Jamaica Plain section of Boston, including the First Hispanic Baptist Church (1975), the Latin American Christian & Missionary Alliance Church (1975), St. Andrews United Methodist Church (1971), Primera Iglesia Presbiteriana (1982), Iglesia de San Juan (1986), and Hispanic Community Church (1988). Rev. Marrero remembers assisting some of the Jamaica Plain churches as they began. One medical man, after entering this city, sought his assistance and fellowship while accommodating himself and his family to the new Boston area. The First Hispanic Baptist Church of Centre St, whose pastor for many years was Pastor Pedro Rodriguez, has since left the older building owned and used by an English-speaking Black congregation to purchase and build their own small but brand new church edifice at 10 Kingsboro Park in Jamaica Plain. The congregation began in 1973-1975. The new edifice was erected under the ministry of Pastor Efrain Figueroa, who has had to relocate to Puerto Rico.

The Latin American Christian & Missionary Alliance Church has existed in Boston for 32 years, and a small part of that founding congregation relocated to Stratford Street in West Roxbury. Some members of that church have recently returned under the same denomination to occupy the building they formerly shared at 440 Centre Street in Jamaica Plain under a separate name which in Spanish means "United In Christ." A former member of the Latin American Missions, Brother Jose Herrera, is the current shepherd of that new flock. Under the ministry of Pastor Ibanez, another branch church was founded as an extension congregation in the Revere Beach area, (as direct fruit of the labors of its current pastor, Rev. Israel Esturban, a dynamic Guatemalan pastor, raised and trained under Rev. Ibanez). This church is now a flourishing 600-member congregation on Beach Street in Revere Beach. Though they share space with the Anglo church that owns the Beech Street property, this church, built strictly on the cell church strategy just keeps reproducing as sheep beget sheep constantly. The congregation has already purchased their own retreat complex outside of Boston. God bless this new church plant to Revere Beach, a brand new congregation raised up during the last ten years.

Another of the mainline Hispanic churches in Jamaica Plain developed out of the ministry of Rev. Mariano Rodriguez and his wife, Nancy, at St. Andrews Methodist Church. When Rev. Rodriguez

came to the church, he served a dying Anglo congregation and a growing Hispanic group. When the Anglo group ceased to function in 1971, the Hispanic group inherited the beautiful stone church originally built by a German congregation, which had previously died. Under Mariano and Nancy Rodriguez, the church developed a counseling center and a family homeless shelter in the building. The current pastor of the St. Andrews congregation is Rev. Dr. Luis Benavides, a dynamic professor at Gordon Conwell Seminary's CUME program, who was born in Costa Rica, Central America.

One of the strongest waves of new churches occurred promptly after a major evangelistic crusade by Evangelist Yiye Avila in the 1970's. After that Crusade, God used the able wisdom and work of Rev. Victor Lavoy to secure the use of a large Baptist church building on Blue Hill Avenue. As one of the largest churches back then, Lavoy's congregation became the mother of other Pentecostal Churches of God, Mission International. This group is a strong product of pastors who affiliated with the third largest denomination on the island of Puerto Rico, "Iglesia de Dios Pentecostal M.I." There are now 36 churches of this denomination in New England. They have an annual New England meeting. Rev. Constantino Berroa is the general president for this. Following Pastor Lavoy's relocation to Puerto Rico (where today he pastors a large church in the city of Salinas), the work was extended by two great soldiers of the Cross in this city, Rev. Luis Aponte, Jr. and Rev. Estanislao Gonzalez. They were members and ministers of that same large church.

The late Rev. Luis Aponte and his wife, Millie Aponte, a recording artist, raised up a dynamic and evangelistically aggressive church in Boston, the "Christ Is King" church, or, "Iglesia Cristo El Rey." They have also produced many ministers and outreach programs from their church womb. They also developed a Drug Rehab Program called "I Will Arise" (in Spanish, Yo Me Levantare). God has used this program and the church to turn around the lives of many drug addicts. The church is now pastored by Rev. Aponte's son-in-law.

Rev Estanislao Gonzalez was the other denominational pastor who extended the work of Pastor Lavoy. After ten years of faithful work, he transferred the pastorate to the person who is the current treasurer of the denomination in Massachusetts, Rev. Dionisio Acunia, pastor of the "Door of Salvation Church of God Pentecostal M. I." in Dorchester. This church, which was founded in 1978, is located directly across Washington Street from the famous English-speaking Global Ministries Christian Church in Codman Square. Rev. Acunia recently warmed my heart as he spoke of taking several dozen of his church people, during the last two years, into an interior section of the country of Argentina. They brought funds, medicine and clothing for a strong, but poor, mission-minded Argentine church, whose major goal is to send missionaries from Argentina back to Europe and England to re-evangelize that continent. Pastor Acunia has committed his entire church in Dorchester to that missionary goal and believes in the members taking turns to travel with him to see "their" missionary outreach firsthand. Then they return and work and throw everything they can financially into that project. Many other Boston churches have also organized mission efforts in the Dominican Republic, Honduras, Guatemala, and South America.

Today, there are over a hundred Hispanic congregations in the City of Boston. And, each does what the David Marrero model has done for over thirty years: establish a strong, low-budget congregation and send out workers to start new churches all over Boston, other states of New England and across North America and the world. So, the Acts 1: 8 dynamic that Dr. Douglas

Hall talks about so often works inside the Hispanic congregations almost naturally without too much overhead or hierarchy.

Lately, thousands of Central and South American immigrants have entered Boston, with a marked presence of many Salvadoran and Guatemalan peoples; also Mexicans and even Brazilians who fellowship under Hispanic connections.

Pastor Roberto Miranda states that his prosperous church, Congregación León de Judá (Lion of Judah Congregation), has some 23 nationalities represented within its membership. Rev. Juan Vergara, a noted church planter, founded this church in 1982 in the South End. At that time, the church's name was Iglesia Bautista Central. It then moved to Cambridge, where the church grew rapidly. In 1995, the congregation made the decision to move back to the South End so the church would be in a better position to address social needs and complex urban issues. God directed Pastor Miranda to a building and to a vision for the city, which led to the new church name. Several years of work resulted in a newly renovated (practically newly constructed and designed) four story church which has become the Evangelical "Mecca" of the city of Boston for the Hispanic church, and houses several dynamic ministries for community and church members. Among these are the Boston Higher Education Resource Center, ESL and computer classes, a summer children's program, counseling, a discipleship program involving 170 students, and cell groups in 17 different towns and Boston neighborhoods. The church and pastor have also played key roles in inter-church programs like MUA and now COPAHNI. The church has renovated the large building next door to house expanded social ministries, and has plans to build a new adjacent building for a larger sanctuary.

COPAHNI

The Hispanic Pastors Association, (COPAHNI), has a regular attendance of over forty at monthly meetings to which over seventy pastors belong, coming together to pray and fellowship and strategize for the whole Spanish arm of the Church in New England. A key pastor among them (who is an Apostle within his own international denomination), circulates a sheet with names of over 170 pastors for whom they pray on the popular 24-hour Christian radio station, "Radio Restoration," during their daily evening program, where each pastor's name is mentioned and prayed for in blocks. This pastor's home church in East Boston, "Community of God," (formerly known as Evangelistic Center of the Apostles & Prophets), also sponsors a 24 hour prayer ministry called "The Lamp," where Christians from many Hispanic churches are invited to take turns praying around the clock for revival and renewal in the New England area. They split up the country by states, counties, and cities and pray for everybody in these United States. Then they take on all the different Continents and countries of our World. This started small, but they now have a worldview that would startle the average English-speaking congregation. Now local Hispanic churches are taking seriously being the geographical local church of any given area.

One local example of such a church is the large congregation that Rev. Sergio Perez pastors. He is also of Guatemalan origin and married to a dynamic Puerto Rican wife. This is a dynamic church whose new church building is located in Weymouth. They serve under their ministry name, "Harvest Ministries," (Ministerios Cosecha New England).

Most of these churches can be found by going to Emmanuel Gospel Center's Internet website (<http://www.egc.org>) and checking on the section called "Church Directory." Get acquainted with some of the pastors mentioned so far. There are many other important churches and church

leaders which could not be included in this short report, but which played a significant role in the growth of the Hispanic Christian community. Boston Christians have also created a major Hispanic Christian website and portal at <http://www.amen-amen.net>.

One of several centers of Hispanic ministry in Connecticut is located in Hartford. Hartford is the capital of Connecticut, with a population of about 129,000. Of those, 52,109²⁰ are Hispanics and 40,000 of those (40%) are Puerto Ricans. This gives Hartford the largest per capita percentage of Puerto Ricans in the contiguous United States. Hartford has just elected a Latino mayor, Eddie Perez. There are 40-50 Hispanic churches in Hartford proper. Thirty-five to forty of them are small, Pentecostal churches. There are two large churches, Faith Temple (congregation of 300-400) and House of Restoration (800). House of Restoration has a new, 1500 seat sanctuary and services in both Spanish and English. There are five to six Hispanic mainline Protestant churches, including a United Church of Christ across the river, and about four Episcopal churches. There are also five to six Spanish language Catholic churches. In general the churches tend to be small, struggling storefronts. Professor Efrain Agosto heads up the Programa de Ministerios, a certificate program for local pastors. The program interacts with local churches, meets in the evenings, and normally involves 15-20 lay people at a time. Beginning in 2007, the Institute for Pastoral Excellence has also offered training for Hispanic pastors in Hartford. They use several weekend retreats and also workshops to address important spiritual and practical topics that pastors face. Other Connecticut cities with large Hispanic populations are Bridgeport (47,636), New Haven (28,359), Waterbury (24,760), Stamford (21,126), and New Britain (20,447).

Many churches have connections to dynamic church movements in Latin America. For example, both the “El Shaddai” and the “Elim” church movements in Guatemala have churches in New England. The dynamic El Shaddai church meets in Brookline, Massachusetts in a school building. The church is known internationally as 'EL SHADDAI', one of God’s covenant names in Hebrew, which they have used to represent their mother church in Guatemala. The two-way interaction between Hispanic American churches in Greater Boston and dynamic churches in Latin America is stimulating mutual growth. For example, the Guatemalan El Shaddai church has provided examples of the role of the church in community transformation. In addition, the head pastor of a 110,000 member church in El Salvador led an Evangelical Church Growth Congress in Malden for Hispanic Christians on how to develop effective cell group churches and strategies for evangelism. That is the type of vision and group action our new churches from Central America are bringing to Boston. God is seeing to it that the idea gets here in His way.

Praise Him.

²⁰ U.S. Census, 2000.

3. The Church among Brazilians in New England

by **Cairo Marques & Josimar Salum**

As far as we know, the first Brazilian Minister to start a Portuguese-speaking church in New England was Pastor Joel Ferreira. While in Brazil, he was a Baptist who belonged to the National Baptist Convention—a Charismatic denomination. This church plant probably took place at the beginning of the 1980s. The church grew to about 500 members. Pastor Joel returned to Brazil in 1991, and after that the church suffered some “splits.” The original church is still there with about 50 members. Today there are about ten churches in Massachusetts that were born from that pioneer church.

In February 1985, a pastor came to Boston from Parana in the south of Brazil invited by Pr. Alvacir Marcondes, who started the First Assembly of God in Boston. His name is Ouriel de Jesus. He is one of the most influential pastors in planting and developing churches, not only in New England, but in the United States and abroad as well. Today he is the pastor of the World Revival Church in Somerville, which has had as many as 2,000 members at one time. The main church in Somerville, Massachusetts, just leased a new building to seat 5,000 people.

Under Rev. Ouriel de Jesus’ supervision, the Brazilian Assemblies of God in Massachusetts experienced a tremendous growth. The Brazilian Assemblies of God Church’s influence spread out to other states as well: South Carolina, New Jersey, New York, Virginia, Maryland, Hawaii, Florida, California, and Georgia. Pastor DeJesus also established churches in England, Australia, and Japan and many in Brazil. Pr. Ouriel and the churches led by him were dismissed by the Assembly of God — USA due to a controversy over a book he published, *The Eternal Triumph of the Church*, and some practices they began to adopt in 2002. Today the World Revival Church has 28 churches in Massachusetts.

There are at least another three Assemblies of God groups working in New England. Some of the churches that Pr. DeJesus started left his movement and remained as Assemblies of God. Other Assemblies of God were started independently from Pr. DeJesus at the same time he was planting churches. Pastors Pereirinha, Abraao de Almeida, Welber dos Santos, Eronides DaSilva, Noé Rosa, Joel Assis are some of the leaders who started other churches all over New England. Today there are in total about 80 Brazilian Assemblies of God’s churches in Massachusetts.

New Church Planting Movements

- Recently a new church planting ministry led by Pr. Jefferson Neto came from World Revival Church. Today this ministry has about seven churches in Massachusetts.
- The Foursquare Gospel Church arrived in 1990 and currently (2007) has 22 churches in New England. Eighteen of these are in Massachusetts.

- The Church of Christ led by Rev. Wayne Long established in 1984 the HCM—Hisportic Christian Mission with the vision to reach Portuguese Speaking People in New England (Hisportic stands for Portuguese as Hispanic stands for Spanish.) They have planted so far 48 churches—38 of them in New England. Some of these churches were pioneer churches in many towns.
- Pastor America Neris and her daughter, Pastor Maria Neris, for example, started churches in Natick (now it is located in Framingham) and Springfield, MA. There are more than 70 Brazilian-Portuguese-speaking churches in Framingham today.
- In 1990/1991 Rev. Aristones Freitas and Josimar Salum planted the first Brazilian Church in Worcester, MA. Today there are about 35 Brazilian Portuguese Churches in Worcester alone.
- There was a new planting church movement started in 1990 among the ABC, The American Baptist Churches in Massachusetts (also TABCOM), although few churches were planted before 2000. However, this movement gained force from 2001 to 2004 when about 20 new Brazilian Portuguese churches were planted in Massachusetts and Rhode Island under the New Church Planting Coordination of Pastor Josimar Salum. Pastor Salum was hired by Rev. Linda Spoolstra—TABCOM Executive Minister to respond to the demand for new churches to reach out the Brazilian Community.
- One of the churches planted, “New Life Baptist Church,” led by Pastor Jose Costa, Jr. planted many others churches. As of today (2007) there are more than 20 new churches that came out of this church, five of them here in Massachusetts. Pastor Costa’s new church planting movement is still strong and operating.
- The TABCOM new church planting movement among Brazilians diminished after 2004—due to issues of doctrine and marriage—after a resolution on marriage, as an exclusive union between a man and a woman presented by one Brazilian church at 2005 TABCOM Annual Meeting was rejected. Most of the ABC Brazilian Churches became disillusioned with the denomination after this episode.
- In 1997 Rev. Jay Moura started a new church planting movement with CB’ Shalom — International Shalom Baptist Community, and in three years planted about seven new churches in Greater Boston.
- The Southern Baptist Convention has also planted many churches since 1995, today under the supervision of Rev. Roberto Souza. There are about 30 of these churches in New England. These Brazilian Church Planters came from the Brazilian Baptist Convention in Brazil, from which The National Baptist Convention came out with the Renewal Spiritual Movement.

Non denominational churches

Many Brazilian groups have targeted new church planting projects in New England, especially in Greater Boston, like Fountain of Life Fellowship led by Rev Thomas Walker; Missionary Baptist Church Fellowship led by Pr. Wellington Oliveira, and many others like Pr. Carlos Boaventura with the Church of God in Fall River.

About 140 to 180 churches are non-denominational or are directly affiliated with their denominations in Brazil. We estimate that there are about 420 Portuguese (Brazilian)-speaking churches in Massachusetts, Rhode Island, Connecticut and southern New Hampshire (including Nashua, NH). However, the majority of these churches are small, ranging from 30-50 people.

We never did a “serious” survey regarding the number of churches and members. The estimate varies from 15,000 to 20,000 members. The Brazilian population in Massachusetts and Nashua, NH, is estimated by the Brazilian consulate to be 300,000. If we consider the total number of members of all churches as 20,000, that would come to less than 7% of the Brazilian population.

The percentage of evangelicals in Brazil is around 20/25%. To reach the same percentage here that we have in Brazil, we still have a long way to go. And as we reach 20% this will represent 40,000 new members.

Beyond the Churches

Beyond the churches, there are a few Brazilian ministries operating in New England with important influence in developing a Kingdom mindset among evangelicals and other Christians.

The Joshua Project founded by Edson and Eneida Porto works with college students with the mission of Intercessory prayer, evangelistic outreaches and campuses church planting support. Since 1999 Pastor Porto has been praying intensively on Harvard and MIT campuses for a revival breakthrough. He was one of the pioneers working in Harvard. Today there are many ministries established on campus as fruit of his intercessory prayers.

Greater Revival Ministries founded by Pr. Josimar Salum in 1999 have been working to establish a bridge among the churches of all nations, especially establishing relationships between English, Spanish and Portuguese-speaking leaders. The main vision is to see the Holy Spirit resting on the north land (Zachariah 6:8). The ministry focus is working toward the promise and vision of 1,000,000 New England souls coming into the Kingdom in the next years.

The Brazilian Ministers Network (BMNET), founded in October 2005 by a group of ministers (Jay Moura, Elias Monteiro, Thomas Walker, Nolberto Celedon, Naama Mendes, Cleonir Rabelo, Salmon Silva, Heber Goncalves, Edson Porto, Silvino Radke, Marsole & Geralda Sampaio, Marcos Nogueira and many others), has as its main purpose to promote relationships and the vision that the Gospel of the Kingdom be presented with the Power of the Holy Spirit, with biblical allegiance, ethical austerity, unity, cultural perception and sensibility to all people.

Important Events

One of the first prayer movements by Brazilians was led by Pastor Marcos Nogueira in Salem, Massachusetts. With a group of seven people, they prayer-walked the city on Halloween Day in 1996 and challenged the English-speaking congregations to come out to the street for evangelism. In 1997, 100 people joined them with 70 nations represented with their National Banners. In 1998, 300 people joined them, and many Brazilians were attracted to participate.

In May 2000, a group of pastors led by Josimar Salum, Edson Porto, and Jeff Marks rented a helicopter and anointed Worcester with oil, during 21 days of fasting and prayer. On the last day, they consecrated seven gallons of oil and after 24 hours of prayer anointed all entrances of the city. On the following week with Spanish and English-speaking ministers like Caballero, Abel

Vilcapoma, Joseph Ford, Joseph and Sharon Bisceglia, Rafael Reyes, and others, they had a evangelistic crusade for the first time at the Centrum (today DCU). One paralyzed woman was totally healed and 35 of her relatives came to Christ because of that. The city of Worcester experienced what many believe was the first spiritual breakthrough in a city that never before had experienced revival and in the next two years experienced a big drop in crime rates.

One of the two most meaningful events, without any doubt, was the meeting we had at the Fleet Center in Boston in December, 1999. In this event, we joined together with the Spanish churches. We gathered 14,000 people of all denominations and independent churches. It was a great celebration of unity that had a remarkable impact on the Brazilian ministers and churches. Since this event, it has been easier to bring together ministers of different churches for times of prayer, communion, and relationship. The New England Council of Portuguese Ministers among Brazilians was a key organization to help to organize the event. BMNET was created in November 2005; after three years, the Council was dismissed.

The second most meaningful event was The Call New England on September 22, 2001, a prayer-fasting movement of all churches, mostly young people—including American churches. On September 1st, Edson Porto, Gilbert Thompson, Paul Taylor, and others rented a helicopter and anointed Boston with oil. Ten days later two airplanes departed from Boston Logan Airport and hit the Twin Towers in New York. Some believed that the anointing of the city was crucial to protect Boston from a terrorism attack. Despite Mayor Menino's words calling people on TV to not come to Boston on the day of The Call due to an imminent terrorism attack 11 days after the New York attack, 50,000 people showed up on Boston City Hall Plaza for a Sacred Assembly of 12 hours of fasting and prayer. The Brazilian churches were greatly involved in this movement with 7,000 Brazilian young people participating in the event.

Crises and Challenges

Due to a heavy economic depression in Brazil since 1982, the Brazilians started immigrating to many parts of the world. Until then, Brazil was not an “exporting people.” That economic crisis reached the churches in Brazil and some pastors immigrated to the United States, trying to have a better life. Others were sent by the churches as they became aware of a greater concentration of Brazilians especially in Greater Boston.

Many were not sent by their churches, but when they arrived here, seeing the need of churches, they started their own.

Some of those pastors came alone, leaving their families in Brazil. As a consequence, some of them fell in sin, with wrong attitudes and adultery. Due to the repetition of these cases, in some places the church suffered some loss of good reputation among the people. It took some time to recover its good image. In the last five years, it has been very rare to see such a thing among the pastors.

To say nothing of the language, culture, weather, laws, or documentation (we can speak hours about these issues), we think a challenge or difficulty that we have experienced is related to the buildings where we hold our services. The churches needed to rent church buildings for their services from American churches. As we had our services on Saturday and Sunday evenings in the beginning, it was not difficult to find churches to rent. But when other ethnic groups started doing the same, and the number of new Brazilian churches kept growing, the rents went up and

many had to look for other places to meet. Many started having services in “tents.” By “tents,” I mean they were always moving from one place to another. But lately, God has blessed the Brazilian churches financially, and many are buying their own buildings.

Greatest Needs

There is a challenge that many Brazilian-speaking leaders are becoming aware of. It is that the second generation is growing. They speak and write English better than Brazilian; they have a different culture from their parents and they do need a “church” which embraces them with their identity. If the Brazilians do not begin offering English-speaking services meetings that relate to the cultural nuances of the second generation, they may lose their sons and daughters.

So at least we do need to find a way to have bilingual services, or find a way to have more interaction with American churches. Otherwise, we will face big problems in the near future. There are some churches which are finding their way to reach out to the second generation and also to make an integration effort towards this goal. Some churches are merging with American churches in the effort to strengthen the English-speaking congregation and to solve the issue of the young people.

In terms of Diaspora Mission, the Brazilians must understand that they are here not only to reach Brazilians, but to reach Spanish-speaking people, English-speaking people and all the nations who live in this melting pot called New England. The Brazilians are welcomed by the Arabic people, for example. It should take this advantage seriously to begin to reach out to the Muslims with the Gospel of Jesus Christ.

So the Brazilian churches must not be entrapped by the American Dream, but become more Mission Driven to the nations. There are many churches which are doing a great missionary work back in Brazil, but the missionaries sent to other nations are so few that we can't say that there is remarkable and significant missionary work towards the nations of the world done by Brazilians. There is an awakening on the horizon as some ministers began to travel to other nations and missionary organizations are beginning to be established to reach the nations through New England.

Final Comments

Generally speaking there are good relationships among the Brazilian ministers. We meet once a month to pray, plan, share information, and of course, to eat together. In the last two years BMNET have promoted two congresses with about 120 ministers attending the seminars during the day and an average of 700 people attending the evening celebrations.

The Brazilians keep coming from Brazil, although in the last year very few. On the other hand, the Brazilian families are opening businesses, buying houses and establishing themselves in the land to stay.

With the number of Brazilians coming to the United States on the rise, the churches are growing. Many Brazilians get saved here. There are frequent water baptisms.

The churches are being better structured to receive and give better support to new members.

We anticipate that the number of churches will not increase, although the membership will grow not only with aggressive evangelism but as a result of the upcoming revival. As the unity among leaders is strengthening, the split element will be diminished.

The manifestation of unity among leaders will increase tremendously during a time of persecution and suffering due to immigration law enforcement and economic distress. Many Brazilians will leave the country, but those who stay will experience a tremendous time of prosperity and refreshment from the Lord.

There will be a great manifestation of unity in the church at large—Brazilians are wide open to the manifestation of the unity of the Body—as leaders from all the nations discover the necessity of relationships in order to establish the Kingdom of God in New England.

The authors are grateful to the following people who made contributions to this article: Wayne Long, André Kubn, Wallace Carmo, Carlos Boaventura, Salmon Silva, and others. October 13, 2007

4. The Euro-American Population and Churches

by Donald H. Gill, Jack Richardson, and Phil Jackson

Whom are we talking about?

What group are we talking about here? Unwieldy as it may be, this group is intended to include the original immigrants (English), along with their descendants and all other Caucasians and Europeans who migrated to the New England region. In other words, “the great unwashed mob of white folks” who make up most of the suburbs, towns, and rural populations of our six-state region. Most New England congregations, both those with a long history and many that have been planted more recently, are made up of just such people.

This segment of the population, therefore, serves as the backdrop for significant intercultural and church related developments that are taking place in New England. Important cross-cultural relationships are slowly developing between this regional majority and other cultural segments of the Christian community — congregation to congregation, church to church within denominations, relationships among denominational leaders, and relationships among individual believers. So far, it is only a beginning. But as time goes by these relationships are likely to become more important, especially as they relate to the harmonious functioning of the Body of Christ in the region and the overall effectiveness of our Christian witness.

In the Beginning of New England

It is widely recognized that the Pilgrims and Puritans came to these shores not only to escape religious prejudice and tyranny in the homeland. They also came with a clear intent to establish a community “*for the glorie of God, and advancemente of the Christian faith,*” as the Mayflower Compact declared. Governor John Winthrop, believed the Puritan colonists were called of God to set up a holy community that would serve as a “City upon a Hill,” an example for the world to see what a Christian society could be. It was a lofty vision, and a worthy one. New England is entirely different place today, but we can still be inspired by their intent.

The original vision of the earliest colonists was soon subjected to several unfriendly forces. The rigors of life in the new environment strengthened some but caused others shift their sense of purpose. Others who arrived in later boatloads of immigrants did not all share the earlier vision. Material interests often took precedence. “The search for God became the search for cod,” as one wag put it. Differences of opinion regarding organization and public policy arose. Theological differences intruded. The colonies continued to grow, but commitment to the original purpose was diluted. Although churches were active in most communities a century after the beginnings, the spiritual and moral tone of life had deteriorated. New England was in spiritual trouble.

Awakenings

Enter the Great Awakening of the 1730’s and 1740’s. The powerful sermons of Jonathan Edwards brought conviction to his listeners and led to a sweeping renewal throughout many congregations. Those caught up in the movement often experienced new forms of spirituality.

George Whitefield moved through the region preaching powerful sermons that gave added strength to the movement throughout New England and beyond. Many church people became passionately and emotionally involved in their religion, rather than passively listening to intellectual discourses. People affected by the revival began to study the Bible at home, which expanded the popular base of understanding of the Scriptures. Across the area, the consciences of individuals, congregations and communities were stirred.

Ministers associated with the awakening movement often used the new style of preaching and were often called "new lights," while the preachers who continued to deliver unemotional intellectual discourses were referred to as "old lights." A rift was developing. Over time, the old lights moved toward transcendentalism and unitarianism, while the new lights tended toward a trinitarian, evangelical emphasis.

In the early 1800's a Second Great Awakening began on the campus of Yale University, and then moved up the Connecticut River Valley and westward with the frontier movement, which had been in process for several decades. This awakening resulted in the conversion of many thousands of unbelievers and unchurched people. The Methodists and Baptists made enormous gains, and members were added to other churches as well. Several new denominations formed during this period. Other religious groups that were regarded as sects or cults sprang up at the same time. In New England, the spiritual renewal released energies aimed at social reforms, including the abolition of slavery, women's suffrage and temperance initiatives. Meanwhile, the United States, eventually including New England, was becoming a more culturally diverse nation.

More Immigration — and Immigrant Churches

As some of the original New England settlers migrated westward, immigrants from Canada, Ireland, Italy, and eastern Europe moved into the region. These newcomers were regarded by many as not only culturally but also ethnically distinct from Anglo-Saxon and other Northern-European, Protestant Americans. Although they did enjoy political freedom, the non-Protestant immigrant groups such as the Catholic Irish, Italians and French Canadians suffered from forms of discrimination. Quite naturally, these groups usually formed ethnic enclaves in the areas where they settled. And they brought their churches with them. Priests from their countries of origin arrived to provide spiritual care. Catholic churches were being established in towns and cities throughout New England. These congregations served as "social glue" that held the immigrant populations together and helped reinforce their identity. Over time, this incoming tide of immigration had a huge effect on the religious demography of the region, especially when combined with the high birth rate among Catholic families. In the later half of the twentieth century, almost sixty percent of New Englanders would report that they were brought up in Catholic families.

Other people were arriving from northern European countries, like Germany, Sweden, and Finland, in addition to the continuing flow of immigrants from England, Scotland and northern Ireland. These were mostly Protestants. They too developed churches that would conform to the spiritual traditions and culture that they knew "back home." As a result, many if not most New England congregations, at least those that have been in place for a century or more, have a distinct ethnic imprint in their history, even if the process of assimilation has caused it to fade into the background over time.

Eventually these groups, both Protestant and Catholic, became accepted as full-fledged fellow Americans, and intermarried into the white majority. But for cultural and religious reasons the Catholics were much slower to assimilate. One strand of American history, which is often neglected, focuses on the way that ethnic groups struggled with the changes in their traditions, including changes that involved their houses of worship. In the early stages churches were a core element of ethnic identity. However, as assimilation progressed that was less likely to be the case. In some situations the process still goes on.

In the twentieth century, the streams of migration expanded. Latin Americans, Asians, Africans, Middle Easterners and others have been arriving — people from all parts of the globe. In many ways their experience of getting settled, making connections in church situations and wrestling with the stress of assimilation, mirrors the experience of the earlier immigrants. The details of these developments over the past several decades are reflected in the other reports in this series. Meanwhile, it is interesting to ponder how much can be learned from the experience of earlier immigrants over time.

Population Movements within New England

For the first two centuries of its history, New England was expanding into the hinterlands of the region. Towns and rural areas were being developed. The search for good, available farmland was often frustrating. From the beginning, much of the region's food was imported. But hardy New Englanders pressed on. Farming, trading, fishing and cottage industries meant work and income. Cottage industries emerged. Population centers developed along the seacoast and up the rivers, a pattern that continues to be the key to population concentrations in the region.

In 1800, only 6% of the American population lived in the urban areas. The great majority of people lived on farms, or in villages and small towns. But the Industrial Revolution was getting under way. In New England that meant industrial mills that pulled people into more densely populated areas. The first American power loom was constructed in 1813 by a group of Boston merchants headed by Francis Cabot Lowell. Soon textile mills dotted the rivers of New England transforming the landscape, the economy, and the people. Initially, millwork was performed by daughters of local farmers. But the immigrant population soon became the primary source of mill workers. Industrialization continued to stimulate a movement of people toward the cities, even though the cities were crowded and living conditions were usually poor. The process continued well into the 20th century. Churches of various denominations sprang up, or were put in place, to meet the spiritual needs of people in these urban areas.

Meanwhile a movement of population in the opposite direction, outward from the city centers, was also under way. Suburbanization began in the 19th century and was facilitated by improved transportation, including horse-drawn railways and electric trolleys. Congregational churches, and later churches of other denominations, were established to serve the people in most suburbs. In many New England communities, the chartering of a new congregation was the first step toward developing a new town. In the 20th century, mass production of the automobile allowed suburban areas to expand rapidly. In some cases, churches were quickly put in place to meet the spiritual needs of new residents. But more often newcomers were left to find whatever congregation might suit their interests, if indeed they had such interests.

Within the past half century a movement to points still further out, back to the rural areas and small towns of New England, has begun. This movement is facilitated by modern communication

technology and by transportation systems that allow people to get back to the city, or to any other part of the world, rapidly. These people can do their work and carry on their life from almost anywhere. So as cities have grown and suburban areas have extended further out, many people have decided to move out to the more rural settings, for their primary residence, for part of their time, or for occasional visits. These career people often show little interest in church, which suggests that the church should take special steps to develop relationships with this segment of the population.

The Current Church Situation

What churches are now serving New England? To get an answer to that question the Evangelistic Association of New England (now Vision New England) in 1980 completed a comprehensive study of New England churches—the mainline and evangelical churches by denomination, including the Roman Catholic parishes. The results of that study were as follows.

Distribution of New England Churches by Denomination and State

Denomination	CT	ME	MA	NH	RI	VT	Total
Advent Christian	12	33	16	20	5	8	94
American Baptist	128	273	272	95	84	69	921
American Lutheran Church	0	6	6	3	0	1	16
Assemblies of God	35	38	56	13	8	15	165
Baptist General Conference	11	2	26	0	1	0	40
Bible and N.T. Baptist	12	7	20	6	8	2	55
Catholic	416	252	824	166	168	136	1,962
Christian & Missionary Alliance	8	10	12	5	1	7	43
Christian Catholic Ch. DOB	0	0	1	0	0	0	1
Christian Church (Disciples)	3	0	3	0	0	0	6
Christian Reformed	1	0	3	0	0	1	5
Church of God (Anderson)	3	0	2	1	4	1	11
Church of God (Cleveland)	9	12	12	1	5	0	39
Church of the Nazarene	9	53	35	8	6	0	120
Congregational Chr. Churches	21	24	22	13	2	3	85
Conservative Baptist Assoc.	14	31	38	20	3	0	106
Conservative Cong. Chr. Conf.	0	4	18	0	1	0	23
Episcopal	184	62	224	47	67	52	636
Evangelical Covenant Church	16	3	15	1	6	2	43
Evangelical Free Church	9	2	5	1	0	1	18
Free Methodist Church of N.A.	0	2	6	0	0	1	9
Free Will Baptist	0	2	0	3	0	1	6
Friends, U.S.A.	9	14	16	7	5	5	56
Gen. Assn. Regular Baptists	7	7	11	4	1	0	30
Greek Orthodox	14	4	37	12	3	2	72
Lutheran Church in America	64	7	52	4	11	4	142
Lutheran Church (Missouri Syn.)	46	3	39	8	3	1	100
Mennonite Church	0	1	2	0	0	3	6
Mennonite General Conference	0	0	1	0	0	0	1
North Am. Old Roman Catholic	1	0	3	0	0	1	5
North Am. Baptist General Conf.	2	0	0	0	0	0	2

Orthodox Presbyterian Church	1	8	3	0	0	1	13
Plymouth Bretheren	12	5	18	1	5	1	42
Primitive Methodist	0	0	7	0	4	0	11
Reformed Church in America	0	0	1	0	0	0	1
Reformed Presby. Evangelical	1	0	0	0	0	0	1
Salvation Army	21	11	34	8	1	3	78
Seventh Day Adventist	23	24	43	10	4	12	116
Seventh Day Bapt. Gen. Conf.	1	0	0	0	4	0	5
Southern Baptist Convention	14	5	16	2	5	1	43
Unitarian Universalist	21	41	170	22	8	20	282
United Church of Christ	263	178	460	137	28	160	1,226
United Methodist	134	205	268	103	28	135	873
United Presbyterian USA	17	8	35	8	11	0	79
Wesleyan	0	31	0	0	0	0	31
Wisconsin Evangelical Lutheran	2	0	1	0	0	0	3
Totals	1,544	1,368	2,780	682	490	658	7,522

Source: New England Church Resource Handbook, Donald H. Gill editor, EANE 1980

The foregoing figures are believed to cover more than three-quarters of the Christian congregations in place in New England at that time.

The next question, of course, is, what has changed in the past 25 to 30 years? No study comparable to the foregoing has been undertaken recently. As a result, there is no complete, accurate picture of the current situation among the thousands of Euro-American churches in our six-state region. However, a few observations can be made.

- Most of the Euro-American congregations in New England are either “reclining” (not growing significantly) or declining.
- The development of new congregations (church planting) is usually a result of initiatives by evangelical denominations.
- The Assemblies of God and the Baptist Convention of New England (Southern Baptist) have each added well over 100 congregations in the past generation. In addition, several other evangelical groups have added scores of congregations.
- Evangelical groups that previously had little or no representation in the region, including the Presbyterian Church in America, the Vineyard Christian Fellowship, and the Calvary Chapel congregations, now have a significant number of churches spread throughout New England.
- The general trend of decline among mainline churches continues. This includes decline in the number of congregations as well as decline in church memberships.
- The number of Roman Catholic parishes, especially in the Boston Archdiocese, has decreased greatly due to the lack of priests and the fallout from the scandal involving pedophile priests.

Theology in the Melting Pot

The American “melting pot” has been at work, and its effect on the churches has been far-reaching.

As assimilation took place, ethnicity gradually lost its ability to provide the social glue that held a congregation together. Churches that depended too heavily on the binding factor of ethnic identity suffered sudden losses. This has become an important checkpoint for Christian congregations. Authentic Christian community is centered in Jesus Christ. Despite all other motivational factors, that relationship should be what holds the church together.

This brings up the question: Who is the church? Which people make up the church constituency?

Catholics, along with some Episcopalians and Lutherans, regard all those baptized into their community as Christians, and therefore part of the Church. Liberal Protestants, on the other hand, tend to see the church as being made up of all those who choose to belong. Evangelical Protestants, on the other hand, usually see the church as being composed of all those who profess their faith in Jesus Christ, who give evidence of it in their daily lives and who associate with a local congregation.

Evangelical congregations therefore aim at maintaining a “regenerate membership.”

Family roots in the church do not automatically make “Christians.” Membership in a congregation means nothing apart from a relationship to Jesus Christ. Simply participating in church activities, even worship services, is not enough to make one a believer. Commitment to Christ is essential. The Body must be made up of true followers of Jesus.

Culture’s Challenges to the Church

Over the past century or two, the churches have been increasingly forced to contend with the growing influences of secularization and consumerism. Whereas the church was understood to be at the core of community life in earlier times, more and more people now quietly wonder: Who needs church? And if so, which church? And why? The greater mobility of the population makes it possible to choose from a wide variety of churches in most communities. This tends to put churches in competition with one another in many situations. Churches tend to respond in one of two ways.

Some churches are inclined to accommodate the culture and its values. These congregations have very low requirements relating to membership and involvement in church life. They often drift away from proclaiming salvation in Jesus Christ and may be more inclined to offer lectures on social policy and community values. Their sense of “mission” is to change the structures of society to conform to their perceived sense of justice, which in turn is primarily shaped by cultural values rather than by Scripture.

Evangelical congregations, on the other hand, begin by assuming the authority of God’s Word and seek to apply its values first to the personal lives of its members and then to the standards of the community. At its core the evangelical value system often tends to be counterculture. While this is good, sometimes the culture of our churches is out of touch with the culture of the world around us, leading to ineffective outreach. On the other hand, evangelical churches may be inconsistent in living out those values at many points. Materialism, for instance, may continue to

have a great hold on most members. Still, in general these churches have higher expectations of their people in terms of a Christian lifestyle.

The priority, for evangelicals, is on seeing people experience life in the Lord, growing in their faith and listening to God in matters of daily life. They believe this is the starting point in the Christian life. Out of their relationship with Christ must flow their relationship with other people and the community at large. These caring relationships are the most important factor in bringing others in the community to Christ. Evangelicals believe that most people expect church to be a place to meet the Lord, to worship, and to have the Word of God speak to day-to-day life situations. When this is missing, the church tends to lose people.

So What's Ahead?

As we have seen, the New England story is one of almost four centuries of expansion. It is a story of immigration, adaptation and assimilation. In many ways the region has gained strength in the process. But the original objective of the Pilgrims and Puritans was not achieved. In the beginning, the idea of church and the idea of community overlapped so much as to make them almost identical. The central motive was to set up a community centered in devotion to God in a foreign land. But succeeding waves of immigration were driven by other motives. The noble vision of a "City upon a Hill" was soon diluted. The notion of one church to serve the whole community gave way to the reality of multiple churches attempting to serve the needs and interests of subsets of the population. In civic life, Americans realized the need to recognize the legitimacy of a great variety of churches and religious institutions. More recently the drive toward secularization has meant that the church is often marginalized, more so in New England than other regions of the country.

Instead of being an example to the rest of the world, New England has become a needy mission field, especially the Euro-Americans who form the largest population segment of the region. To be sure, God is at work in many of the churches serving these people. There are indications that a "quiet revival" (like that experienced in Boston where hundreds of vital new congregations have been springing up among groups of recent immigrants) is taking place in some parts of the region. But cases of church vitality and effectiveness in outreach are all too sporadic. They are not typical of most congregations serving the Euro-American population, at least not yet.

This problem may lay the groundwork for a great opportunity. Churches can learn from one another, if they have a mind to do so. Euro-American churches may need a transfusion of vitality from congregations of other cultures that are growing in the cities of the region. The simple faith and Christ-centered lifestyle of these believers may be a clue to the source of blessing for many more traditional congregations. The urban congregations often reflect a commitment to Christ and to each other that far surpasses the more self-confident, traditional Euro-American congregations.

The process may work in the opposite direction too. Many evangelical congregations in the suburbs, small towns and rural areas offer a depth of Bible teaching that could benefit the younger churches. Their resources, buildings, and leadership development experience could also be helpful. In addition, the lessons of what tends to happen in church life over longer periods of time can be another value to be shared. Younger immigrant congregations can benefit from understanding the trends, the pitfalls and the challenges that churches experience over succeeding generations.

Gaps of distance, both geographic and cultural, must be overcome to allow the sharing process to take place. But there are cases that show it can be done. Christian events that involve believers and churches of various backgrounds can be a point of beginning. Sister church relationships provide even great opportunities for increased understanding. Pastors can learn from each other in roundtable sessions. Theological training that spans the gaps can be a great boost. All of these, along with other approaches to intercultural understanding, can help congregations find increased effectiveness in building the Body of Christ, each church within its own set of circumstances.

Every initiative of this sort must be propelled by the ever-present call of Christ to reach the whole world. Our mission is the Great Commission. As noted, New England has become a frontline missionary territory—a portion of the world especially in need of the gospel. We have every reason to believe that God has already put in place the resources necessary to do the job. Our method is the Great Commandment. “Love one another.” What are needed most are relationships among God’s people that demonstrate to the world the power of the gospel to change lives, to change attitudes, and to change communities.

If, and when, that begins to happen New England may yet be an example to the world.

Caucasian People Group*	
State	Population
Connecticut	2,610,863
Maine	1,259,089
Massachusetts	5,104,271
New Hampshire	1,230,377
Rhode Island	842,726
Vermont	596,638
New England total	11,643,964
<i>U.S. Census, American Community Survey, 2006 *Non-Hispanic white</i>	

5. Greater Boston's African American Churches

The first blacks came to Boston from the West Indies in 1638. These early “perpetual servants” arrived aboard the ship *Desire*.²¹ The early black population of Boston served in the homes of wealthy merchants, or worked on the waterfront as laborers, in shipbuilding or as sailors. Before the Revolutionary War, New England’s black population never exceeded 16,000. “In colonial Massachusetts the black population rose from 200 in 1676 to 2,000 by 1720, and to over 5,000 by the time of the Revolution.”²² About ten percent of Boston’s population was black in the mid- eighteenth century.²³

In the 1700s, blacks in Boston attended and sometimes became members of white churches, but were restricted in seating and status. Phyllis Wheatley (1753-1784), the first female African American to be published, was a well-known poet who became a member of Old South Church. Many of her poems were deeply spiritual and evangelical, including her elegy on the death of George Whitefield.²⁴ The two Baptist churches in Boston admitted quite a number of blacks into membership between 1770 and 1805.

At the beginning of the 1800s, African Americans increasingly desired to form their own separate congregation. Initially they began non-denominational meetings at Franklin Hall on Nassau Street and Faneuil Hall. Under the leadership of Rev. Thomas Paul, a Baptist preacher from New Hampshire; Scipio Dalton; and Cato Gardner, the First African Baptist Church²⁵ was officially founded on August 8, 1805. During the next year the group purchased land on Beacon Hill and completed construction of the First African Meeting House (on Smith Court off Joy Street). This building, constructed by black laborers, is the oldest black church building still standing in the United States. It now houses the Museum of African American History. Although the white churches had many shortcomings, the first two black churches in Boston did try to cooperate with them and with the denominational associations.

Rev. Thomas Paul nourished the growth of the church and helped start other churches including the Abyssinian Baptist Church in New York City. He was a powerful evangelist who traveled to many other towns and cities speaking to large audiences, both black and white. In 1823 he was appointed a missionary to Haiti by the Baptist Missionary Society of Massachusetts. His obituary said, “We have heard him preach to an audience of more than 1,000 persons, when he seemed to have command of their feelings for an hour together.”²⁶

The African Meeting House was where William Lloyd Garrison held anti-slavery rallies and founded the influential New England Anti-Slavery Society in 1832. From that time through the

²¹ James Oliver Horton and Lois E. Horton, *Black Bostonians*, rev. edition (New York: Holmes and Meier Publishers, 1999), xiii.

²² *Ibid.*, xiv.

²³ *Ibid.*

²⁴ Phyllis Wheatley, *Complete Writings* (New York: Penguin Books, 2001), 15.

²⁵ People’s Baptist Church and Twelfth Baptist Church trace their roots back to this church.

²⁶ Baptist General Convention, “Obituary: Rev. Thomas Paul,” *American Baptist Magazine*, 1831, 222.

1860s, the church was very involved with the Abolitionist movement. Among the famous leaders who spoke there were Frederick Douglass, Harriet Tubman, and Sojourner Truth.²⁷

In 1840, forty-six members left the church to form the Twelfth Baptist Church under Rev. George Black. The new church was also very active in anti-slavery efforts, especially under the leadership of Rev. Leonard Grimes who became pastor in 1848. “Grimes was by far the most aggressive of the black activist ministers in antebellum Boston. He spoke out not only against slavery but also worked directly with underground groups to secure the freedom for individual fugitives.”²⁸

The second African American church in Boston was formed out of the Bromfield Street Methodist Church in 1818. The first pastor, Rev. Samuel Snowden, came from Portland, Maine. Both he and his children were active abolitionists and social reformers. Among the early church members was David Walker, who wrote the famous David Walker’s Appeal, calling for the unconditional emancipation of all slaves. At first, the church was called the May Street Church, then the Revere Street Church and later the Fourth Methodist Church. After various changes, it is now the Union United Methodist Church. While the congregation was meeting on Revere Street, the building served as a stop on the Underground Railroad. In the 1920s, the church founded the Cooper Community Center which still provides social services for the community.

In the 1830s two groups left the May St./Revere Street Methodist church and founded the Charles Street A.M.E. Church in 1833 and the Columbus Avenue A. M. E. Zion Church in 1838.

The former congregation was organized on Beacon Hill by Rev. Noah C. W. Cannon and “during the pre-Civil War years...hosted many stirring anti-slavery meetings with William Lloyd Garrison, Frederick Douglass, and others, speaking to raise funds for the anti-slavery cause.”²⁹ This congregation acquired its present name when it purchased the Charles Street Meeting House in 1876. Although Boston’s African American population was moving from the West End and Beacon Hill to the South End and Lower Roxbury, the church stayed on Charles Street until 1939, when it became the first black church to move to upper Roxbury in the Elm Hill area.

The Columbus Avenue A.M.E. Zion Church had moved into the former Temple Adath Israel in the South End in 1903. On July 30, 1903, two thousand people packed the church to hear Tuskegee Institute’s president, Booker T. Washington.³⁰ William Monroe Trotter and other critics of his conservative approach to civil rights confronted him with pointed questions. Some chaos and scuffles ensued, and several people including Trotter were arrested. The publicity from this “moved others toward a more radical approach to equal rights” leading to the Niagara Movement and the NAACP.³¹ Among some notable leaders of the church were Miss Eliza A. Gardner, an anti-slavery speaker; and Rev. Benjamin Swain whose seven year pastorate (1912-1918) led the church to grow from 614 to over 1,400.³²

²⁷ Robert C. Hayden, *Faith Culture and Leadership: A History of the Black Church in Boston* (Boston: Boston Branch NAACP), 5.

²⁸ Horton, 49.

²⁹ Hayden, 19.

³⁰ Hayden, 24.

³¹ *Ibid.*, 24-25.

³² *Ibid.*, 25.

Another early church was Ebenezer Baptist led by founding pastor, Rev. Peter Randolph. He and a group of 66 ex-slaves came to Boston in September 1847 from Petersburg, Virginia. Although many initially joined Twelfth Baptist Church, after the Civil War they became the core of Ebenezer Baptist, meeting in the South End. Peter Randolph wrote a sketch of the realities of slave life and became a traveling lecturer sharing his first hand experiences of slavery.³³ He made friends with many prominent leaders, both black and white, but he was not afraid to speak out strongly against the evils of slavery and racism. We can clearly see that all of Boston's historic black churches played an important role in the anti-slavery movement.

After the Civil War, Boston's African American population increased from 2,348 (1865)³⁴ to 11,591 (1900),³⁵ and several churches experienced major growth. While we can't detail each of the specific African American churches which were founded to serve the growing black community, we can mention some general trends. During the twentieth century, new African American churches started within mainline denominations such as the Baptists, Episcopalians, and Presbyterians. However, a larger number of new churches started within the newer Pentecostal and holiness traditions. Many new churches started in the decades after World War II when migration from the South again expanded the Black population of the city (from 23,679 in 1940 to 126,229 in 1980 and 146,945 in 1990).³⁶ During the 1950s and 1960s the African American population of Boston and also the churches were expanding into more of the Roxbury, Dorchester and Mattapan neighborhoods. These churches were often involved in the Civil Rights movement of the period. Martin Luther King, Jr. and his future wife Coretta were studying in Boston and were involved in People's Baptist Church and Twelfth Baptist Church. Rev. King also served temporarily as an interim pastor of Metropolitan Baptist Church in 1952.

In recent years, many churches have worked on education programs such as the Black Ministerial Alliance's Victory Generation after school programs. Peoples Baptist Church has carried out a successful adopt-a-school program with two public schools. Several other churches have included church based computer centers in their educational programs, supported by Tech Mission. At Bethel AME Church, Dr. Gloria White-Hammond has developed the Do the Write Thing educational ministry which now serves over 500 young women.

Some churches have also been highly involved in efforts to prevent and address youth violence in the city. The Ten Point Coalition was born out of a crisis involving youth violence at a funeral at Morning Star Baptist Church. During the late 1990s churches, community police, and social agencies worked together to bring about such a remarkable reduction in shooting deaths, that the effort became known as "The Boston Miracle." Indeed, the spiritual impact of this cooperative effort was a testimony to God's power. Professor Christopher Winship of Harvard studied the "Boston Miracle" and concluded that the Ten Point Coalition did make a "critical contribution" to the dramatic reduction in violence.³⁷ Local black pastors and Christians continue to do outreach visits to the homes of high-risk youth, work in schools, and Department of Youth Services facilities. Nevertheless, youth violence remains a major challenge.

³³ Peter Randolph, *From Slave Cabin to Pulpit* (Boston: James H. Earle, 1893; reprinted, Chester, N.Y.: Anza Classic Library, 2004). Also, Peter Randolph, *Sketch of a Slave Life* (pamphlet). Also available online at: <http://docsouth.unc.edu/neh/randolph/menu.html>

³⁴ Massachusetts State Census, 1865.

³⁵ U. S. Census, 1900.

³⁶ U. S. Census 1940, 1980, 1990.

³⁷ Christopher Winship and Jenny Berrien, "Should We Have Faith in the Churches,?" in *Guns, Crime, and Punishment in America*, edited by Bernard E. Harcourt (New York: New York University Press, 2003), 242-44.

New England Black or African American Population	
State	Population
Connecticut	300,293
Maine	8,570
Massachusetts	343,060
New Hampshire	10,181
Rhode Island	46,499
Vermont	2,825
New England total	711,428

(Non-Hispanic black) U. S. Census, 2005 American Community Survey, Table B03002

More than 90% of New England's African Americans live in Massachusetts and Connecticut.

Cities with largest African American populations per state		
State	City	Population
Connecticut	Hartford	46,264
	New Haven	46,181
	Bridgeport	42,925
	Stamford	18,019
	Waterbury	17,500
	Norwalk	12,663
Maine	Portland	1,665
Massachusetts	Boston	149,202
	Springfield	31,960
	Brockton	16,811
	Cambridge	12,079
	Worcester	11,892
New Hampshire	Manchester	2,246
	Nashua	1,740
Rhode Island	Providence	25,243
	Pawtucket	5,334
Vermont	Burlington	693

U. S. Census, 2000, SF 1, P3004.

6. The English-Speaking West Indian Church Community of Greater Boston and Beyond

Rev. Ronald Stephenson with Rev. Maxie Fahie, Carla Fahie, and Brian Corcoran

The following report by Maxie Fahie, Carla Fahie, and Brian Corcoran is an updated version of the original report by Rev. Ronald Stephens and Rev. Maxie Fahie in 2002.

West Indian Immigration

A big contributor to the Quiet Revival that has been taking place in the greater Boston region over the past thirty-five years has been the English-speaking West Indian Diaspora. This group includes people from a chain of islands extending from near southern Florida to the northern coast of Venezuela. They are sometimes referred to as Caribbean people because this chain of islands separates the Caribbean Sea from the Atlantic Ocean.

The three main island groups making up the West Indies are the Bahamas and Bermuda in the north, the Greater Antilles in the center and the Lesser Antilles in the south. Most but not all of the islands making up the West Indies are English-speaking. These include the islands of Jamaica, Barbados, Trinidad, Bahamas, Antigua and Barbuda, Dominica, Grenada, Nevis, St. Kitts, Anguilla, St. Lucia, St. Vincent and the Grenadines, Cayman Islands, Montserrat, Turks and Caicos Islands, U.S. Virgin Islands, and British Virgin Islands.

More than half of the people the West Indies make their living as farmers. Some work on large plantations while others own, rent, or lease plots of land on which they raise crops and livestock. Those who live in the urban areas work in factories, retail, government offices, private business, hotels, or other businesses connected to the tourist industry.

Over the past thirty-five years, English-speaking people from the West Indian Islands have migrated to the Boston region and other parts of the United States in large numbers. Their primary reason for coming was to fill the need for jobs in domestic help, child day care, farming and factories. Most of us English-speaking West Indians owe our immigration, naturalization or citizenship status to a family or relative who first came to the region as a domestic worker, baby sitter, or farm worker.

The majority of these immigrants attended mainline churches in Roxbury, Dorchester, Mattapan, and Cambridge where they had families and friends. The churches that appealed to their people group were the Baptist, Episcopal, Presbyterian and Methodist churches. This was because these are well-known churches in the English-speaking West Indian Islands.

However, something was missing in these mainline churches that caused many of the English-speaking West Indians to start and seek out house fellowships and home Bible study groups, which later acquired property and developed into several of the English-speaking West Indian churches contributing to the vitality of the New England region. What was missing in the

mainline churches was the sound of the tambourine, the beat of the drums, and the rhythm of the Caribbean.

Along with the migration of English-speaking West Indians to the Boston area came a unique style of worship practiced in the West Indies. It includes drums, tambourines and dance and other expressions and movements inspired by a musical rhythm that comes from Reggae and Calypso. The beat of this music can be traced further back to the arrival of the African slaves who brought the beat of the drums, their faith and a highly energized spirituality with them to the so-called New World.

This music has been preserved in the English-speaking West Indian Islands where the majority of the people are of African descent. From the music came a charismatic or Pentecostal worship style blended into mostly all of the various denominations of these islands. This unique worship style and music, rather than an event or key person, is by far the biggest catalyst for church growth among this people group in Boston.

Nearly all of the pastors and ministry leaders interviewed within the English-speaking West Indian Diaspora, agreed that this distinct music and worship style from the Caribbean has been a big contributor to church growth in their respective churches. One pastor commented that the music brought everyone from the West Indies together as one, despite the fact that they are from different islands. Because of the music and worship style, none of the English-speaking West Indian Churches in the region of our study is made up primarily of people from one island, but instead includes several of the islands and even people from Central America.

Some of the areas experiencing rapid growth in English-speaking West Indian churches in Massachusetts include the Boston neighborhoods of Roxbury, Mattapan, Dorchester, Hyde Park, and Lower Mills, and the cities of Cambridge, Lynn, Springfield, Worcester, Randolph, and Brockton. Providence, Rhode Island and Hartford, Connecticut should also be noted. This is due to the large population of English-speaking West Indians who reside there, and also to the second generation of the diaspora who are West Indian Americans.

Our research has also discovered that over the past 20 years many English-speaking West Indian Christians are now living in the suburbs. Quite a number of them are not too keen on making the trip into Boston for worship on Sundays, so they have joined suburban churches where they are playing their tambourines and joining worship teams. On Sundays it is quite easy to spot an English-speaking West Indian because they normally have a tambourine under their arm, just as they did back home in the West Indies.

The same economy that originally created the opportunity that brought English-speaking West Indians to the Boston, is also now causing some of West Indians to move out to surrounding areas in search of more affordable housing and education. The high cost of housing is squeezing many low income Metro Boston residents out of the hub. However, even this shift in the economy and population is helping to expand and deepen the Kingdom. In this economically driven relocation, Maxie Fahie sees how some Boston based West Indian churches may experience slower growth from West Indians, yet he also sees the potential for these same churches to become more multi-ethnic and contribute beyond their group to the broader expression of the church especially through their worship and music.

The integration of the English-speaking West Indians in these suburban churches has resulted in a more charismatic way of worship for many of these churches. For example, Living Waters Christian Church in Norwood, MA, where I once served as a pastor, has seen significant growth in membership and diversity, by including English-speaking West Indians on its worship team. Church of the Holy Spirit in Mattapan is another example of how English-speaking West Indians have contributed to church growth and brought new life to a church.

Church of the Holy Spirit in Mattapan, even though Episcopal, is a key church in the growth in the life of the English-speaking West Indian Diaspora. The reason is that the church is largely West Indian, and has a number of social activities for people in the people group. This is very appealing to the new immigrants on their arrival in the Boston area.

Because many English-speaking West Indians are more comfortable and at home in small churches than large or mega-churches, you often find them moving from big churches to smaller churches or starting new churches. Many have left churches such as Church of the Holy Spirit, Jubilee Christian Church International, Morning Star Baptist, Twelfth Baptist, Charles Street A.M. E., and St. Paul A.M.E. to start new churches or to attend smaller churches reflecting their people group. This preference for smaller, more intimate groups has contributed to church planting in the region.

Another reason for new church plants among the diaspora is because many from our people group believe that when a church gets to a size of about one hundred and fifty members, it is time to plant a new church. Because of this philosophy, Roxbury, Mattapan, Dorchester, Hyde Park and Cambridge are areas experiencing rapid church plants amongst the English-speaking Diaspora.

I would also like to interject at this time that most English-speaking West Indians in the region of our study are Pentecostals, Holiness, Baptists or Apostolics. Those who are attending other churches will mostly be found in charismatic churches, even if they are mainline churches. It is also very unlikely to find this people group worshipping in what is considered a “dead church,” because of their high-spirited worship background.

It must be noted that the Annual West Indian Carnival in Boston, even though it is secular in nature, has proven a key event for evangelism and outreach for many churches in the people group, who use this occasion to pass out tracts and do street ministry. This is the largest gathering of people within the people group. They converge in Boston from all over New England and Rhode Island to parade through the streets in their native costumes. I refer to this event because many of the members and even pastors of churches within the people group, including myself, were once spectators or participants at this cultural event.

There are some essential needs among the English-speaking Diaspora. The greatest of these is obtaining finances for ministry. Many of the pastors of churches within the people group have to work a secular job in addition to being a full time pastor. Their education in ministry is usually also their sole responsibility, as the church budget will not allow for it. The reason for this is that the income level amongst the people group is very low, and many of them have to work two or three jobs to make ends meet. Education and housing are also high on the lists of needs within our people group.

Despite a very low income level, English-speaking West Indians are very supportive of the ministry of their local church and missions, especially in the West Indies and Africa. Some of the denominations which are very active in planting churches and conducting other missions work in the English-speaking West Indies include the Church of God of Prophecy; New Testament Church of God; Church of God, Indiana; Church of God, Tennessee; Church of God in Christ; The Apostolic Church; and the Holiness Church of America. Maxie Fahie explains that some good church-to-church relationships have developed from this activity within these initiatives as there are many local independent churches continuing to do great missions work in the West Indies and Africa.

Another discovery of our research has to do with the increasing amount of interaction that is taking place between the English-speaking Diaspora and others beyond their people group. One church in Dorchester has even built an alliance with a Jewish Congregation. The result of this is shared worship and prayer between the people of both people groups. On occasion, both the pastor of the local church and the rabbi of the Jewish congregation have exchanged pulpits. Another example is how New Beginnings Church of God in South Dorchester is doing child sponsorship in the Dominican Republic and for a time provided support to victims of Katrina.

Maxie and Carla Fahie share some considerations that are emerging regarding the sustainability of vitality in the English-speaking West Indian Church. As they continue their ministry at New Beginnings Church of God in South Dorchester, they sense that this year 2007, is particularly significant with regard to prayer in their church, the West Indian Community and the Church in New England. Their concern and conviction is that the vitality that even the West Community has can potentially decline if not sustained by prayer and fasting. Because of this, they are engaged with various groups for prayer and fasting that are beyond their church and denomination. What God is doing is bigger than our one church or denomination, explains Carla Fahie. We need to seek His will for the entire church in the New England region. We encourage people to pray regularly for other churches. A steady stream of prayer will not only impact a given congregation, it can and will be a blessing to all congregations.

However, as we do this there will be challenges that will take us beyond our comfort zones, traditions and denominations. As with many other churches, we have already experienced the tension of transformation. We must hold to the truth of the Gospel and be willing to adjust. We have a wonderful Christian heritage within the West Indian Community and New England that can both help *root us and routine us*. Acknowledging this as common to the whole church, Carla is particularly concerned with how this may effect the West Indian Community's youth and children.

In the past, the West Indian Community has highly regarded education. However, today amongst youth there appears to be a significant drop in interest. This causes concern both in our churches and communities. The Fahie's are both gifted in teaching and express their desire to see culturally appropriate materials and curriculum available to more West Indian churches. Adults are generally more motivated and have more options. In addition to the teaching within the local church, especially for leadership development, the Fahie's encourage adults to consider certificate and degree programs at CUME. However, there is huge biblical and general education challenge for youth and children.

It has already been mentioned how the West Indian community has a preference and tradition of smaller churches that plant other churches and how the music and worship draws West Indians together in churches and for special events. But we have to be honest and ask if that will continue in the future? Could evangelistic events with Reggae and Calypso influenced music become more culture and even historical rather than spiritual? According to the Fahie's there are signs of this already and that is why they call others to join in prayer to seek discernment for God's leading in all these matters as to how to deepen the church and reach their community.

Many English-speaking West Indians are known for their contributions to the broader community through several of the region's Mass Choirs that sing regularly at the Conservatory of Music, Gospel Concerts, Black History Month Celebrations and other civic events. In addition, choirs from various churches within the people group are often invited to sing at other churches beyond their people group.

In closing, I would like to say that the contributions made by the English-speaking West Indians to the "Quiet Revival" in Boston can be directly attributed to a people who came to Boston with a love for the gospel of Jesus Christ from churches in the islands of the West Indies that has not ceased to be in Revival. On arriving in Boston they have not allowed the flame that fans revival to burn cold.

West Indian Population (excluding Hispanic groups) as reported by U. S. Census

Area	1990	2000	2005
City of Boston	27,425	37,614	—
Boston Metro (CMSA)	46,432	77,453	—
Massachusetts	51,304	81,451	102,810
Rhode Island	2,182	4,574	4,566
Connecticut	32,083	52,977	60,495
Vermont	291	361	343
New Hampshire	961	1,690	3,105
Maine	671	881	1,036
New England	85, 570	141, 934	172,355

St. Cyprian's Episcopal Church & Rev. Leroy Ferguson

St. Cyprian's Episcopal Church in Lower Roxbury of Boston grew out of a house church started around 1910 and was officially recognized in 1913. It was one of the early centers for West Indian immigrants. According to Robert Hayden, "The church served as a haven for original immigrants from the West Indian islands—Jamaica, Barbados and some other smaller islands—during the early years of the 1900s. In fact the immigration from the West Indies to Boston was arranged for and developed with the help of the church."³⁸ This church was a cultural center for many of Boston's West Indians. An indication of the size of the West Indian population of the time is revealed by the fact that the church had grown to 300-350 people by 1920. The key leader in the development of the church was Rev. Leroy Ferguson, who served as pastor from 1920 to 1951.

³⁸ Robert C. Hayden, *Faith, Culture and Leadership: A History of the Black Church in Boston* (Boston : Boston Branch NAACP, 1983), 50.

A Sample of Caribbean/West Indian churches in Greater Boston and beyond

Antioch Temple Church, Inc.	Cambridge	MA
Bethel Assembly of God	Cambridge	MA
Beulah Pilgrim Holiness Church	Roxbury	MA
Bible Baptist Church	South Dorchester	MA
Cambridge Community Outreach Tabernacle	Cambridge	MA
Children of St. Ann Spiritual Baptist Church	Mattapan	MA
Church of God of Prophecy, Inc., Roxbury	Roxbury	MA
Church of the Holy Spirit	Mattapan	MA
City of Praise	Fenway/Kenmore	MA
Community Gospel Chapel	Roxbury	MA
Emmanuel Temple Pentecostal Church, Inc.	Roxbury	MA
Faith International	Hyde Park	MA
Faithful & True Witness Apostolic Church of Jesus Christ	Cambridge	MA
Family Life Fellowship Four Square Church	Hyde Park	MA
World Fellowship Church of God	Jamaica Plain	MA
First Christian Union Church of Boston	Roxbury	MA
Full Life Gospel Center	South Dorchester	MA
Glad Tidings Pentecostal Assembly, Inc.	Mattapan	MA
Holiness Missionary Assembly	Hyde Park	MA
Hyde Park Presbyterian Church	Hyde Park	MA
Mattapan Seventh Day Adventist Church	Mattapan	MA
Second Church in Dorchester	South Dorchester	MA
St. Cyprian's Episcopal Church	South End	MA
Tabernacle Baptist Church	Roslindale	MA
Tree of Life Church	Roxbury	MA
Union Ave Church of God of Prophecy	Providence	RI
Wesley United Methodist Church	South Dorchester	MA
Dorchester Church of God of Prophecy	Dorchester	MA
New Bedford Church of God of Prophecy	New Bedford	MA
New Testament Church of God	North Dorchester	MA
Faith Pentecostal Church	Mattapan	MA
Milton Church of God of Prophecy	Milton	MA
New Beginning Church of God	South Dorchester	MA

7. The Haitian Church of New England

by Rev. Dr. Soliny Védrine

Director, Haitian Ministries International, Emmanuel Gospel Center

Recent Haitian History, 2002-2007

I covered briefly the growth of the Haitian church in Boston from 1969 over a period of 33 years in my 2002 presentation, which is reprinted below as the second section of this report. The First Haitian Baptist Church of Boston, being the oldest Haitian church, was founded in 1969. I did, to some extent, show how the growth of the church here was somehow related to the unstable situation back home, whether it was political, economic or social. And that has not changed too much over the five years since. From 2002 to 2004, up to the time of the fall of President Jean Bertrand Aristide, Haiti underwent a period of traumatization never seen before. It seemed that President Aristide and all those in authority had lost control over the country to the point that it might have been said that lawlessness had taken over. In the large cities such as Port-au-Prince, Cap-Haitien, Cayes and even in the poorest towns of the provinces, bands of robbers were killing, stealing and, in some cases, raping. Bus drivers and truck drivers on the road from the provinces to Port-au-Prince had to leave in fleets of five to ten vehicles so they could watch over one another. Robbers killed people at home, at school, at church, and even on a hospital bed. The word coined by the Haitian society to refer to those evildoers is *Zenglendos*, or “angels of death,” so to speak.

From October 2003 to February 2004, the people stood up and asked Mr. Aristide to leave. All over Port-au-Prince and in many provincial cities there were marches by activists that reached from 10,000 to some times 100,000 people. Leaders of every profession took to the street because they could not do their work; pastors were not exempt and some churches were closed for nine months to even a year because *Zenglendos* had occupied their area and would not allow the church to open unless they were paid. To make it worse, the followers of Aristide were mad against whoever would accuse their beloved leader of poor leadership. They would kill opponents; for them it was “*Titid ou la mor?*” (“Give me Aristide or let me die; accept my Aristide or I’ll kill you.”) As a result, people fled by the hundreds and by the thousands to the Haitian countryside, to the Dominican Republic, to the Bahamas, and to the U.S., etc.

On February 29, 2004, with the help of the U.S., President Aristide left. There was dancing in the streets everywhere except among his followers, who got angrier. Unfortunately, over the next 36 months, from February 2004 to February 2007, the situation became even worse; a wave of organized kidnapping touched every social class, from the elite at Bois-Verna to the shoe-shiner in Croix-Bossales; no one was safe. The ransom for an elite person could be about \$1,000,000; for the average merchant \$100,000; for the shoe-shiner \$20. To make it more painful, in some cases the kidnapers would receive the money, yet kill the victim and hide the body or throw it into the trash on the side of the street! Again, people would flee by the hundreds, by the thousands. These new “refugees” are still among us in some 20 countries around the world, but mostly in the Dominican Republic, the U.S. and Canada. Psychologically they are not yet healed from their traumatic experiences.

As a result of those traumatic situations back home, new churches have been started here by a new wave of church leaders. It is a conservative estimate to say that there are about 200 Haitian churches in New England, from Manchester, NH, to Stamford, CT., with a concentration in Greater Boston within a 30-mile radius, Greater Providence, Greater Bridgeport/Norwalk, and Greater Stamford. These churches have an average of 200 adults, youth and children.

Characteristics of New England's Haitian Churches

First: Those churches having 20 to 40 years of existence

I divided those churches into 3 groups: First, those churches having 20 to 40 years of existence. By now, many of them own their building; those who don't are planning to buy or to build. In greater Boston, we may mention, **First Haitian Baptist Church, Boston Missionary Baptist, New Jerusalem Evangelical Baptist, New Pentecostal Church of God, Haitian Church of God of Boston, Bethesda Baptist Church of Hyde Park, the New Covenant Church of Waltham** (which by now owns the largest sanctuary, 1,600 seats, recently bought from the Roman Catholic Diocese at a price close to two million dollars), and the **Haitian Bible Baptist Church of Somerville**. Further north, we should mention the **First Haitian Baptist Church of Manchester, NH**. Down south, in Providence, the **Church of God** has the largest and most magnificent sanctuary, costing some \$1.5 million. In Hartford, it's the **Hartford Missionary Baptist**, and in Stamford it's the **French Speaking Baptist Church** which owns not only a large sanctuary but also many buildings around.

Those churches, for the most part, are very active in their evangelistic and social outreach both here and back home in Haiti. Pastor Laroche, for instance, of the **First Haitian Baptist**, manages a large missionary enterprise in Northern Haiti, greatly supported by friends from the Southern Baptist Convention. Pastor St. Juste of the **French Speaking Baptist Church in Stamford**, I am told, is establishing missionary work in Central Haiti. Here at **Boston Missionary Baptist Church**, we support the work of the Lord in Haiti and certain communities of the diaspora as God allows us.

Second: Those churches having 5 to 20 years of existence.

The congregations planted between five and twenty years ago also are growing, and recently many of them have started owning property. In Greater Boston, we may mention, **Tabernacle Baptist Church, Free Pentecostal Church of God, Haitian Evangelical Baptist Church of Brockton, Philadelphia Haitian Baptist Church, Bethlehem Haitian Baptist Church, The Haitian Nazarene Church, the Church of God of Waltham, the Grace Church of God of Malden, the North Shore Missionary Baptist Church in Malden, the Haitian Baptist Church of Lynn, the First Haitian Baptist Church of Worcester, the Haitian Baptist Church of Norwalk, CT, the Haitian Baptist Church of Bridgeport, CT, the First Haitian Baptist Church of Norwich, CT, the Life Focus Church of God in Providence, and the French Speaking Baptist Church of Providence.**

Those who are planning to buy or to build face the challenge of the high cost of real estate today, the reluctance of banks to finance churches and a certain instability in the membership. In both of these groups a growing number of pastors are giving up their secular jobs to "enter full time ministry." In general, most of these pastors tend to work alone, but a few have some trusted colleagues that share their ministry. In Lynn, we have **Pastor Joel Demosthenes** and **Pastor Ralph Massillon**; in Dorchester, **Pastor Milien** and **Pastor Louissaint**; in Roslindale, **Rev. Dr.**

J. Abede Alexandre and **Pastor Carlot Celestin**; in Worcester, **Pastor Lavarain** and **Pastor Myrthil**; at Boston Missionary Baptist, beside me, the senior Pastor, we have a youth Minister, **Rev. James Destin **, and we may soon have two other ministers. It is understood in all our denominations that relations at the ministry leadership level are not easy because of theological perceptions and ministry philosophies developed over the past 500 years of Protestantism. To that is added the fear of being dominated, or downgraded by a leader in a superior position or the fear of being betrayed by a leader in a lower position, and the tendency of some church members to favor one leader over another, creating inadvertently a distance between the two. Besides that, in the Haitian community, very often pastors don't really take time to recruit their ministry workers, to honestly examine them, to honestly share with them the scope of the ministry to be covered, to honestly discuss an appropriate length of time that would be satisfactory to both parties and an appropriate compensation to support the worker in his service to the Lord. **It is common experience that when we agree on nothing, we soon tend to disagree on anything.** And that has caused much pain and much division.

Third: Those churches having 0 to 5 years of existence

The third group is made up of the newborn churches, ages 0 to 5 years. During that critical period, many church plants die out; pastors and church workers get frustrated, burn out, and leave. As far as I know, all across New England, those who survive are all renting space at high cost or sharing the facilities of an established church often at an inconvenient time. In Brockton, Mass., right at the Avon border, **New Birth Baptist Church** uses the beautiful second floor of an office building. However, the expense of this type of space is a financial challenge for this congregation. In this case, the minister, who is also completing his Doctor of Ministry Program, has been generous in contributing toward this expense. He loves the Lord, he loves what he is doing, and he hopes that in the future the church will be more financially self-sustaining. The new baby of this family is **Grace and Faith Baptist Church** which is just a month old, led by **Rev. Emmanuel Fontaine**. Grace and Faith seems to be born in a wilderness in the shopping mall of Assembly Square in Somerville, Mass., but Pastor Fontaine has on his asset side a rich Christian heritage, a strong commitment to the Lord and to his work, a broad ministry experience, a thorough academic and ministerial preparation, great mentors, committed ministry partners (wife, children and a youth worker since day one), many friends who support his work, and the extraordinary vision to reach out beyond the frontiers of the Haitian community. And also the beautiful facilities of a host church. We can only dream of the best over the next five years.

Specialized Ministries with Youth, Women, and Men

As far as the youth is concerned, a great many of our youth have gone into the world. Another large group has joined American Churches where they feel they are being ministered to in their own language. Yet, every church I have been to has some youth around, and some youth activities, even though "youth ministry" in the modern American sense may not be fully organized. There seems to be a need for a convention for Haitian youth leaders from the 200 churches in New England to discover themselves, analyze their problems, and dream together on ways to keep saving the Haitian youth.

One piece of good news is that a women's ministry movement is growing rapidly; most of the larger churches of the first two groups have some kind of special event by women and for women during the year. And many of them are involved in evangelistic and social outreach here and in Haiti. Among these women we should mention **Rev. Dr. Marie Lourdes Noel**, **Rev. Dr.**

Esther St. Louis, Mrs. Emmeline Vedrine, Mrs. Myreille Daniel, Mrs. Gladys Louis, Mrs. Marie Simon, Mrs. Charles Fortuné, etc. Women's congresses are being organized every year. There seems to be a need for a global women's congress that would cover all of New England, taking place maybe once every three years. And to that movement is to be added a men's ministry movement, with conventions every year with great music and great preaching. The speakers for those activities often come from Haiti. That gives the local churches here the opportunity to support the ministers and the ministries back home.

Yet, in spite of all these wonderful activities there is still a need for **intentional evangelism** to reach out through dialogue to the young adults that have turned agnostic through their college exposure, to leaders of non-Christian religions within the Haitian society who need a clear presentation of the Gospel on a person to person basis, and even to neo-Christian groups whose theology needs to be brought in line with the truth of the Scriptures. Today still we hear the words of Christ in Matthew 9:3, **"The harvest is plenty but they laborers are few."**

The Story of the Haitian Church in Boston: 1969-2002

Introduction

It is often said that the Haitian presence in America is as old as the country itself. Haitian soldiers from the French colony of Saint-Domingue (now Haiti) were brought in to help American soldiers in the War of Independence and were involved in the battle at Savannah, Georgia in 1775. Among the soldiers was Henry Christopher, the second emperor of Haiti in the early 1800s. American businessmen took a short trip to Haiti to do business and often bought Haitian slaves when commercial slave ships were late arriving from Africa. One such slave was Pierre Toussaint, a famous barber of New York City who often used his meager revenue to care for the needy of his community. Over the past few years, the Roman Catholic Diocese of New York has seriously been considering the possibility of getting him canonized. Haiti declared its independence in 1804; for the next 150 years Haitians would come to America mainly for business or pleasure; though from 1915 to 1934, Haiti was practically a U.S. colony controlled by Washington because of its political instability. However, it was in the 1960s that Haitians' interest in this country began to be noticed. New York, as could be expected, was the point of attraction. By the late '60s a few Haitians began to infiltrate Connecticut, Boston and New Jersey; many of them were maids who were working in private homes, hospitals, and nursing homes. Believers among them began to organize 'home prayer meetings' that later on led to established churches.

I. The Pioneering Years in Boston: 1969-1979

The leaders of the First Haitian Baptist Church report that by 1969 a prayer group was developing in the Dorchester area; soon a church was formed and a visiting young seminary graduate was called to be its first pastor. Conscious of its Haitian blood and heritage, it called itself "L'Eglise Baptiste d'Expression Française de Boston (The French Speaking Baptist Church of Boston). Thirty-three years later, the same pastor, Rev. Verdieu Laroche, is still there, and the small group has become the largest Haitian church in New England. The church holds tightly to its Haitian traditional activities; and yet, is fully aware of a new Haitian American generation that hardly understands French or Creole, that feels at home in the English language. It leads its services in American style and refers to its congregation as the First Haitian Baptist Church of Boston.

By December of 1972, a young Dallas Seminary graduate, Rev. Soliny Vedrine, arrived in Boston to minister to his fellow Haitians, whose number was rapidly growing. During the winter months he would be visiting family after family, sharing the Gospel and his dream to start a new church. With his wife, Emmeline, and a dedicated helper by the name of Lucien Jean-Pierre, prayer meetings started to draw a growing crowd. But, afraid of falling into debt, he avoided the high cost of renting a hall for a regular Sunday morning worship service and decided to share the facilities of an American church in the afternoon for the meager charge of \$40 a month for about eight years. Later on, difficulties arose, and the reluctant pastor found himself buying a dilapidated former funeral home that defied repairs; yet the Haitian congregation called it 'home' for 11 years and then demolished it to erect in its very place the first Haitian church building in New England at the cost of 1.2 million dollars, known as the Boston Missionary Baptist Church.

In 1975 the news started spreading that a Pentecostal pastor was in town. He had recently graduated from a Church of God School in Jamaica, had the blessing of some churches in New York and had rented a hall on Blue Hill Avenue in the heart of the Haitian community. Soon the hall was becoming too small; the group bought a large garage, which they transformed into a church. For the next 27 years, Rev Othon Noel and his wife, Rev. Marie Lourdes Noel, would become the first 'team ministers' in town, founding and developing the Haitian Church of God of Boston, the mother church to some 25 others.

So was the trend in those pioneering years; from time to time we would hear of a new prayer group, or a new church. But those were years of instability: Haitians would come and go; one could not count too much on one's congregation. Many congregants were being hunted by the Immigration Service, whose jails were always full. Others were unhappy to discover in the worship service former enemies from Haiti, who, according to them, should be on their way to hell. Still others left because they had not found in Boston the easy jobs they had heard about. And everybody, pastors and congregations, thought they were here for a short time - until the Duvalier regime back home would be over (Haiti was the paradise, and saints and sinners would return). But suddenly something unexpected happened.

II. The Boat People Era: 1979-1986

By 1979, thousands of Cubans were leaving Cuba by boat for the shores of Miami. Some thousands of Haitians would join the movement. Every single week we would hear some report: some who arrived safely were held in the famous Detention Center in Miami; others had perished at sea after days of agony, and yet a few others were rescued from the sea and brought to a hospital. The Cubans were welcomed and granted asylum for political reasons (fleeing a communist country); the Haitians were jailed or deported for fleeing their homeland, not for political, but for economic reasons. Haitian activists called it "injustice." A Roman Catholic priest, Father Jean-Juste, would come even to Protestant meetings asking politely for the permission to share his view for a better treatment of Haitians. Marches were organized, and the slogan went as follows: "What do you want? Amnesty. When do you want it? Now." Father Jean-Juste lost his position in the church, but his dream came true in November of 1986, when President Reagan signed the Amnesty Law.

During that boat people period, Miami became the focus of attention. The Haitian population then grew rapidly. As the Immigration Service processed thousands of Haitians, many would join friends and relatives in the popular communities of New York, Boston, Chicago, Connecticut,

New Jersey, and Washington, D.C. Soon other churches started to grow, and new churches were planted here and there. Rev. Thomas St. Louis and his wife Rev. Esther St. Louis founded and developed the Universal Church of God, which later on changed its name to New Covenant Church of Cambridge. Pastor Exinor Paul Fevrier started what was to become the Haitian Evangelical Church of Somerville. Pastor Ogando started his Brockton ministry. Rev. Michel Louis came to Dorchester. Rev. Jovin went to Hyde Park; Rev. Daniel Marechal to Malden; Rev. Arthur Demosthenes to Waltham. But the Haitians kept complaining that the boat people situation was a by-product of bad politics and bad economics in the homeland under the Duvaliers. The Duvaliers must go so that Haitians may be cleansed from international shame and humiliation. And finally their wish came true, but the worst followed.

III. The Post-Duvalier Era: 1986-1995

As the year 1985 came to an end, heavy clouds were gathering over Haiti. As you listened to the news, you could feel that the storm was near. On February 7, 1986, President Jean-Claude Duvalier, his family and close friends were put aboard a United States military plane and shipped to France, never to return. In the hours, days, weeks, months and years that followed, Haiti would undergo the most gruesome calamities ever heard in history: a long line of political leaders would overflow each other, thousands would take vengeance against their former enemies by arresting, killing and burning them in the open air; stores of key businessmen suspected of connection to the former regime were looted or burned down. Many religious leaders were persecuted for not having spoken against the old regime, for having tolerated it. Some died; some fled their homes and their churches. Others took refuge in the U.S., and a lot of members followed them.

Once again, the churches were crowded and new churches sprang up in many communities. U.S. missionary organizations in Haiti, which formerly complained of ministers leaving the field, now began to take a leading role in relocating newly arrived workers all over America. In Boston, the Nazarene Church took the lead. The small work started by Rev. Lazare Mathurin began to grow under Rev. Daniel Marechal and then expanded rapidly with the arrival of key leaders such as Rev. Pierre-Louis Zephir and Rev. Wilguymps Charles.

Some Haitians did return to Haiti, but they could hardly stay for long. Beside the spirit of vengeance against former political foes, a new social problem arose: "the Zenglando epidemic." Bands of gangs harassed and killed returning immigrants to get rich quickly, and even peaceful residents were at risk. As a result, Diaspora members developed a spirit of fear about going to Haiti and began to take deeper root in America. Pastors started to buy church buildings instead of renting. Others thought of building, but by now the cost of real estate was so high that it appeared almost prohibitive. Suddenly the churches became aware of a new challenge: a rapidly growing generation that carried Haitian blood in its veins, but whose mind and feeling were no more Haitian but American; they were feeling uncomfortable in the church of their mothers or grandmothers, and that led to a new era.

IV. The New Generation Era: 1995-2002

In the mid-1980s, Samuel Laborde (now a pastor in Florida) and some youth leaders at the First Haitian Baptist Church of Boston began to organize some youth conventions that attracted participants from near and far; but many of them were "young adults" who had a thirst for fellowship and a hunger for a word from God that would meet them right at their cross-cultural hang-ups. In 1988, Mrs. Emmeline Vedrine started organizing children's conventions that

attracted hundreds of kids from a few local churches. While Boston Missionary Baptist Church got more involved in the construction of its new sanctuary and the congregation even had to move temporarily to a new location, the children's movement slowed down. Yet, quietly, within the same church two youth groups were developing: one led by Mrs. Myreille Daniel, and the other by Mr. and Mrs. Eliezer Romeus. While the latter kept its ministry mostly within the church, except for performances in Canada, the former became little by little a community ministry. In 1993 Mrs. Daniel held the first youth congress at Boston Missionary Baptist with the participation of youth and youth leaders from various local churches. Reportedly, about 800 persons attended. The next year's attendance flew to 2000-3000 people, and large halls had to be used. Mrs. Daniel and her successor, Mr. Samuel Louis, soon created new activities for the youth with speakers and worship leaders who understood their language, their culture, and their issues.

The new generation of Haitian-Americans began to feel at home in traditional African-American churches whose sub-culture they had been sharing for many years. New Covenant Church in Mattapan, and Morning Star Baptist Church, also in Mattapan, became their new havens. Again, new churches arose to respond to that new challenge: Mrs. Daniel and her husband, Paul, founded the North Shore Missionary Baptist Church. New programs arose in mainline churches with youth concerts, youth camp, youth seminars, and youth services in English. At Boston Missionary we give the youth one Sunday a month: they join the adult service, lead the program in their own language and style, and the youth minister preaches in English. The encouraging news is that many of the new generation members confess that, at heart, they are true Haitians, but they face different needs than their fathers and mothers and must be ministered to in a different way. Among those who understand them and minister to them besides those mentioned above may we add Maestro Donald Laroche, Mr. Joel Jocelyn, Miss Marie Elene Vedrine, Miss Martha Florence Vedrine, Rev. Jean Michelet St. Fort, Rev. Marc Simeon, Miss Ketsia Noel, and Miss Rachel St. Louis.

In looking back over the growth of the Haitian church in greater Boston, we can see that the number of churches kept increasing over the years as follows: 1 in 1969, 3 by 1973, 16 by 1985, and 54 by 2002.

During that period, the Haitian population grew from a few hundreds to about 70,000 today. The church population grew from a few scores to about 15,000, distributed among 54 churches scattered over a 20-mile radius. Yet, we know that a high percentage of the population has heard the Gospel through the faithful work of radio programs, such as *Echo Evangelique*, *Christ est la Responce*, *Christ est le Chemin*, *L'Heure de la Priere*, *La Voix de l'Evangile a Boston*, etc.; also through the large crusades organized every year since 1993 and attended by as many as 2000 to 3000 people, and through some 40 to 50 annual revival programs by churches large and small bringing in fiery preachers, often from the homeland. Christ's truth is still marching on, and we're sure he'll give the victory. The Boston experience has spread to many other places, especially among the Haitians of the Bahamas, and since 1998 it has led the writer to initiate a new movement: "**The Global Vision of Protestantism in the Haitian Milieu**," a gathering every five years of key Haitian church leaders worldwide to reflect on the status of the Gospel in their locality, and especially in the homeland, at a point in time. To God be the glory.

(The next Global Vision conference is scheduled for November 2007)

8. The West African Church in New England

by Pastor Darius & Mwaka Twagiravesu

The population of Africans in the USA has been growing steadily over the years. This growth has increased in the last ten years. Africans come to the USA for various reasons, such as the following:

Reasons for Recent Immigration from Africa

1) To Further Their Education

From a young age, parents instill the importance of education in their children. Due to a shortage of educational institutions in most African nations, and a growing population, there are not enough universities and colleges for students to enroll in. Parents therefore send their children to the western world to advance their studies.

2) To Escape Economic Recession

Unfortunately, a large number of African nations have been badly hit by economic recession. Africa is considered one of the richest continents in the world in terms of natural wealth and resources, but due to mismanagement and political upheaval, the people of Africa have been victims of failing economies. As a result, many leave their nations, because they cannot afford the cost of living. It has also been noted that a high number of professionals are leaving Africa, commonly known as the “brain drain.” This is due to poor salaries or not being paid at all, poor retirement and compensation packages. They leave their respective nations to come to 'greener pastures', where they can find 'golden opportunities' and make a living.

3) Economic opportunities

Others have heard how America is the “land of opportunity,” and they come to realize their dreams in this place! They come to work and are able to assist their families financially back in Africa.

4) Political Upheaval/War

Some African nations such as Burundi, Congo and Rwanda have suffered catastrophic political upheavals. In 1984, Rwanda suffered one of the worst genocides, the world has ever seen. Within 3 months, 1 million people of the Tutsi tribe had been brutally massacred by their fellow countrymen, belonging to another tribe, the Hutu. This led to a large number of Rwandans leaving their nation not only to come to the USA, but even to neighboring African nations. Thus they became political refugees in other nations.

5) Missionaries

There is also a significant number of Africans who are coming to the USA and Europe as missionaries. Africa is experiencing a powerful revival; thousands of souls are being saved, delivered and healed by the power of God. Africans now feel it's their turn to share the good

news of the Gospel of Jesus Christ to Europe and USA. Just as the Europeans and Americans brought the Gospel of Jesus Christ some centuries ago, African people are now reciprocating.

Economic Contribution

Africans have made a significant contribution to the economy of the USA. Despite the obstacles and challenges they have faced, in terms of settling down in a foreign country and adjusting to the weather, culture, and way of life, they have retained their culture of being hardworking, diligent and determined. They contribute significantly to the labor force, not only in menial and manual jobs, but also in the professional sector. It is not uncommon to find African professors, lecturers and teachers in **academic institutions** such as high schools, colleges and universities. They can also be found in the **banking** sector as analysts, bankers, cashiers, economists and managers. The **technological** arena is also seeing a significant number of Africans at all levels, as computer technicians, computer analysts, computer engineers and systems analysts.

The **legal** arena is also seeing a growing number of African attorneys, and in some states, they have risen to the position of judges. The number of Africans in **human services** is also growing; it is not uncommon to find them as social workers and mental health professionals. The **medical** arena has a growing number of African doctors, dentists, nurses, medical assistants and certified nurses' aides. In the field of **journalism**, one can also find African people. A few Africans who are US citizens or legal residents have even gone as far as joining the **U.S. Army**. A large number of Africans have started their own **businesses, consultancies** and non-profit organizations.

Spiritual Contribution

The last 15 years has seen the birth of African fellowships, ministries and churches, not only in New England, but all over the USA. Africans as a people are a very spiritual people and when they go abroad they carry that rich spiritual heritage with them. Combined with the spirit of hospitality and strong family and community ties with one another, these fellowships, ministries and churches have been strengthened and have gained momentum.

The West African Church

by Rudy Mitchell, Senior Researcher, Emmanuel Gospel Center

Since the 1980s, immigration from Africa has increased and in the 1990s, the increase was even greater. This resulted from wars, conflicts, natural disasters, and economic suffering. The Census Bureau estimated that there are now about one million African immigrants in the U.S., but many people consider this figure to be low. In any case immigration has increased dramatically in recent years. Immigrants from Nigeria, Ghana and Liberia were often strong Christians who established new churches in New England when they arrived.

Cape Verde

Long before this new wave of West African immigration, people from the Cape Verdean Islands had been settling in Rhode Island and eastern Massachusetts. Cape Verdeans were already in New England in the nineteenth century. At that time, the islands were almost entirely Catholic, and it was against the law to start a Protestant church there. The first converts to Protestantism came in the late nineteenth century. Manuel Ricardo Martin planted the first Protestant Cape Verdean

church in the United States.³⁹ This group called the “Portuguese Mission,” began meeting in rented facilities in Providence, R.I. in 1886, but was not able to built a church structure until 1904.

As some converts went back to their homeland, they attempted to be a witness to their faith in spite of persecution. This diaspora ministry was first begun by Joao Joaquina, Sevrino Lomba, and Manuel de Donz Caneca. In 1901 Joao Jose Dias tried to open a Protestant church on the island of Brava. “He opened the doors to his first church in the village of Lem across the valley from Nova Sintra, the principal town in Brava. Dias was jailed and beaten for his act of defiance. He tells us through his diaries that these persecutions only made him and his followers more strident in their Protestant commitment.”⁴⁰ In spite of strong opposition he was able to build a strong Protestant church on the islands through his ministry in the native Kriolu language. In 1936, Rev. Everette D. Howard, a Nazarene missionary, continued the work and thus many people came to faith and joined the Nazarene church in particular. “Most demographic data would suggest that as few as 9 or 10 percent of the Cape Verdean people identify themselves as ‘Protestant.’ Fully half of Cape Verdean Protestants are members of the church of the Nazarene.”⁴¹ While there are Baptist and other churches among the Cape Verdeans in New England, this history explains why they have strong ties to the Nazarene church.

Because Cape Verdeans on Cape Cod were experiencing racial discrimination, they founded the Harwich, MA, Church of the Nazarene. The church’s founder was Pastor Joseph de Grace. Other Protestant churches include St. Mark’s Methodist Church in Onset, MA, pastored by Rev. Medina; and the Portuguese Calvary Baptist Church of Londale, RI (which is now called the Fourth Baptist Church of Providence). This church helped start the International Church of the Nazarene of New Bedford, MA. Rev. Manuel Chavier, Sr., started the church in 1949 on behalf of the Cape Verdean Nazarene Society. The congregation was incorporated in July 1951 as the Portuguese Church of the Nazarene. Reflecting changes in the ethnic and racial composition of a congregation formed to serve the Portuguese-Cape Verdean community, the church was renamed as the “International” Church of the Nazarene in October 1976. Under Rev. Manuel Chavier, Sr., this church grew in size and influence. The congregation presently numbers some 900 members. (See www.icnaz.org)

The First Portuguese Baptist Church of Taunton was founded in the 1930s and its first pastors were Rev. Manuel Avila and Rev. J. Rodrigues. Other notable leaders included Rev. Manuel Oliveira and Rev. Williston Holbert. “‘Uncle Willy,’ as he was known, . . . played an active part in the cultural life of the community. Holbert distinguished himself as a ‘bridge person’ in his tireless efforts to heal the wounds surrounding the intense ideological debates which accompanied the independence movement in the Islands and within New England Cape Verdean communities.”⁴² It is now called the Baptist Church of All Nations (www.thebcn.org). In Boston, St. Mary’s Episcopal Church in Uphams Corner, Dorchester, has a large representation of Cape Verdeans in the congregation.

New England Catholics established a separate Cape Verdean parish in 1905 in New Bedford, but didn’t complete a new building for Our Lady of the Assumption congregation until 1957. A

³⁹ Raymond A. Almeida, “The Church and the People of Cape Verde,” originally published in the *TCHUBA Newsletter*, 1977. A 1997 adapted version is available online at www.thebcn.org under “BCAN News & Articles.”

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

second parish, called Immaculate Heart of Mary, was set up in 1979 in Pawtucket, Rhode Island. In Boston many Cape Verdeans attend St. Patrick's Catholic Church in Roxbury.

These Portuguese-speaking immigrants are still the largest West African immigrant group in New England with a population of about 65,000.⁴³

Cape Verdeans in New England	
State	Population
Connecticut	3,638
Maine	116
Massachusetts	45,125
New Hampshire	232
Rhode Island	15,727
Vermont	61
New England Total	64,899

Nigeria

Nigerians are the second largest group of West African immigrants to New England. Conditions under the military governments of the 1980s and 1990s contributed to increased Nigerian immigration to the United States. Between 1990 and 2000, the Nigerian-American population in the U.S. increased by 369%.⁴⁴ The most recent U.S. Census estimate of the Nigerian American population was 229,485.⁴⁵ However, some estimates place the number closer to one million.

The New England population may be considerably larger, but the 2000 U.S. Census gives the follow numbers:

Nigerians in New England	
State	Population
Connecticut	1,483
Maine	20
Massachusetts	4,064
New Hampshire	153
Rhode Island	1,737
Vermont	19
New England total	7,476

U. S. Census, 2000

⁴³ U.S. Census, 2000.

⁴⁴ U.S. Census, 1990, 2000.

⁴⁵ U. S. Census, 2006 American Community Survey.

Many Nigerian Christians have faced opposition, persecution, threats of violence, and violence in Nigeria. For example, militant Islamists recently sent threats to the 3,000 member Church of the Brethren in Maiduguri in the state of Borno, “where 50 Christians were killed and 57 churches were destroyed last year.”⁴⁶ In Gombe, a Christian teacher was killed, and the building of the Evangelical Church of West Africa was set on fire. This is just one of several churches that have been burned in that area.⁴⁷ “According to the most recent Nigerian Demographic and Health Survey, which presents statistics for a nationally representative sample of women between the ages of 15 and 49 and men between 15 and 59, 50.5% of the population is Muslim and 48.2% is Christian. Only 1.4% is associated with other religions.”⁴⁸ The Christian population consists of about 18 million Anglicans, 18.3 million Catholics, 24.7 million independents, and 21 million Protestants.⁴⁹

Somewhat parallel to the Pentecostal movement in the U. S. was the Aladura movement which began in 1918 in Nigeria. Also, in 1930 there was a great revival. One of the leaders, Joseph Ayo Babalola, founded the Christ Apostolic Church at that time. “A key development in religion in Nigeria was the establishment of *Aladura* or spiritual churches. *Aladura* is a Yoruba word meaning “one who prays.” The Aladura movement started among the Yoruba people in Nigeria during the first decades of the twentieth century and spread throughout Africa. Among the many practices of this movement, all participants put on white robes while they worship.”⁵⁰ Four pioneering groups in the Aladura movement were (1) Christ Apostolic Church (do not wear white robes); (2) Cherubim and Seraphim Society; (3) Church of the Lord (Aladura); (4) Celestial Church of Christ. The last group has developed extensive liturgical practices, ranks of church officers, and rules of conduct. There are Celestial Churches of Christ in Hartford, Conn.; Providence, Rhode Island; Boston (Covenant Parish and Victory Parish); and Framingham, Mass. (Faith Parish and New Jerusalem Parish). There are at least five Christ Apostolic Churches in New England. These are:

Christ Apostolic Church, Mount Zion — Mattapan, MA

Christ Apostolic Church, Mount Joy — Roxbury, MA

Christ Apostolic Church of Providence — Providence, RI

Christ Apostolic Church MOSEM — Providence, RI

Christ Apostolic Church MOSEM — Bridgeport, CT

A very influential Nigerian Christian is Rev. Sunday Adelaja, who founded what is now the largest church in Europe. His church, the Embassy of the Blessed Kingdom of God for All Nations, in Kiev, Ukraine now has about 30,000 members and many daughter churches. Although this movement has not yet planted any churches that we are aware of in New England, Rev. Adelaja plans to send out missionaries from the Ukraine to plant 250 churches in the United States in the coming decade. Many churches have already been planted in a number of countries. The church

⁴⁶ “Nigeria: Muslim Threat to Attack Church Raises Tensions,” *Compass Direct News*, 10 October 2007, <http://compassdirect.org> (accessed Oct. 11, 2007).

⁴⁷ “Nigeria: Muslim Extremists Set Church on Fire,” *Compass Direct News*, 29 March 2007, <http://compassdirect.org> (accessed Oct. 11, 2007).

⁴⁸ “Religious Demographic Profile: Nigeria,” The Pew Forum on Religion and Public Life: Issues, <http://pewforum.org/world-affairs/countries/?CountryID=150> (accessed Oct. 12, 2007)

⁴⁹ World Christian Database, www.worldchristianitydatabase.org (accessed Oct. 12, 2007).

⁵⁰ Kwasi Sarkodie-Mensah, “Nigerian Americans,” *Multicultural American*, <http://www.everyculture.com/multi/Le-Pa/Nigerian-Americans.html> (Accessed Oct. 8, 2007)

has a training school and also seeks to teach Kingdom values to transform society. Rev. Adelaja has just completed a book, *Church Shift*⁵¹, which outlines his vision to mobilize and revitalize 10,000 American churches using his principles of ministry.⁵²

Another Nigerian movement likely to have an impact on American churches is the Nigerian Anglican communion. In Nigeria there are 18 million people affiliated with the country's 9,600 Anglican parishes.⁵³ These are typically conservative evangelical churches. Nigerian Archbishop Peter Akinola started the Convocation of Anglicans in North America, as a conservative network of U.S. Episcopal parishes. As the U.S. branch of the world Anglican movement has become more liberal in its view of Scripture and has ordained an openly homosexual bishop, it has essentially broken away from the rest of the world Anglican communion. Therefore, Nigerian and other African Anglican groups have offered to take evangelical American Episcopal churches under their wing. This year Rev. Martyn Minns, pastor of a major Virginia church, was installed as the leader of Archbishop Akinola's group. In Massachusetts, Rev. William Murdoch, of Newbury, was installed as a Bishop under the wing of the Kenyan Anglican Church.

One of the largest church movements in Nigeria is the Redeemed Christian Church of God (9,000 churches). This group has started about 300 churches in the United States since they came to America in 1992. They have planted 17 churches in New England. Presently they are building a large national headquarters on 600 acres north of Dallas, and have started a satellite television network called Dove Media. This Nigerian group seeks to offer the vibrancy of African Christianity to Americans in general, not just to Nigerian-Americans. The New England Nigerian churches are:

Church	City	State	Pastor
Chapel of His Glory Sheraton Hotel, Downtown	Springfield	MA	Pastor Victoria Aina
Chapel of Resurrection 31 Upham Street	Melrose	MA	Pastor Olusola Obasa
City of David Church 195 Russell St. (Hadley)	Amherst/Hadley	MA	Deacon Dayo David Aino
Cornerstone Worship Center 316 Upham Street	Melrose	MA	Pastor Samuel Olu Sorinmade
King of Glory Assembly 444 Second Street	Fall River	MA	Pastor Dele Olubanwo
Living Waters Assembly 251 Crescent Street	Brockton	MA	Pastor Amos K. Abioye
Victory House 25 Allied Drive, Hilton Hotel	Dedham	MA	Pastor Tony Ogunsanya
Living Waters Palace Riverton Community Center	Portland	ME	Pastor Kayode Oladunjoye
Chapel of His Glory 1400 Park Street	Hartford	CT	Pastor Tola Adelani

⁵¹ Sunday Adelaja, *Church Shift* (not available until 2008).

⁵² Website for Rev. Sunday Adelaja's ministries is www.godembassy.org/en/index.php.

⁵³ World Christian Database, www.worldchristiandatabase.org (accessed Oct. 12, 2007).

Chapel of His Glory New Haven 389 Campbell Ave. (W. Haven)	New Haven	CT	A/P Seun Arimoro
Chapel of His Glory 22 Sorrel Road	Waterbury	CT	Deacon Akinola Mobolaji
Dominion Chapel 360 Granfield Ave.	Bridgeport	CT	Pastor Nathaniel K. Saingbe
Restoration Arena 1069 East Main St. Suite 302	Stamford	CT	Pastor Osita Ezeakudo
Chapel of Restoration 558 Broadway	Pawtucket	RI	Pastor Olukemi Onigbanjo
Solid Rock Tabernacle 711 Park Avenue	Cranston	RI	A/Pastor Ebenezer Adeyo
Victory House of Prayer for All Nations 403 Charles Street	Providence	RI	Pastor Moses Adeboye Oje
Victory House of Prayer for All Nations 436-8 Lake Ave. Fl. 1	Manchester	NH	Pastor Franklin Onyejb

Another Nigerian church is the City on a Hill Center in downtown Boston. Rev. Gbenga and Inky Olayiwole, the pastors, say, “Our church is a vibrant, spirit-led and filled congregation with a tangible presence of God. It is our goal to build the members into the fullness of the image of Christ through the undiluted truth in the Word of God and prayer.” The church’s ministries include the “Wise Master Builders” men’s fellowship which charges men to establish Jesus Christ as the foundation of their lives. Another ministry is The Frankincense Women’s Fellowship which encourages women to live their lives as a gift of God.

Liberia

During the 1970s and 1980s several thousand Liberians immigrated to the United States, but the total number was relatively small. However, with the beginning of the Civil War in 1989, tens of thousands sought refuge in the U.S. Liberian organizations estimate the Liberian American population is between 250,000 to 500,000.⁵⁴ One of the continuing battles has been advocating the U. S. government for permanent residency status. A large number of Liberians have settled in Rhode Island and in Greater Boston.

Rhode Island now has one of the largest Liberian communities in the United States. Liberians have also started new churches and joined existing churches. St. Matthew-Trinity Lutheran Church in Pawtucket is just one example of a church which has welcomed Liberians, assisted in reuniting their families, and provided practical assistance.⁵⁵ The Liberian Community Association of Rhode Island assists Liberians with adjustments to life in the U.S., promotes African culture, and ensures that immigrants learn about available legal, social and educational opportunities. The president, Mator Kpangbai, estimated that more than 15,000 Liberians live in Rhode Island.⁵⁶

⁵⁴ Ken R. Wells, “Liberian Americans,” Multicultural American, under “Significant Immigration Waves,” <http://www.everyculture.com/multi/Le-Pa/Liberian-Americans.html> (accessed Oct. 8, 2007).

⁵⁵ Sharon Kahn Luttrell, “We Can Do That,” *The Lutheran*, May 1999. Available online.

⁵⁶ John E. Mulligan, “Bill Extends Liberian Legal Status,” *Providence Journal*, 9 August 2007.

Listening to the Liberian Story

by Brian Corcoran & Torli Krua

1800-1980

Even though it is more than 4,000 miles from New England to Liberia, the history of the “Land of the Free” in Africa is connected to the story of the United States perhaps more than any other African nation.

During the early 1800’s within the United States, two distinct opinions began to emerge regarding the assimilation of free African slaves into American society. Some people wanted to create an opportunity for free slaves to return to Africa, while others wanted to expel them from the United States. Although for differing reasons, both groups endorsed the idea of free African slaves being relocated.

In 1816, The American Colonization Society was formed and with U.S. government approval and funding, the *Elizabeth*, sailed from New York to the African Coast in 1821 to establish a settlement. It became a tragic journey when almost one-third of the 91 people died of yellow fever 3 weeks after arriving. However in the decade following, over 2,600 African-Americans migrated to the area. These new comers later became known as Americo-Liberians. This new ethnic group further complicated the relationships among the existing 16 main ethnic groups and Liberia’s developing government.

Liberia declared its independence in 1847 and modeled its government after the United States. Even so, the U.S. government withheld official recognition of the Republic of Liberia until 1862, during the presidency of Abraham Lincoln.

Liberia celebrated 100 years of Independence in 1947. During that time, William V. S. Tubman, who studied to be a lay Methodist preacher, was one of Liberia’s most effective Presidents. In 1951, Tubman’s leadership enabled Liberia to become financially solvent for the first time in its history. After Tubman’s death in 1971, William R. Tolbert, Jr. served as President until his brutal death during a military coup in 1980.

1980-2007

When the quiet revival was beginning in Boston in 1965, Liberia was experiencing a time of political stability and economic growth during the presidency of Tubman. However, that changed dramatically in 1980.

According to Rev. Torli Krua, a Liberian living in Boston, the problems Liberians are currently experiencing began when the military coup in 1980 disrupted and overthrew the civilian government which had been in operation since 1822.

Krua explains that Liberian students who had come to the United States prior to 1980 intended to obtain degrees, experience and return home. However, the coup made returning home difficult or impossible.

Christian Liberian students living in the United States anticipated the potential exodus of Liberians. These students and young professionals decided that instead of just going to American

churches, they needed to gather together and work to create a structure that could accommodate Liberians that would be arriving. Unfortunately their assumptions were correct as two civil wars followed, in 1989 and 1999, during which more than 200,000 were killed, while many others were internally displaced or became refugees.

This conflict taking place over 4,000 miles away, set in motion the formation of Liberian churches in New England which were specifically determined to meet the needs of refugees. According to Rev. Torli and his father Rev. Mann Krua, today there are over 35 Liberian churches in New England.

The ministry these churches begun amongst Liberian refugees has since expanded and now touches refugees and immigrants from over 38 other countries. Rev. Torli Krua, who also founded Universal Human Rights International, explains, “As the war in Liberia is now over and reconstruction is underway, more Liberians will be returning to their home”. However, the outreach ministry in New England to refugees and immigrants from other countries must continue.

Torli already sees the potential for these originally Liberian churches to become multi-ethnic given the changing face of New England, inter-marriage, and the ongoing outreach to Christian and non-Christian refugees and immigrants from places such as Cameroon, Congo, Sierra Leone, Burundi, Somalia and many other places. “God continues to bring the world to Boston and some of these people are coming from places in the world that are closed to the gospel”. Torli urges the church not to miss the opportunity in what God is doing.

Coming Full Circle: A Story from Rev. Mann Krua

It was in 1935 as a young boy that Mann Krua encountered Mr. Toe. Even though he was preaching mostly to children, Mr. Toe’s message included a prophetic warning to that young generation of a ‘Firestorm’ coming to Liberia. Mann didn’t come to Christ on that day but that prophetic message stuck with him and was later proven true in Liberia’s future conflicts.

In 1943, Missionary Gordon Melish traveled from Cleveland, Ohio to the town of Graie in Liberia and partnered with local evangelist Gardua Gbalyou and Blackie Jones who served as an interpreter. It was through the combined ministry of this entourage, that Mann Krua recalls coming to Christ. However, there was no Bible in the Dan language for new converts so Gardua and Jones translated small portions of the Bible into small pamphlets titled “A Way of Salvation” and “The Lord Has Spoken”.

Two years after coming to Christ, Mann Krua relocated to be disciplined by Evangelist Gardua Gbalyou. Gardua told Mann, “Today your task is to pray”. “But I don’t know how, I’ve never prayed in public gatherings,” was Mann’s response. However soon after, and with much encouragement from Gardua, Mann Krua was not only publicly praying but preaching and enjoying it.

In 1950 Mann Krua married Ester and decided to build a house for his new wife. However as the couple prayed, they were instructed to first build a church. After the church was completed in 1954, Mann was told by the missionaries he was required to attend the Bible Institute. He graduated in 1959 and was sent as an Evangelist and Church Planter to the town of Ziah.

In Ziah, Mann and his wife Ester encountered two immediate challenges. The first challenge came when Mann learned that three ministers before him had publicly fallen due to personal sin. When Mann would give an altar call, people would raise their hands in public gatherings to ask questions about the past ministers failures rather than receive Christ themselves. The invitation became an inquisition. Although there were some early converts, it took about ten years for members of the local community to come to Christ. The second challenge became evident when the people of Ziah told Mann they wanted more education but his mission supervisors told him to, “Just preach the gospel” and would not support the idea of a school.

As a further testimony of God’s work in Ziah, seven churches in the region: Zualay Baptist Church, Tappah Baptist Church, Dahnpa Baptist Church, Toweh Town Baptist Church, Bonglay Baptist Church, Dialah Baptist Church, and Ziah Faith Baptist Church collaborated to build four classrooms to begin the Ziah Mission School with Mann Krua as the school administrator. Furthermore, in 1974 a building was erected in Ziah to house the congregation which had since grown to about 300.

The 1980 coup brought great disruption throughout the country and a military government. An unsuccessful coup attempt in 1985, triggered persecution in the region, where the recently ordained Rev. Mann Krua lived and many people left the area to escape the killings. On Christmas Eve of 1989 Civil war broke out in Liberia. Rev. Mann left his mission post at Ziah and went into hiding in 1990.

In February of 1992 Rev. Mann’s wife Ester became sick with a kidney disease and would die if she didn’t receive medical attention. With the help of his son Torli, Rev. Mann and his wife Ester were relocated to Boston in September and Ester began to receive dialysis at the Boston Medical Center.

Given the situation in Liberia and the condition of his wife’s health, Rev. Mann realized that he will likely be in Boston for a while and began to consider ministry partnerships in the United States. After being told by his own mission organization that he could not be used in the United States, Rev. Mann Krua began exploring a partnership with Twelfth Baptist Church in Roxbury.

Rev. Mann believes that churches should be sending people out to plant other churches and supporting teams in ways that extend beyond parish, regional or denominational perspectives. This is what he knows and this is what he does. Over the last 15 years he has preached, planted and nurtured several Liberian churches in the New England region even with little or no personal financial support.

Today, even after the passing of his wife Ester, Rev. Mann Krua is full of vision for the future. In addition to his concern for Liberian churches in the United States, he is considering ways to help Liberians return to their homeland and ways to rebuild churches and schools that were destroyed during the wars. He hopes to develop a residential boarding mission to help Liberians return home as missionaries, to establish a brick making business where unemployment is 85%, and expand the Ziah Mission School he helped start as a memorial to his late wife Ester Krua. This year he is praying that a mission team will be able to go to Liberia to help develop these ministries.

Partial list of Liberian Churches

Boston, MA

- Calvary Church International, Bishop Edward Hoffman, Pastor.

Bishop Edward W. Hoffman founded Calvary Church International in 1982. This church has members from many nationalities, but has especially served Liberian immigrants. The church is located in a historical site in Dorchester with an emphasis on feeding the hungry and needy, with an outreach ministry in third world countries.

- New Hope Church, Rev Anthony Moore, Pastor
- Biawo Baptist Church, Rev. N. Troh, Pastor

Peabody, MA

- International Fellowship of Evangelical Christians, Rev. Nat Gaye, Pastor

Providence, RI

- Grain Coast Fellowship Church, Bishop. Phillip Nelson, Pastor

Largest Liberian church which now has nationals from more than 15 countries in attendance. They now like to be called "international," not Liberian, but the church was started with predominantly Liberians.

Lowell, MA

- International Christian Fellowship Church, 101 Smith St., Lowell, MA 01851 978-452-9976, Rev. Jeremiah Menyongai, Sr. Pastor

Ghana

Although Connecticut and Rhode Island have significant Ghanaian populations, by far the largest New England communities are in the Worcester and Greater Boston areas. In Worcester, Massachusetts, Rev. John Akwa Bonney pastors a Ghanaian church called New Creation Baptist Church. This American Baptist church was founded in 2004. The American Baptist denomination in Massachusetts is also promoting a Ghana Mission Explosion Project to raise money for a vocational training center in Ghana. Also in Worcester we find the New England Ghanaian Seventh Day Adventist Church pastored by Rev. John K. Amoah. He is also serving the Connecticut Ghanaian Seventh Day Adventist Church which meets at 179 Woodbridge Street in Manchester, Connecticut. Another local church is the Ghanaian Baptist Church pastored by Samuel Nana Opoku. There is also a Ghanaian Catholic presence in Massachusetts. This group hosted a national gathering of Ghanaian Catholics recently.

9. The East African Church in New England

Kenya

The largest concentration of Kenyan immigrants in America is in the Washington, D. C. area. In the New England states, the majority of Kenyans live in Massachusetts. “Between 1980 and 1990, Kenyan immigration more than doubled.”⁵⁷ Kenyans immigrated partly for further education and partly for job opportunities. Kenya had a high unemployment rate, and there were not enough jobs for those with an education who were seeking careers in technology and skilled professions. “The majority of Kenyan emigrants in recent years have comprised professional and technical people.”⁵⁸ The 2000 U.S. Census counted 17,336 Kenyans in the United States, although the actual number may be higher.⁵⁹

Out of a total estimated Kenyan population of 34,255,722, there are 27,388,376 Christians (80%), including 10,616,459 Protestants (31%); 6,113,920 Independents (18%); 7,934,424 Catholics (23%); and 3,400,000 Anglicans (10%). The Muslim population of Kenya is about 7 percent.⁶⁰ Another source, the Kenyan Demographic and Health Survey (2003), found a slightly higher percentage of Protestants (62.6%), and Christians (88.5%).⁶¹ In the New England area, some Kenyans attend American churches or Pan-African churches, but others have started Kenyan churches. Two examples are:

Church	City	Pastor	Church Family
Kenyan Community Ushindi Fellowship 452 Chelmsford Street, Lowell	Lowell, MA	Rev. Anthony Karini	Presbyterian
St. Paul’s Kenyan Community Church 26 Washington Street, Malden	Malden, MA	Rev. Peter Gacht	Anglican

Note: Information on American/Kenyan Bishop Bill Murdoch is available from the All Saints Anglican Church, Amesbury website- www.allsaintsamesbury.org (978)-388-0009.

⁵⁷ “Kenyan Americans,” Multi-Cultural America, under “Significant Immigration Waves, www.everyculture.com/Ha-La/KenyanAmericans.html (accessed Oct. 14, 2007).

⁵⁸ Dharam Ghai, “Diasporas and Development: In Case of Kenya,” Global Migrations Perspectives, no. 10, Global Commission on International Migration, October 2004, 8, www.gcim.org (accessed Oct. 14, 2007).

⁵⁹ U. S. Census, STF-3, “Ancestry,” 2000.

⁶⁰ All statistics are from the World Christian Database, “Christianity by Country,” & “Religions,” www.worldchristiandatabase.org (accessed Oct. 14, 2007).

⁶¹ Kenya Demographic and Health Survey, 2003, as reported in “Religious Demographic Profile: Kenya,” Pew Forum on World Affairs, <http://pewforum.org/world-affairs/countries/?CountryID=106> (accessed Oct. 14, 2007).

Uganda

In Uganda, Idi Amin came to power in 1971. Many people were killed over the years under this government in an attempt to eliminate any potential opposition. “General fear and insecurity became a way of life for the populace, as thousands of people disappeared.”⁶² Amin made alliances with Muslim countries and came to suspect all churches as centers of opposition. Many ministers and priests, including Archbishop Janan Luwum, were also killed, and the church was often forced underground. Rev. John B. Katende, pastor of the local Ugandan Global Evangelical Church, was in ministry in Uganda at that time. In his testimony, he says:

When the persecution of Christians intensified, John, together with some other Christians fled to Kenya where he stayed until the fall of Idi Amin. Before going to exile in Kenya, John narrowly escaped death at the hands of Amin’s soldiers. One night, he was walking to church with his pastor when Amin’s soldiers picked them up and took them into solitary confinement—a place where Amin’s soldiers used to torture and kill people. At that place, the soldiers told the two to get rid of whatever was in their possession and start running. John and his pastor emptied their pockets of the little money they had and did exactly what the soldiers told them to do. As they ran, they were only waiting for the sound of bullets fearing that they would be shot in their backs. The shots never came and John testifies that it was indeed the hand of God that stopped the bullets from coming to them. Many people lost their lives that way.⁶³

After the fall of Idi Amin in 1979, Rev. Katende returned to Uganda where he was a pastor and evangelist. As a result of his ministry, twenty five churches have been started. He then came to the United States for further education. In 2001 he started a Bible study group in Waltham with eight people, and this gathering grew into a church of 200 by 2004.⁶⁴ This growing African church, the Global Evangelical Church, has services in English and Lugandan, has prayer meetings twice daily, and has a men’s fellowship, women’s ministry, & children’s ministry. Rev. Katende says, “We have a vision to plant more churches. We are evangelists. We want to preach the Gospel and the Second Coming in every town we lay our feet on.” The church also is a partner with the African Orphans Relief Fund.

St. Peter’s Church of Uganda — Boston

On April 22, 2007, St. Peter’s church was officially inaugurated in Waltham. This is an Anglican church which meets at 4:00 p.m. on Sundays at Immanuel Methodist Church at 545 Moody Street. At the inauguration, more than 400 Christians gathered, including Ugandans from a variety of church backgrounds and several major Ugandan leaders and professors.⁶⁵ The first worship service of the congregation had been held on Christmas day 2006. Dr. Alex Kasirye is leading the congregation.

⁶² Rita Barnes, editor, “A Country Study: Uganda,” *Library of Congress Country Studies*, 1990.

⁶³ John Katende, “Meet the Pastor: Rev. and Mrs. John and Robinah Katende,” Global Evangelical Church, www.globalchurch.us/pastors.htm (accessed Oct. 13, 2007).

⁶⁴ Emily Sweeney, “Ethnic Churches Changing the Face of Religion,” *Boston Globe*, 9 May 2004 (available online at www.globalchurch.us/news.htm) (accessed Oct. 13, 2007).

⁶⁵ Edith Ndagre, “Church of Uganda Goes to the U. S.,” *New Vision / All Africa Media*, 19 My 2007, <http://allafrica.com> (accessed Oct. 13, 2007).

The New Life International Christian Center in Waltham, whose pastor is Rev. Samuel Mutyaba, were able to provide a sister church in Uganda with close to 100 wedding dresses in a recycle effort which also encouraged abstinence until marriage and prevention of AIDS.

The Ugandan Catholic Community in the Archdiocese meets at the Sacred Heart Church. Among its activities was the North American Celebration of Ugandan Martyrs' Day on June 17, 2007 which featured the Uganda Martyrs Choir of Boston, and other performing groups from California and New York.

In the last several years, Waltham, Massachusetts has become a center for Ugandans in the United States. In reporting on the visit of the President of the Ugandan Forum for Democratic Change, Anne Mugisha said, "The Ugandan community is so solidly established in the city of Waltham that if one got lost on the streets, they could ask for directions in Lugandan and get immediate help."⁶⁶ The greater Boston area has the largest Ugandan community in North America. They were proud to sponsor the 2003 international convention of the Ugandan North America Association in Boston.

Ethiopia and Eritrea

Since the end of Emperor Haile Selassie's rule in the mid 1970s, Ethiopia has experienced many conflicts, dislocations of people, and famines. During the 1980s there was basically an economic collapse. During the period from 1974-1991, the Marxist regime was often repressive, resulting in political and economic refugees. All of these factors contributed to Ethiopian immigration to the U. S. Of the various African groups, Ethiopians have been the most heavily represented among refugees between 1982 and 1994.⁶⁷ The U.S. Refugee Act of 1980 opened the door for more African refugees to come to America. Because of educational qualifications, more Amharic-speaking Ethiopians were able to immigrate than people of other language backgrounds. After many years of conflict, Eritrea gained independence in 1993. Quite a large number of Eritreans have also come to the U.S. over the years, and there is an Eritrean Community Center in Boston's South End. There are an estimated 12,000 Ethiopians in the Boston area.⁶⁸

Ethiopians' religious background is orthodox Christian, Protestant and Muslim. In the 4th century A.D., Ethiopia (Kingdom of Aksum) officially became Christian after St. Frumentius of Tyre converted King Ezana. The Ethiopian Tewahedo Orthodox Church, which developed as a derivative of the Egyptian Coptic Church, has played an important role in the history of the country ever since. According to the World Christian Database, there are now 42,952,600 Christians (55.47% of the population), including 26,223,560 Orthodox (33.9%); 12,330,419 Protestants (16%); 1, 416,600 Independents (1.8%) and 550,544 Catholics. Muslims make up 33.8% of the population, numbering 26,205,683. Ethiopian immigrants in Massachusetts have established both evangelical and orthodox churches. "One of the most common casualties resulting from the Americanization of Ethiopian refugees is the loss of religion in the second and third generation refugees."⁶⁹ In Boston the Ethiopian Evangelical Church does have a young

⁶⁶ Anne Mugisha, "Besigye Warms Hearts in Boston," Forum for Democratic Change, 27 Sept. 2007, www.fdcuganda.org (accessed Oct. 13, 2007). See also Uganda Link website — www.ugandalink.com. Two films of interest are "The Last King of Scotland," and "Invisible Children."

⁶⁷ Paul S. Kobel, "Ethiopian Americans," Multicultural America, under "The First Ethiopians in America," www.everyculture.com (accessed Oct. 14, 2007).

⁶⁸ Michael Paulson, "Ethiopian Congregation Settles into Own Church," *Boston Globe*, 18 Aug. 2001, B2.

⁶⁹ *Ibid.*, under "Religion."

adults program on Saturday evenings, and St. Mary's Orthodox Church is seeking to strengthen its programs for youth. Some examples of Ethiopian churches in the Boston area include:

Ethiopian Evangelical Church

The Ethiopian Evangelical Church meets at Tremont Temple at 88 Tremont St., Boston on Sundays, 8:00 a.m. – 10:30 a.m., with services in Amharic. The pastor is Mhiretu Lejebo. The church is a member of the Ethiopian Evangelical Christian Association (1750 Colorado Ave., Denver, CO 80220; (720-941-2891). This organization grew out of a student association that held conferences. The Ethiopian Evangelical Association networks with and strengthens relationships among Ethiopian churches, fellowships, and ministries scattered throughout the world supporting them to equip their leaders, enlist and deploy their resources, and fulfill their mission—reach out, serve, and make disciples. Websites: church (www.eecboston.org); and www.eecaweb.org).

Boston Debre Selam St. Michael's Tewahedo Ethiopian Church

After renting space for ten years at St. Peter's Episcopal Church in Cambridge, St. Michael's was able to buy its own building at 670 Cummins Highway, Mattapan in 2001. The church was founded in 1989 to serve the spiritual needs of the Boston area's growing Ethiopian population.

The pastor, Rev. Tsehai Birhanu, “has big dreams. He wants his new church not only to serve the spiritual needs of Ethiopians in Boston, but also to school children in religion and Amharic, the official language of Ethiopia, and to train interested adults in Ge'ez, which is largely extinct as a spoken tongue but is essential for the study of Ethiopian religious writings.”⁷⁰ The church website gives further helpful background on the history of Ethiopian Christianity. The web address is www.kidusmichael.com. In the bylaws, the church also describes its mission and desires, “Considering that the Ethiopian Orthodox Church, one of the oldest churches in the world, which has made immense contribution to the shaping of the common cultural heritage of Ethiopians should be strengthened in the area we reside to offer its share to the American Civilization; Aspiring to make our church a beacon of our religious values and center of morality, it is our desire to provide humanitarian aid to the needy and the weak that reside in the area with particular enthusiasm on feeding the hungry, and providing spiritual comfort;”⁷¹

Ethiopian Christian Fellowship

The Ethiopian Christian Fellowship meets at 56 Magazine St, Cambridge, Mass. on Sundays for worship in Amharic at 2:00 p.m. and for Prayer and Bible Study on Saturdays at 3:00 p.m. The pastor of this Pentecostal Assembly of God congregation is Pastor Aboma Bayess Dirbada. The church has a radio program broadcast on WRCA 1300 AM on Sundays, 10:00-11:00 a.m.

St. Mary's Ethiopian Tewahedo Church

St. Mary's Ethiopian Tewahedo Church - Pastor Abba Mathias Hailu. For many years, the church met at St. Stephen's Episcopal Church in the South End. Now they have a building in Roxbury at 26 Winthrop Street.

⁷⁰ Michael Paulson, B2.

⁷¹ “Bylaws,” St. Michael's Ethiopian Tewahedo Orthodox Church, www.kidusmichael.com (accessed Oct. 14, 2007).

African Fellowship Ministries and All Nations Christian Center

Although Pastor Darius Twa (Twagirayesu) is from Rwanda, his fellowship and church have included people from many countries of Africa. African Fellowship Ministries was birthed in the summer of 1990 in Boston by Pastor Darius and Mwaka Twagirayesu. Pastor Darius had a great burden for his people, not only from his nation Rwanda, but other brothers and sisters from other African nations. Many of them had just come to the USA as students. They were new in a foreign land, displaced in a new system, adjusting to the culture, weather, food, etc. The fellowship met once a month in someone's home. They would pray for one another, pray for the continent of Africa, worship, study the Word and fellowship over refreshments. Within six months, word of the fellowship spread and it grew to a point that they could no longer meet in homes, as homes were too small. They began meeting in halls. Every other month, there would be a Speaker/Minister from Africa who would update the fellowship on what was happening in Africa spiritually, economically, politically and socially. In that way, we were kept updated and could pray practically

Members of the fellowship were involved in evangelistic outreach such as cultural festivals, Thanksgiving and Christmas banquets (many who were new in the USA would have no one to share such holidays with). They were also invited to churches and fellowships and would minister in music, drama and the preaching of the Gospel of Jesus Christ. They also rendered material and financial support to those who were in need, accessed community services, and rendered emotional support for those who had lost loved ones at home.

The following African nations have all been a part of the African Fellowship Ministries. Burundi, Cameroon, Congo, Eritrea, Ethiopia, Gabon, Gambia, Ghana, Ivory Coast, Kenya, Lesotho, Liberia, Malawi, Namibia, Nigeria, Senegal, South Africa, Rwanda, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe.

In February 1993, All Nations Christian Center was birthed. This time the mandate was to go beyond Africa and reach all nations of the world with the glorious Gospel of Jesus Christ. This church was also founded by Pastor Darius and Mwaka Twagirayesu. Not only have people from Africa have been reached by the Gospel, but also people from the Caribbean, Europe, USA, and Asia. This church has been instrumental in organizing great crusades, conferences and revival meetings over the years. Attendance has been in the hundreds. For example in December 26-28, 1997, All Nations Christian Center organized a great evangelistic crusade. Evangelist Teresa Wairimu, who is based in Kenya, was the speaker, and God has blessed her with a strong evangelistic and prophetic anointing. Each night it was recorded that there were 600-700 people in attendance. Those who attended were touched by the power of God, and this was evidenced by the many people who gave their lives to Christ, rededicated their lives to Christ, and people who testified of healings in their bodies.

Africans have never forgotten their people back at home and understand that they are here in the USA for a divine purpose. Over the years, African Fellowship Ministries and All Nations Christian Center has hosted many spiritual leaders from Africa and sent them back with financial and material support to help the people. Many of the African churches and African Christians in New England have responded to needs in Africa.

In May 2000, Pastor Darius took a trip to Rwanda with a team of Americans. They visited the genocide site, orphanages, and prisons, and all were moved to tears by the poverty- stricken

conditions and squalor that the survivors of the war were living in. Even though they had carried some suitcases of clothes, toys, and Christian literature to distribute, the need was great. Overwhelmed by what he had seen, Pastor Darius came back and began sharing the need with the Body of Christ, both American and African, to help the people of Rwanda in practical ways.

In April 2001, Pastor Darius organized a huge container to be shipped back to the nation of Rwanda. In this container, there were new clothes, school materials for children, gardening equipment, Christian literature for prisoners, biblical training materials for Pastors, canned and packaged foods, among many other things.

New England's Quiet Revival

As mentioned earlier, Africans have a very rich spiritual heritage and the various fellowships, ministries and churches founded by Africans in New England have played a very significant role in the New England revival. Africans, in general, are a very prayerful people, and the Lord has laid the burden on many of the African spiritual leaders to pray and fast for New England. Many have noticed the change in the spiritual climate. Twelve years ago, the spiritual climate in New England was very cold, heavy and dry, but due to the prayers of the Body of Christ, including African brothers and sisters, there is a tremendous change in the atmosphere. This can also be seen by the ministries and churches that are being birthed.

There is great sense by American and African Christians in New England, that we are on the brink of a great revival. As we continue in prayer and fasting, uniting and coming together as brothers and sisters regardless of ethnicity, color, culture and denomination, united by the blood of Jesus, we shall experience a mighty outpouring of God's spirit, presence, power and glory. Revival has already begun. What we are experiencing now is a few raindrops, but we are yet to experience a greater measure, it can be likened to a mighty waterfall of God's power and glory!

"If my people who are called by name, shall humble themselves, and pray, seek my face and turn from their wicked ways, then will I hear from heaven and heal the land." —2 Chronicles 7:14

10. The Chinese Church in Greater Boston

by **T.K. Chuang** (*from Boston's Book of Acts, 2002*)

In the Beginning

The first group of Chinese immigrants came to Boston around 1875. During the early years, the Clarendon Street Baptist Church developed a ministry with Chinese immigrants. By 1900, their number had increased to 1,186. Through the ministry of the City Missionary Society and the American Baptist Church, many of them were baptized and joined the church.

History: Three Waves of Immigration and Church Planting

The First Wave from Hong Kong: 1945-1960

During World War II, China became the ally of the United States to fight against Japan. Consequently, in 1943 all the anti-Chinese immigration laws were abolished. Immediately after WWII, many Chinese came to Boston. In the beginning, most of them came from Hong Kong and spoke Cantonese (a Southern Chinese dialect). Because of the Chinese civil war from 1948-50, however, many Mandarin-speaking Chinese refugees also came to the Boston area. By 1960, the number of Chinese immigrants had increased to about 5,000.

The first Chinese church was established in 1946 in Chinatown through the help of five American denominations: Congregational, Baptist, Presbyterian, Episcopal, and Methodist. The founding pastor of this new church, the Chinese Christian Church of New England, was Rev. Peter Shih. Until 1960, this was the only Chinese church in the Boston area. The attendance of the church hovered around 100, and worship was conducted in Cantonese. In 1959, two Christians at MIT began the Boston Chinese Bible Study Group. The group soon attracted many other students, and has continued to grow and meet in Cambridge ever since.

The Second Wave from Taiwan and Hong Kong: 1961-1989

The revision of the immigration laws in 1965 made a significant impact on the influx of Chinese immigrants. Many students from Taiwan and Hong Kong came to Boston. After graduation from university, most of them found jobs and stayed. According to the U. S. Census of 1990, there were about 49,000 Chinese in the Boston metropolitan area (CMSA). The formation of a middle-class, suburban Chinese community led to the growth of Chinese churches outside of Chinatown.

In 1961, Rev. James Tan established the second Chinese church, the Boston Chinese Evangelical Church, in Chinatown. BCEC remains the largest Chinese congregation in Boston with a weekly adult attendance of more than 1,000. BCEC is a predominately Cantonese-speaking church. However, their English ministry is running so well that their English-speaking congregation is now larger than their Cantonese-speaking congregation. Their current senior pastor, Rev. Stephen Chin, is English-speaking and was born and raised in Boston.

In 1969, Rev. Stephen Chiu established the third Chinese church in the Boston area, the Chinese Bible Church of Greater Boston. This was the first Mandarin-speaking church. After renting a meeting place from Grace Chapel in Lexington, CBCGB moved to Woburn in 1973, and then built their new sanctuary at their current location in Lexington in 1991. During the 1980s, seven more Chinese churches were planted to meet the growing needs of the Chinese population: four Cantonese-speaking churches in Boston and Quincy, two Mandarin-speaking churches in the suburbs, and one Taiwanese-speaking church in Framingham.

The Third Wave from China: 1990-present

From the early 1980s, Chinese immigrants started to come to the United States to join their family members. But it was only at the end of the 1980s that the People's Republic of China (PRC) dramatically changed its educational policy. As a result, graduate students and visiting scholars started to flood the U.S. Presently more than 30,000 students and visiting scholars from China come to the U. S. every year. This number dwarfs the number who come from Taiwan and Hong Kong. According to the U.S. Census 2000, the Chinese population of the greater Boston area (CMSA) is 83,104, an increase of 69% from 1990.

The 1989 Tienanmen massacre in Beijing marked a turning point in contemporary Chinese history. Disillusionment with communism and the communist government made many people turn to Christianity. Many openly joined the church. Even at the present time, Chinese students constitute the largest ethnic group which is open to Christianity on campus.

The influx of new immigrants and students from China has caused significant growth among the Mandarin-speaking Chinese churches. In most of the churches, congregations have experienced 20-80% growth from 1990 to 2000. Moreover, six or seven new churches have been planted during this decade. Presently there are about 16 to 17 Chinese churches in metropolitan Boston. Only five to eight percent of the Chinese population is Christian. Most of the Christians have joined Chinese churches. However, some of them, especially those second generation immigrants, have chosen to become members of American or Asian-American churches.

Strengths

The Chinese churches have become some of the most well-structured social groups among the Chinese community. Many new immigrants naturally turn to the church for help. The common language, cultural, and social background are key factors in their sense of identification. The larger churches' programs for children and youth also attract immigrant families.

Most Chinese churches are aggressively evangelizing their kinspeople. Outreach events, either collaboratively or independently, are usually seeker-sensitive and intellectually oriented. The annual Gospel Camp organized by the Chinese Bible Church with attendance of 700-800 is a typical interchurch evangelistic event that benefits all the participating churches. The collaboration among the Chinese churches has played a major role in church growth in the last two decades.

Weaknesses

The degree of interaction with people who are not Chinese is the most significant weakness in the Chinese church. Members have minimal contact, if any, with the non-Chinese community. Only a few churches have tried to hold joint events with other groups. For example, CBCGB in the last

five years has participated in a joint Thanksgiving Celebration and prayed together on the National Day of Prayer with other churches in the Lexington area. CBCGB also loans their facility to a Korean church. But generally the isolation from the surrounding society is an obvious problem for the further development of the Chinese churches. On the other hand, more than half of the Chinese congregations are less than 100, and they are struggling financially with limited personnel. Many of them face problems, such as lack of volunteer workers, poor youth and children's programs, and a lack of momentum to grow. For some, it is challenging enough to survive. Collaboration among the Chinese churches may be a key to success.

Opportunity

According to the U.S. Census, there are about 3,000-5,000 new immigrants arriving in Boston every year. The reason for this is that the high-tech job market and the educational environment attract many. The on-going inflow of immigrants will be an opportunity that Chinese churches need to grasp. Based on the availability of church facilities and the distribution of the Chinese residents, more churches need to be planted in the future. According to rough estimates, approximately ten more churches need to be planted in the next ten years in the New England area and most of them in the greater Boston area. Moreover, a more aggressive missions strategy is needed that reaches beyond New England. Currently, there are only about four churches that have their own missions programs. They support (jointly or independently) missionaries and mission agencies all over the world. They even jointly send out short-term mission teams to China and Trinidad. However, more can be done. We need to mobilize other Chinese churches to join in the missions effort in China and among the Chinese diaspora.

Threats

Internally, the potential of a church split always looms overhead. The first Taiwanese church has split into three congregations. Almost one third of the current Chinese congregations originated from splits, but not all have ended in disaster. For example, the forming of the Boston Chinese Evangelical Church, the largest Chinese church in the Boston area, is a success story. Therefore, learning how to handle disagreement and conflict in the church will be vital for the future well-being of the church. Externally, the invasion of pagan religions and new religious movements is a constant challenge to Chinese churches. About 80% of the Chinese population grew up under the influence of Buddhism, Taoism or folk religions. There is a revival of interest and participation in these traditional Chinese religions in Chinese communities. The new religious movements, like Fa-Lun Gong, are very popular both in China and the United States. Therefore, it is critical to develop an appropriate apologetic and reliance on the Holy Spirit in overcoming these threats.

(note: facts and statistics in this report reflect findings as of 2002)

Chinese in New England by State	
Connecticut	18,596
Maine	1,999
Massachusetts	82,0028
New Hampshire	3,941
Rhoda Island	4,775
Vermont	1,311
New England Total	112,650

11. The Korean Church in New England

by Jin Taek Lee

Christianity in Korea grows out of a culture that has a rich and abundant spiritual past. Its three major religions: Confucianism, Taoism, and Buddhism, had dominated the Korean peninsula for two millennia. The Korean tradition based on those religious practices prepared Koreans to believe in the existence of absolute truth and to approach it through spiritual disciplines such as contemplation, meditation, prayer and fasting.

This spiritual zeal and discipline led Koreans to consider Christianity even before the first Western Missionaries arrived in the region. In 1784, the Shilhak⁷² Scholars who had a genuine interest in Western civilization studied Christian literature through Catholicism. They laid the foundations of the Catholic Church in Korea. That was one hundred years before the first arrival of Protestant missionaries.⁷³

In 1884, Dr. Allen came to the Korean capital as the first Western missionary. He cured Prince Min from near death. This incident made the royal court more hospitable to western missionaries and the number of missionaries began to grow.

“Over the next decade, missionaries from several mission bodies arrived in Korea --Presbyterian (Northern branch) in 1884, Methodist Episcopal (North) in 1885, Canadian Baptists in 1889, Church of England in 1890, Presbyterian (Southern branch) in 1892, Canadian Presbyterian in 1893, and Methodist Episcopal (South) in 1896--adding to both the physical and spiritual presence of Christianity.”⁷⁴

The next hundred years could be considered the dark ages of Korea. This included Japanese occupation from 1910 to 1945, the Korean War from 1950 to 1953, and a militant government from the 1960's to the 1990's. However, even amongst this conflict, the number of Korean Christians increased. Note that in 1981, estimates show 25% of the total Korean population as Christian.

Year	Protestant	Catholic
1957	800,000	285,000
1968	1,873,000	751,000
1978	5,294,000	1,144,000
1981 25% of total Korean population	7,637,000	2,009,194
1985 26,044 churches and 40,717 pastors		

⁷² A minor group of Confucious who attempted to reform the ChoSun Kingdom through learning Western Civilization.

⁷³ Andrew E. Kim, *History of Christianity in Korea: From Its Troubled Beginning to Its Contemporary Success*, Korean Overseas Information Service, <http://www.kimsoft.com/1997/xhist.htm>

⁷⁴ Andrew E. Kim

Today, about one third of South Korea is Christian—clearly more significant than the traditional religions of Confucianism, Taoism, and Buddhism. South Korea also has one of the largest congregations in the world, the Yoido Full Gospel (Pentecostal) Church. With 800,000 members, it has become a symbol of Christian vitality in the Korean Church. There are many other notable churches having thousands of congregants with highly experienced pastoral leadership. All of this is evidence of how God is moving in, and has richly blessed South Korea. Korean Christians would agree that one of their gifts to the larger church is their fervent prayer ministry. Korean churches have a common practice of regular Morning Prayer and All Night Prayer that appears to grow out of the traditional oriental religions seeded in the culture. This tradition, once redeemed, has become a gift of intercessory prayer that blesses the entire church.

The Korean Church in New England

While Pastor Yonggi Cho, the founder of Yoido Full Gospel Church, had his first worship service with his family and an elderly woman in May of 1958 in Korea, Pastor Park Daesun had his first worship service with a few Korean students at Marsh Chapel of Boston University during a thanksgiving day in November of 1953. This gathering later became the first Korean Church and was later named Korean Church of Boston. For the last twenty years, this church had played a major role in ministering to Koreans in New England.

In 1965, at the beginning of the Quiet Revival, there was only one Korean church in Boston. However, by 1970 there were six more churches representing various denominations, such as Presbyterian, United Methodist Church, United Church Christ, and Full Gospel Church. In addition to the numeric growth, there was frequent correspondence amongst the leaders of these churches. Currently, five of them⁷⁵ have their own sanctuaries. With the strength of this growth and unity, the Korean Church firmly stood in the center of the Korean community.

Between the late 70's and the early 80's a dramatic growth trend began in the number of Korean churches in the New England region that has continued since. As the number of churches increased reaching over 40 churches in 1990's, it is also became more challenging for Korean churches to maintain the quality of fellowship and unity they had established earlier. Much of this church growth corresponded to an increase in immigration in the early 80's through the late 90's and was more diverse than the earlier immigration that began with students coming to the New England area.

As of 2007, we have identified 81 Korean Churches in New England that may be considered as contributing to the Quiet Revival.

Year	Churches
1957 (50's)	1
1968 (60's)	1
1978 (70's)	7
1981 (80's)	22
1990's	42
2000's	81

⁷⁵ 1) The Boston Korean Church, 2) St. John's United Methodist Church, 3) Boston Presbyterian Church in Greater Boston, 4) North Boston Church, and 5) First Korean Church in Cambridge

It appears that the vitality of Christianity on the Korean Peninsula has successfully been transplanted and continues to grow in the soil of the New England region. We can observe how Korean churches have grown in Korea, but the question now is, “How will they look as they continue to grow in New England?”

In addition to the number of conversions and new churches as indicators of vitality in the Korean churches, thousands of people have also entered theological schools to become pastors and missionaries. Seminarians are emerging from local churches and are arriving from outside New England as well. At Gordon-Conwell Theological Seminary, there are more than 120 Korean international students enrolled in master’s degree programs.

With eighty-one churches in the region, highly educated and disciplined pastoral leadership, gifted young students, and many practicing professionals in Korean congregations, it is easy to assume there will be much future growth in the Korean church. However, there is also evidence of three challenges that can potentially restrict growth: homogeneous culture, denominationalism or other internally oriented church issues, and lack of a clear unifying vision for Korean churches.

Even as Korean immigration has slowed between 2000 and 2007 in New England, the number of new churches has continued to increase. However, the story within the story, is that there has also been some recent shifting of members among existing congregations during this time period. One of the more prominent examples of this shifting occurred when a large Korean based church decided to start a church in Metro Boston. On-Nu-Ri in Woburn is currently the largest Korean Church in New England with attendance reaching over 700 people.

Koreans of New England	
State	Population
Connecticut	7,064
Maine	875
Massachusetts	17,369
New Hampshire	1,800
Rhode Island	1,560
Vermont	669
New England total	29,337

Source: US Census

Some examples of Korean initiated ministries are:

- Arise: a ministry of spiritual revival for the 1.5 and second generation Korean youth & Church Union Retreat run by Gordon-Conwell Theological seminary students.
- Boston Union Praise and Worship (BUPW): healing and revitalizing individuals and churches through regular praise worship services in January, March, June, and September, involving different Korean churches including: The Evergreen Church of Boston, Zion Alliance Church of Boston, and Boston On-Nu-Ri Church. Contact: jesuslikeyou@gmail.com

- Christ is the Answer (CITA): outreach to international communities through evangelism at cultural events, human services, promoting unity among international pastors through prayer and Fellowship, VBS for children of international communities in Lowell, having healing services regularly, helping international churches in Lowell area to have an annual “joint revival meeting” for the church growth, establishing TEE program at CITA for lay leaders and pastoral candidates among internationals based at Zion Alliance Church of Boston. Contact: Kyung Cho Jung 978-256-5655.
- Loaves and Fishes: a ministry by the First Korean Church in Cambridge serving the homeless in Cambridge.
- Prayer for North Korea: Praying for North Korea.

Sample list of Korean churches in New England by date started:

1953	The Boston Korean Church, Brookline, MA
1973	St. John’s United Methodist Church, Lexington, MA
1976	Boston Presbyterian Church in Greater Boston, Hopkinton, MA
1977	North Boston Church
1978	First Korean Church in Cambridge, Cambridge, MA
1979	Full Gospel Church
1980	Rainbow United Methodist Church
1981	Green Land UMC,
1982	Antioch UMC
1984	Boston Central Korean Evangelical Church
1985	Boston Evangelical Church, Bedford, MA
1986	Korean Hope Evangelical Church of Boston
1987	Wesley UMC
1988	Amherst Korean Church
1989	Boston Korean Evangelical Church of Love
1993	Lebanon Korean Presbyterian Church
1994	New Hampshire Korean Presbyterian Church
1994	Zion UMC, Warwick, RI
1994	First Congregational Church of Waverley-Senuri
1995	Boston-West Presbyterian Church, Weston, MA
1996	Fortress Korean Presbyterian Church of Boston, Watertown, MA
1997	Shepherd Church
1997	Harvard Korean Mission UMC, Cambridge, MA
1997	The Evergreen Church of Boston, Brookline, MA
2000	Boston Open Door Korean Presbyterian Church
2000	Handoll Evangelical Church of Maine, ME
2001	Boston Korean Covenant Church
2002	First Evangelical Church of Boston, Brookline, MA
2002	Faith Evangelical Church of Connecticut
2003	Evangelical Church of Chelmsford

12. Japanese Christian Ministry in Metro Boston

by Bruce MacLeod Allen

I must introduce my perspective as a missionary sent to the peoples of Japan. This perspective is much different from that of a more typical cross-cultural missionary called to reach the Japanese staying in America. Our hope is always to establish a more permanent church for those we target, but so far the Lord has led us to operate much like Billy Graham does, sending people to some established church or Christian meeting. But differently, we keep adding people to our growing list of people to stay in touch with indefinitely.

Most of my outreach to Japanese has been to those who have been short-term residents or visitors in the Boston Area. Some examples have been high school students on a summer trip, university students, visitors to Boston to include Fenway Park when Daisuke Matsuzaka pitches, research doctors and business men (with their families) working at the Boston hospitals, an architect staying in our home for a month while working to improve his “Art Deco,” two young men staying with us for three days because of stranding with snow at the airport and they called our “hot line” (given to travelers to Boston via a missionary in Tokyo), rescuing a young lady from suicide and her hospitality for our church services in her home came with eternal gratitude, finding myself in a “special invitees only” meeting to hear their Prime Minister speak at Boston University which led to the planting of Impact Assembly of God Church on that campus, which then led to hosting a disabled Japanese student for three years and his mother receiving the Lord, creating some kind of event that is targeted for Japanese in attendance.

Several of these friends we have later visited in Japan, a very important thing to do, if possible, as their original “sensei.” Their visits were from a few days to a few years, but most were going to return to Japan. An exception was a single Japanese high school boy in the midst of a West Indian Church where I was an assistant pastor. I could go on, but the idea seems clear: seeking and finding, by the guidance of the Holy Spirit, those not well acculturated into America who probably would not find themselves in a Christian meeting somewhere. Most have been well-educated people, although recent immigrants, another target, have been more varied.

Challenges/Opportunities

Someone once said that every challenge gives a unique opportunity. Church history has shown that many successful missionary strategies developed from this approach. My personal belief is that God by his ever-working Holy Spirit is creating “cracks” in even the hardest cultural rocks to allow penetration of the Gospel.

Japanese Universal Picture. How many gods (kami)? The Japanese belong to a culture with no clear concept of a single Supreme Being or Creator, thus God. Thousands of years ago, there was a form of pagan worship that referred to a Creator over all other gods called “Uji.” There was some consideration in earlier Japanese Bible translations to use this archaic word, but the word “Kami” was used instead. Kami refers to all spiritual beings, angels and demons. In today’s world, we may expect, but not assume, that most Japanese will recognize “Kami” (Christians use a

capitol “K” in English, or “Kami-san” in Japanese) in the context to refer to the Christian/Judaic God. The world is truly shrinking and the Japanese are leaders in worldwide communications; therefore, this understanding of “Kami” is increasingly standardized.

The spiritual atmosphere in Japan is very dark since much of the society is in bondage to Satan via superstitions. There is such a fear of doing the “unlucky” thing, that even the choosing of children’s names involves the “lucky number” of strokes to create the Chinese Kanji characters for each name, and also each syllable combination needs positive meaning collectively. The depth of this varies with individuals, and is strongest in rural settings, where Shinto religion practices are more developed. This system of superstitions, rather than a specific religion, may be the greatest barrier to Christian conversion. Thus, most Japanese do not consider themselves religious. The basis of society is the protection from fearful things, spirits, or happenings. “To be on the safe side.” Once that is in place there is little thought to religion.

This rigidity of Japanese society was produced during the Meiji, Taisho, and Showa eras (19th to 20th Centuries). The Tokagawa era (familiar to us as the times of the shogun and samurai), was a multi-faceted society with feudal lords. It finally ended in 1868 as the Emperor and his allies forcibly took power to rule from the Tokagawa Shogun. To unify the country, the Shinto religion was declared the state religion and forced upon all people. Christianity was again forbidden, as in the 17th century. In a practical sense, even today, it is a myth to see Japan as a homogeneous society (D.C. Holtom, circa 1949). Since the religious “habits” (superstitions) that seem homogeneous were forced upon the society, there remains a strong desire for segmentation. Thus, when the “divine” Emperor admitted his mortality after surrendering to the Allies to end World War II, the underlying individuality was set free to the extent that Douglas MacArthur cried out for Christian missionaries to come to Japan. Not only did Christian churches grow, but previous political factions, i.e. communism, also sprung up.

Similarly today, the political side of the social structure in Japan is in turmoil, as division increases to return to a nationalistic state with much “patriotism,” or be conformed more to the American life values and not just the American external “toys” (*Japan Unbound*, Nathan 2004). This could be a major “crack” in society where the Gospel can enter, abandoning traditional social values. The recent Japanese visitors to America come with this modern dilemma. Thus, the growing collection of Japanese communities, e.g. “safe” places like the Brook House in Brookline, actually creates a continuous community. Japanese seek these communities before leaving Japan, as they are fearful to initiate new communities in a foreign land.

Similarly, it is important to note that Japanese who visit the United States exhibit at least a temporary “psychological” (and likely spiritual) change of being more free to consider different personal lifestyles (e.g., in religion, politics, male over female dominance) than in their homeland. The male dominance in traditional Japan has many Japanese woman reluctant to return to Japan after they have “seen the light” of the freedoms experienced by most American women. This may also have sparked many of the new women’s movements for freedom in Japan. Another harsh break from traditional business loyalty in the past decade is the previously “shameful” practice of quitting a giant corporation to start your own company (*Japan Unbound*, Nathan 2004).

These modern movements illustrate that the Japanese are not as rigid as they appear. Still the subconscious pressure to conform is very strong, seen to the point of “honorable” suicides when

extreme failure has occurred. We must prayerfully ask for Divine interventions and human insight to find ways to bring Japanese people to make independent decisions for Christ.

Personal observation of a possible crack in society. In May 2005, my wife, son, and I traveled about 2,000 miles via train from Osaka to Nobeoka and back again to Osaka, Japan. Just a few days before we landed in Osaka, the largest train wreck in the history of Japan had claimed several hundred lives. The Japanese are rightfully proud of their speedy and safe trains. The wreck occurred as a young train engineer lost all sense of safety after he had overrun one station, and had to back up to the correct (very exact with color coded areas) stopping point. He was then about six minutes behind schedule. He panicked and on the next run of track, the train jumped the track, plowing through an apartment building. This was completely human error; however, the lack of forgiveness in this job is shown by the fact that any train more than five minutes late is assumed to be computer error and erased automatically from the computerized traffic program. As we Allens were awaiting that very train to visit friends in Kyotanabe, I heard the public address announcement (Japanese then English) “Forgive us. We apologize. The train is six minutes late.” If I had not read the details in the *NY Times*, I would not have realized that this was a crack, or bend, in society caused by a severe accident pulling at the hearts of a very disciplined people. Having prayed for Divine appointments, I should not have been surprised that the young man whom I randomly asked if we had the correct waiting area for the late train, was the engineer for the next 30 kilometers to Kyotanabe, the track where the disaster had occurred two weeks earlier. We shadowed him for the journey and could watch him through the glass door as he controlled the train. He appeared very nervous (I was too). When we arrived at the end of the line, I gave him a Christian tract printed in Japanese and we prayed for his salvation. Being at the right place at the right time to move through one of these cracks may bring more results for eternity, than a thousand “crusades.”

The teen through twenties gap. Since many Japanese families are not adverse to Christian influence, it is not very difficult to get Japanese children involved with Christian schooling. The tool of English teaching, required in Japanese public schools, is often utilized. The parents do not seem hostile to Christian teachings with the English as Second Language (ESL) classes. However, once the child reaches junior high age, the pressure of the academic competition, causes almost all to drop their Christian education involvements. These kids might as well be in a locked fortress regarding Christian evangelism. This analysis was given to my wife, Dorothy, and me when we visited Rev. Timothy Ackerman in Imari, Japan. He has the largest children’s ministry anywhere in Japan. He runs an ESL school, visits children in their neighborhoods, and pastors the Imari Church. We witnessed his street evangelism, which includes balloon tying, games, just chatting, and Christian VCR s on a small TV in the back of his church van. Rev. Ackerman was visibly moved when I told him that one of the women attending a Japanese Christmas Party in Brookline told us it was the first Christmas drama she had seen since about 20 years prior as a child visiting a Sunday school in Japan. The lack of Christian involvement of Japanese from 12 to 20 years old is a major barrier, challenge and a great opportunity.

I personally witnessed more than half of a group of twelve young Japanese high schoolers come to the Lord. This group spent the summer in the Boston Area. They were brought here by their Christian principal, Mr. Ishihara. He asked my wife and me to guide them through Harvard University, pointing out the Scriptures carved in the buildings, and talk freely about the Lord. We also had them join us for a Saturday lunch, flipping several pounds of hamburgers and devouring many bags of potato chips. I was asked to share my salvation testimony. I am sometimes very

emotional and was in tears when I told my story that day. Years later, I learned how Japanese are actually going to special classes to learn to express emotion. The principal translated this testimonial and a special sermon I preached to the whole congregation, which included one American Japanese high schooler, on Sunday at the West Indian church we attended. Mr. Ishihara later informed me that seven teens prayed with him to receive Christ before the plane landed in Japan.

The Holy Spirit had led these young adults to several difficult-to-establish cross-cultural events for their conversion:

- 1) Teenage Japanese who are hungry to form their own worldview independently removed from negative spiritual and psychological binding of their own society,
- 2) expert translator of mother tongue,
- 3) years of seed planting by an authority figure who dared to be different and had penetrated the highly restricted academic world, and
- 4) an adult who was vulnerable and “very emotional” about their religion.

The language is too hard! One of the greatest needs in reaching Japanese with the gospel of Jesus Christ, is for Christians to realize that “even a cup of water offered” with a simple phrase to express the existence and love of the Son of God, Iesu Chirisito, is not in vain. Many Christians are so timid to reach out due to differences apparent in the oriental cultures, especially language. The language and other appearances must not allow Americans to forget that the people of Japan are, for the most part, enamored by American culture. The Japanese people have a strange tendency to inferiority probably dating back to their ancient Giant Neighbor, China. It is noteworthy that only “grown up” Japanese have learned enough Kanji (Japanese language using Chinese characters’ meaning but of non-Chinese pronunciation) to read the daily newspaper. Similarly, the Japanese have been fascinated with the United States ever since they were defeated in WWII. It is vital that intercultural leaders and missionaries not share how difficult it was to learn the language to those who might be willing to reach out to the Japanese, if only with a cup of water.

Park Street Church, Boston, has been the centerpiece for teaching ESL, similar to giving a cup of water to an international struggling with a thirst for words. This has proven a fruitful tool in evangelizing the Japanese. However, the classroom should be the contact point to establish friendship evangelism. It is the same for an IBM businessman trying to “convert” a CEO at Sony. The Japanese require personal contact before they really listen. They love the gift of hospitality and quickly recognize that Christians shine in this over most other Americans.

I have lost one Japanese relationship because they were confused on my motives to teach them free. Of course, in a classroom setting, payment is understood. But my ESL has been in their living rooms. Many Japanese are open to sharing English tutoring for Japanese tutoring. This bartering approach avoids the question of payment for your service.

Since only seasoned missionaries have sufficient command of Japanese language, the part time missionary may have to rely on literature evangelism. I have been graced to lead a 50-year-old Japanese woman to Christ at a Bible Study at Boston University before I could even say “good evening” in Japanese. The Japanese language Bible study had a printed mirror image in English.

However, I had an American Japanese high school student to translate questions during that meeting. The Japanese are 100% literate, and they love to read. That young translator did later receive Jesus after a moving Easter Gospel drama. The arts in general are a vital tool for evangelism to the Japanese. This touches their emotional buttons, a very deep need.

Japanese Fellowships in the Boston Area

Boston Japanese Christian Church (BJCC) has been the largest enduring Japanese Church in Greater Boston. It is located in West Somerville and draws upon the highest concentration of Japanese in metro Boston, North Cambridge. These are primarily migrated Japanese who have decided to stay in the area permanently. The BJCC is pastored by Rev. Ken Milhous. BCJJ has averaged 20-50 attendees over recent years.

The Hope Japanese Church of New England (met at Ruggles Street Baptist Church) previously pastored by Hikaru Adachi, disbanded when Pastor Hikaru moved to San Diego, CA.

A group of about 25 Japanese met in 2006 at **Christ the King Church** in Central Square, Cambridge. No further information could be found on that group.

Japanese/American Church Problem

Missionaries to the Japanese basically agree that Japanese Americans (Nisei, 2nd generation) do not get along at all with Japanese from Japan. Church planting efforts in Boston to Japanese has produced churches in the past 20 years, and most of the Japanese staying here are first-generation. Therefore, the full-blown Nisei issue, which occurs in churches in California, is not yet a problem in Boston. However, the beginnings of these cultural problems are now happening in Boston. Many Japanese Christians in Boston are disagreeing on the vision of the local church: whether to cater to the temporary versus the permanent Japanese population. To keep a viable outreach to the “temps,” things like taking shoes off in church must continue. Since this is not done in American churches, many permanent Japanese don’t want to continue this practice.

The churches I visited in California approached this problem by having two distinct services. One is not only more culturally American, but also with the sermon in English.

Demographics

There is a high concentration of Japanese people living in North Cambridge and Brookline. In 1995, the Southern Baptist Convention reported that about 10,000 Japanese are living in the Boston area. Hideki Adachi (ILC, 2000) reported 5,000 Japanese in Cambridge. These data are not very exact, Debby Millhous told me in a recent phone conversation, but are all that we have. Debby told me that many Japanese do not report their residence to the Japanese Embassy so *guesstimates* are required. Japanese college students are the largest international student group in Massachusetts (4,187 International Students Inc., Steve Hope, 2006). Assuming 75% in Greater Boston, estimated Japanese college students pop. 3,000.

The Cambridge population appears to be permanent immigrants and using the Milhous and Adachi estimates could now be about 6,000. The Brookline Japanese are mostly temporary residents living in several large apartment building complexes: The Brook House/Brookline Village, Dexter Apartments, 175 Freeman St., and 80 Pleasant St. I estimate from my handing out flyers for a Japanese Bible Study (see Bethany Church) at these locations, as well as my living in

this area that the Brookline Japanese population is about 1000. Lawrence School in Brookline has about 80 elementary students who require Japanese literate teachers to accommodate them.

Estimated Japanese population in Greater Boston

Cambridge	6,000
Brookline	1,000
Other	6,000
Colleges	3,000
total	16,000

Strategies from projected demographics: In Japan 0.2% Christians. Here? Guestimate goal of 1% Christian X 16,000 = 160-200. Of course, we pray for higher percentages, but it would seem imperative that we have Japanese churches prepared to maintain at least 200 members in the greater Boston Area. The Lord expects us to be digging ditches for Him to fill as He did with King Jehoshaphat (2 Kings 3.11-16)

Personal Observations on Demographics. It is probable that the Japanese population in Greater Boston shall continue to increase. The universities draw many of these highly literate people to this area. Many Japanese stay here for the less stressful life style. Hard to believe, but back in Japan the typical business man works more than 60 hours per week. I saw them in Japan, dressed in expensive business suits and usually sleeping on the commuter trains as they try to conserve their energy for work, or their after-work rendezvous with friends for sake fellowship and dinner at a restaurant. At the restaurant or bar they “come alive,” having been refreshed from their catnaps on the train. Thus, our tense business world in Boston may seem easier than Japan to most. I also have a theory from my Japanese friends that the strong sense of obligation (“on” in Japanese) to family, especially the aging, prevents many more Japanese from staying in the States. The high stress and “sake” fellowship makes alcoholism among males more significant in Japan.

Hesselgrave (*Communicating Christ Cross-Culturally*, Zondervan, 1978) has categorized the United States as a Repression Culture, and Japan as a Suppression Culture. If this theory is correct, many Japanese, wanting their lives to be more individualized rather than situational, will yearn to live in the USA. The difficulty for Japanese in authority to make a quick decision without a committee, is one way this theory is substantiated. The Japanese religions also stress adjustment with every power (polytheism) while the American religions appeal to the individuals search for inner meaning to of life.

Evangelism

Boston International Ministries of the Greater Boston Baptist Association (Southern Baptist) at Massachusetts Institute of Technology (MIT). Michael Dean and Shelly Webb have been directing outreach efforts to Japanese at MIT. Bible studies, using the JESUS Movie for teaching English, and other efforts have been reaching Japanese with the Gospel. The goal is personal evangelism, similar to the usual ESL classes run by Christian organizations.

IMPACT Ministries is the ministry of Bruce & Dorothy Allen started as Home Missionaries with the Assemblies of God in 1989. They continue to pro-actively network and seek out new means of reaching the peoples of Japan, both here and abroad. Recent outreach ministries: Friendship

evangelism by building relationships with Japanese neighbors at the Brook House, Brookline; A Japanese Christmas Party at the Brook House in 2004. Continually using greetings in Japanese to neighbors on the street and local markets, also spearheading the Red Sox DVDs in Japanese, and serving as the AIA distribution center in the USA. The Allens also were invited by the leadership at Bethany Presbyterian Church, P.C. (USA) in Brookline Village to host an outreach to their Japanese neighbors on Wednesday evenings. This is a wonderful expression of Christian love by a culture group historically in much tension with the Japanese.

Personal Observation of Cultural Leap- After seven months advertising the Bethany Church Japanese meetings with little results (one visitor), the Allen's have set this aside believing that the cultural leap to attend a Christian Church (even on a week night) and especially one that is Korean, is too big of a cultural leap. Many Japanese consider Koreans to be “unclean” (*The Unseen Face of Japan*, Lewis, 1993) , as certain parts of the home, and other taboo places. This references a book by Lock in 1981. I mention this because “forgiveness” of the Japanese for the World War II atrocities in the public arena by the Koreans has been more visible. But we must remember that the “superstitious” fears so ingrained in the mindset of many Japanese, especially regarding clean and unclean, may take much more to be an everyday reality. The Allen's had asked several Japanese mothers on the street about attending these cross-cultural meetings. Several said that they needed child care for their infants while their older kids were in public schools. The Allen's could not find volunteers (CORI testing required) for late morning meetings. Once friendships, or more likely, conversions of Japanese have been established this meeting place could be revisited.

IMPACT Ministries the RED SOX & The Cat and the Toaster

After the Red Sox won their first World Series in 2004, Athletes In Action (Campus Crusade for Christ), worked with the ten Christian baseball players on the Red Sox and a Christian narrator to create this testimonial of Faith in God through Jesus Christ, “Reversing the Curse.” In 2005, while traveling through Japan, the Allens (Bruce, Dorothy, and David) used these DVDs as gifts to Japanese friends. After returning from Japan, Bruce was determined to produce a Japanese translation.

The Japanese have three sets of characters for their language: hiragana, katakana, and kanji. The katakana is reserved for “foreign” words. Thus, things imported from the West, are written katakanain and hiragana are exclusively for things native to Japan. Baseball (yakyu) is one of the few, if only, western words written by Japanese in hiragana and Kanji, never in katakana. This may seem trivial, but the mother tongue identification link is vital to penetrating a society with the Gospel. It is much like the famous quote by the communications expert McLuhan: “The Media is the Message.”

I saw the negative side of this identification of content with language in one personal convert to Christianity. When she stopped writing and studying English, she reverted to Buddhism. Other missionaries have similar stories. In fact, this is such a problem in Japan that one missionary wrote a book for Japanese Christians titled, “JESUS: “Why won't you write my name in hiragana?”” (author unknown, but reliable source is missionary in Japan).

Having recalled this vital linguistic nugget about yakyu from his night school classes studying Japanese, Bruce pursued producing a remake of the Red Sox DVD with Japanese voice over. The Lord provided and this tool is currently being used both here in Boston, and in Japan.

The IMPACT Ministry Japan Team of Brookline goes to Fenway Park every time Daisuke Matsuzaka pitches. So far they have handed out 425 DVDs to Japanese visitors. The first 105 were in English with Japanese tracts, as the final Japanese translation was not yet completed. The prayer of this team is that the Lord will use these to present the Gospel via this non-religious media, baseball.

Although this is an evangelistic tool, the principal is similar to the Cat versus Toaster paradigm.

Japanese love baseball and call it their own, therefore testimonies by professional baseball players on a team that has welcomed the players from Japanese teams, Daisuke Matsuzaka and Hideki Okajima, may be a medium to get them to see, hear, and believe the Gospel. Of course, the limited number of Japanese who even have the concept of a single Creator God, may make this a tool for the long run. But the Japanese, unlike Americans, don't quickly forget personal connections.

Other distribution of these DVDs in the local Boston Area: 600 to Campus Crusade for Christ at Brown University and University of Massachusetts, Amherst; 100 to personal connections with plans to visit BJCC and other Japanese fellowships in the coming months.

There are currently 50,000 of these DVDs being burned for use in Japan: at Daisuke's home ballpark, and with Japanese High School Baseball Teams (a crack in the culture rocks: re: age and geography?). Many are praying that Daisuke and Hideki (and other Japanese baseball players) will come to Christ and personally bring their testimony to their own countrymen. That would make these DVDs even greater in the eyes of the Japanese.

The Allens are also working at contacting many mission agencies to alert them to the use of these tools in their evangelistic efforts.

This tool seems to fit the two secrets of the Quiet Revival that we (EGC) discovered:

1. It operates as a highly interrelated social/spiritual system. The DVDs are being dispersed throughout the connective web of Japan: tourists to Boston, Japanese TV cameramen, Japanese photographers on assignment, friends in Japan, missionaries in Japan, etc. The hopeful "crack" in society being entertainment/recreation rather than religion. Luzbetak's "functional" rather than "photographic" approach; and the "cat" rather than the "toaster".
2. It has a timeless redemptive method. This is not so clear but it can be said that Japanese will keep these DVDs for years. In the memorabilia sense, "I received this souvenir in Boston in 2007", may have their children viewing them years from now. Japan is a society where many Christians are committed to years of pre-evangelism. These DVDs may someday become the seeds for Revival.

(See "Two Secrets of the Quiet Revival," Section One, p. 34)

IMPACT Ministries, our church without walls, is at present loose knit, while increasingly serving the un-churched Japanese. This facet mirrors one of the problems in Japan itself. Most missionaries thus aim at house churches as the Allen's have. The Japanese people are often "fearful" to enter a Christian building.

Church Planting

Boston Japanese Christian Church (BJCC) planted in 1995 and pastored by Rev. Ken and Debby Milhous in Somerville, MA is largest in Boston with 20-50 attendees. Since most of the congregation are temporary residents, often large segments return to Japan. This has been the most successful and continuing church plant for Japanese in Boston. Ken and Debby Milhous are missionaries supported by prayers and finances beyond the congregation they serve.

Many church plants in Boston, whether cross-cultural or American, fail due to the extreme financial stress to simply live in Boston. I had seen this in my ministry as an Assembly of God church planter during the 1990's. The only continuing church plants I witnessed were by home missionaries with adequate support (prayer and finances) from other parts of the USA.

Christ The King- Presbyterian Church, Central Sq, Cambridge, 15 attendees.
Bethany Church, Korean Presbyterian Church in Brookline Village Potential to reach Hancock Village, South Brookline, and concentrated population of Japanese in Brookline.
(see Impact Ministries above for details)

13. Eastern New England's Indonesian Churches

Introduction

Indonesia is a country that was established by a movement for independence by multi-ethnic races, religionists and parties. The independence of Indonesia was declared on August 17, 1945. The founding fathers agreed to terminate any colonial domination, to acknowledge and to value human civilization. Yet what is happening now in the society is a constitutional shift. The current population of Indonesia is estimated to be 227.9 to 231.6 million people.⁷⁶ According to the World Christian Database there are approximately 29 million Christians in Indonesia (12.9%).⁷⁷ The majority of the Indonesian community are Muslim and Shari'a (Islamic Law) has been legalized or increasingly put into practice in several provinces.

The government of Indonesia has recently been dominated more and more by Islamic Fundamentalists. It was reported from Indonesia that it will take only one more step for Indonesia to become an Islamic country.

Since the overthrow of President Soeharto,⁷⁸ who led Indonesia for 32 years, Indonesia has become one of the poor countries in the world; nevertheless, there are many rich people there.

From a Christian point of view, since independence was declared in the year of 1945, Indonesia had been led by 6 presidents. Since then more than 516 churches have been closed, burned, and destroyed. Twenty pastors have been killed, and hundreds of Christians have died in the religious conflict. The average number of martyrs per year in Indonesia is 1,138.⁷⁹ The areas with a Christian majority such as Papua, West Kalimantan, Moluccas, and Central Sulawesi (Poso) have been struck by anti-Christian riots.

Ironically, many Indonesian church leaders at the time they were talking outside Indonesia, always spoke as "the protector of the government" and not as servants of Christ who are ready to be martyrs.

Many disasters that have happened recently like tsunamis and earthquakes, which caused many to suffer, should be seen as signs of the end of the age. The only one who is able to help Indonesia out of these crises is the transforming God.

All these problems are pushing more and more Indonesian people to migrate to the USA.

Usually, the presence of the Indonesian people in the USA can be divided according to generations (one generation is 40 years) as follows:

1. From the year of 1960 to the year of 2000 is the first generation.

⁷⁶ The World Christian Database projection for 2007 would be 227.9 million, and the United Nations Population Division's Annual Population estimate would give a medium projection of 231.6 million (Code 13660).

⁷⁷ The Indonesian Census Bureau estimated that 8.92% of the population was Christian in 2000, but minority faiths argue that the Census undercounted non-Muslims.

⁷⁸ Also spelled Suharto.

⁷⁹ The World Christian Database.

2. From the year of 2000 up to now is the second generation.

The first generation brought Christianity to America through Christians who worked as the ambassador of Indonesia to the UN (Dr. Babe Pallar), Consuls, and Military attachés in the US. They brought their families and friends who were already Christians since they were in Indonesia. In addition, those who studied in the US started to form fellowship groups in apartments, on campuses, or in the consul's office, such as Persekutuan Warga Kristiani Indonesia (Pewakrin) in New York.

Indonesian churches in America started on the West Coast, especially in California, and today, there are approximately 75 churches with a community, conservatively, of 6,000 Christians. Church development then grew on the East Coast, including New England. This started in the New York area, followed by Washington, D.C., New Jersey, Pennsylvania, New Hampshire, Massachusetts, and Connecticut. There are now about 75 churches in this region, with a community of about 5,000 people. Then churches started to grow in other areas of the country.

In Boston and the surrounding area, (Lawrence, MA; Dover, NH; Somersworth, NH; Rochester, NH; Madbury, NH; Berwick, ME) there are about 20 churches:

Boston MA		Members
Indonesian Full Gospel Fellowship	No longer active?	50
Boston City Blessing Church	Pastor: Zulvy Leon	75
Mimbar Reformed Injili Indonesia	Pastor: David Tong	
Bethel International (Gereja Bethany Indonesia)	Pastor: Nehemia Lolowang	
Indonesia Catholic Church (at B.C.)	Pastor: Romo Pitoyo	
Lawrence MA		
Bethel Indonesian Church:		
Dover NH		
Indonesian Christian Reformed Church	Pastor: Harold M Lopian	70
Dover Indonesian Seventh Day Adventist Church	Pastor: Boyoh	80
Indonesian International Church	Pastor: Jufry Ontiley	25
Indonesian Presbyterian Church	Pastor: Yunus Beeh	25
Newington NH		
Immanuel Indonesian Protestant Church	Pastor: Robby Waworuntu	100
Madbury NH		
Maranatha Indonesian UCC	Pastor: Sandra	75
Somersworth NH		
Indonesian Four Square Church	Pastor: Seify Mawuntu	100
Indonesian Assembly Of God	Pastor: John Tamara	50
Rochester NH		
Marturia PC USA	Pastor: Herby Moningka	250

Bethel Indonesian Church	Pastor: Andi Sipayung	100
Rochester City Blessing Church	Pastor: Ronald Politon	50
Indonesian Assembly Of God	Pastor: Mieke	25
Rochester Seventh Day Adventist	Pastor: Albert Kamuh	50
Berwick ME		
Indonesian Assembly of God	Pastor: Pieter	50

While the growth of the Indonesian churches looks like relatively fast growth community-wise, it is not rapid growth in the number of people who really believed. However, we can see the cause of most of the increase in membership of some churches resulted from various problems and differences in other churches.

Indeed, there are a few churches which grew through evangelism or spiritual revival services or through the comprehensive ministry of the churches. However, it is hard to determine what percent of the growth is from this.

Strength. Aside from their affiliation with the large denominations, almost all Indonesian churches stand alone.

Weakness. The unity of the Indonesian churches is so fragile, that there is even an organization that has tried to embrace all of them as Badan Kerja Sama (The Cooperation Agency). However, they did not achieve positive results because their vision was not clear.

The Protestant Churches Alliance (PGGPI). This organization has just come into existence and still has no “power.” Please pray for PGGPI. It needs support from CRC. Its financial condition is very limited. Its great vision has not yet been realized. It is only the dreams of some of the leaders.

Opportunity. Chances of study and training that are widely open in the U.S. may broaden the insight of the leaders in knowledge, vision, and mission. Still there are many Indonesian people in the west who are “unchurched.” They number around 14,000 to 15,000 people. This condition is a big opportunity for doing evangelism and church planting. Of course, we have to do investigation, feasibility study, analysis, and get support from the Church Mission.

Threat. We need to avoid any unhealthy dissension. Leaders need to be helped through determined, intentional and systematic mentoring to make them mature in spirit and character. We also need to consider evening Bible school, and a series of regular seminars that teach about doctrines, basic and practical theology in building a healthy church.

In His Service, Rev. Harold M.C. Lapian

Profile: New England City Blessing Church

My name is Zulvy Leon, and I am the senior pastor of New England City Blessing Church. I came to Boston in 1997 to pastor a church that was then called Indonesian Full Gospel Fellowship Church. (This church developed out of the Fellowship that met at Park Street Church.

Originally, they met at the Boston Worship Center in the North End, and a pastor traveled periodically from out of town to shepherd the group.) The church was a predominantly Indonesian church, populated by Indonesian students enrolled in the universities of Boston. Those same students graduated, and got jobs. They obtained resident visas, married each other, and ended up staying here. What was once a 100% student church slowly became a young family church.

In 2000, out of obedience to the mandate to reach not just Indonesians, but nations, we adopted the name Boston City Blessing Church (BCBC). In September 2002, responding to the sharp increase of Indonesian immigrants in the neighboring state of New Hampshire, BCBC spearheaded a church planting effort in the city of Rochester. The church was named Rochester City Blessing Church (RCBC). In November 2007, we commissioned an assistant pastor to RCBC, while I serve as the senior pastor. Collectively, we call ourselves New England City Blessing Church. —*Rev. Zubry S. Leon*

Demographics

The U.S. Census data below is currently outdated and undercounts by a large margin the Indonesians in New England. It is now estimated that there are 2,000 – 2,500 Indonesians in New Hampshire alone (especially in southeast NH).⁸⁰

Indonesian population of New England	
State	Population
Connecticut	266
Maine	24
Massachusetts	730
New Hampshire	268
Rhode Island	62
Vermont	38
New England total	1,388

⁸⁰ Larry Clow, “Indonesians, Fleeing Persecution and Turmoil, Build a New Life on the Seacoast,” *The Wire*, 9 August 2005, <http://www.wirenh.com/News> (20 August 2007). Also, from Indonesian Christian Leader’s Gathering, Dover, NH, 28 October 2006.

14. Filipino American Church Profile

by Priscilla Lasmarias Kelso

Filipino Americans in Boston and Massachusetts are a diverse group and are estimated to be at 10,500 by the 2000 U.S. Census, with the largest numbers residing in Boston (1,405), Quincy (517) and Cambridge (265). Filipino Americans rank as the second most populous Asian American subgroup in the United States.

Filipino population of New England	
State	Population
Connecticut	7,643
Maine	1,159
Massachusetts	8,273
New Hampshire	1,203
Rhode Island	2,062
Vermont	328
New England total	20,668

Attracted by economic and educational opportunities, most Filipino Americans tend to live in and around Metropolitan Boston or in other urban areas like Worcester and Springfield and in suburban areas like Randolph or Quincy. A high proportion of Filipinos immigrate to the state as professionals, with many of them having acquired college or graduate degrees from the Philippines. With strong historical ties to the U.S., Filipinos are proficient in English. A significant proportion are nurses, students, and families of immigrants. Filipino female nurses represent the largest number of Asian nurses in the U.S. With household incomes in the middle and upper-middle income brackets, many Filipino Americans enjoy a higher standard of living, as compared to other Asian American subgroups.

Religious History

As a colony of Spain for over 300 years, starting in the early 1500's, the Philippines is a predominantly Catholic country. It was not until the early 1900's when Protestantism was introduced to the islands by American missionaries. Given its history and geographic location, the Philippines is the only Christian country in Asia, as compared to its Hindu, Muslim, and Buddhist neighbors on the Asian mainland. Overall, the Philippine population is 85% Roman Catholic, 10% Protestant, and 5% Muslim and other religions. Thus, most Filipino Americans who live in Boston belong to Catholic churches while a small number of Protestants form clusters of faith communities that are often conservative in theology and do not necessarily belong to major denominations.

A Profile of Two Filipino American Churches in Greater Boston

The Cornerstone Assembly of God

Founded in 1983, the Cornerstone Church started as predominantly Caucasian until the late 1980's when Filipinos started to join the church and added to their numbers by inviting their friends. It is now mostly Filipino American with Caucasian and African members. Pastored by Rev. Jack Briggs and Rev. Ken Villaluz, Cornerstone hopes to become an international church, discipling nationals who return to their home countries.

One of its main challenges is language and the many dialects represented in the congregation, although most members speak English. As is sometimes the case in churches with several ethnicities, there is a tendency to stick with one's own group and not be as welcoming to newcomers or people of other ethnicities. One other issue is keeping the young people on track in their faith development. With hectic work schedules and with many of its members working long hours, it is difficult to sustain leadership training. Another major hurdle for all immigrant groups is guarding against materialism that creeps into their spiritual lives.

The church's strengths lie in its home fellowship groups that focus on Christian maturity. Other strengths include the youth ministry, a Bible-centered worship service, and its music ministry. What others can learn from Cornerstone Church is its continuing goal to be a more welcoming and open community, particularly in valuing other cultures.

The Filipino American influx has been the result of a strong job market for professionals with medical training, particularly nurses, many of whom are also helping their parents, spouses, and other family members immigrate to the U.S. A key event or turning point in this group of Filipinos was the development of a strong cell group that shared its spiritual journey together. It became so strong that it almost became a small church within the church. Over time, the pastor and his wife worked together to make the Filipino group a strong part of the Cornerstone Church.

Key leaders include Dr. Gregg Detwiler of Emmanuel Gospel Center, who provided inspiration for the development of Cornerstone Church, and pastors who have carried the church's vision and shared it with the congregation. Other leaders in the church are being developed through cell group training and individual discipleship.

A unifying element in the ministry among the Filipino Americans is welcoming new arrivals from the Philippines or from other parts of the U.S. This includes practical assistance with getting settled and understanding American culture. Because Filipinos are music lovers, music is also a unifying element and also attracts others to the church.

Practical collaboration among the people groups at Cornerstone includes family picnics, summer camping, and holiday celebrations. It also has occasional association with the Philippine International Church in Newton, MA. An active youth group is being taught to appreciate its cultural roots and a soccer clinic is also offered for young people. An international concert that reaches across all people groups is planned annually.

For Diaspora ministries, Cornerstone supports mission trips to the Philippines that include Bible distribution and support for YWAM (Youth with a Mission). It also provides financial assistance

for missions in China, South America, Africa, Japan and the U.S. Money and clothing to help the poor are being sent through church members from Kenya.

For a more effective ministry by and among Filipino Americans, the following values are essential: awareness, prayer, love, ongoing outreach, and friendship.

Philippine International Church in Newton, MA

With the support of the Greater Boston Baptist Association (GBBA), the late Willy Marquez and his colleague, Romy Manansala, started the Philippine International Church for the main purpose of reaching out to Filipino immigrants in the Boston area and in neighboring towns. The congregation is predominantly composed of Philippine nurses and their families. The increased need for nurses in Massachusetts and other parts of the U.S. made more work visas available, and the presence of hospitals and health care facilities in the Boston area has attracted many Filipino Americans to this region.

For this 70-member church, Bible studies are a key element for growth and discipleship. Currently, four Bible studies are being held weekly and a several more are planned as the need arises. In its goal to live by faith in the power of the Holy Spirit, the church sees self-centeredness as a barrier. For immigrant groups who come from extended family cultures and who settle in a highly individual-centered culture, this is often a problem. As a result, their spiritual lives become enmeshed in materialism and individualism which are antithetical to the Gospel and to their original cultures.

The Philippine International Church uses friendship evangelism as a tool for outreach. Because it is a relatively new congregation, it has not been involved with church planting elsewhere, but it regularly supports missions in the Philippines. One of these is its mission among the Badjao tribe—one of the most impoverished Muslim groups in southern Philippines.

Pastor Arnel Dioneda has led the congregation for three years and credits the Southern Baptist Conference with the continuing support for the Philippine International Church. At the same time that Filipino culture is a main attraction to the church, he also hopes that the name will be changed eventually to be more inclusive of other people groups.

A unifying element among the members is the shared concerns over cultural issues and the predictable challenges that face immigrants regarding family life, community building, and staying faithful to the Christian faith in the midst of many distractions and competing allegiances.

Practical collaborations include several fellowships for youth, women, men, couples, and service groups. Although there has been active association with other people groups, no solid partnerships have yet resulted.

The Philippine International Church in Newton joins a growing number of immigrant churches located in suburban areas. Its profile as a solely Filipino American church differs from that of the Cornerstone Assembly of God in Needham, MA, which is multicultural. The common denominator is the Christian Gospel and the far reaches of the world where it has been planted. The Filipino American presence, among others, is a testimony to the global dimensions of the church universal.

15. Burma/Myanmar Churches in New England

by **Zaw Wynn Tan and Brian Corcoran**

The long and complex story of Burma from its earliest identifiable civilization in the Pyu City-States in 100 BC to the present is full with internal conflict, kingships, entanglement with neighboring countries, three Anglo-Burmese wars in the 19th Century, and British Colonial Rule until the Union of Burma achieved independence in 1948. The parliamentary democracy that followed was eventually upset by a coup in 1962.

1965-2007

As the Quiet Revival was beginning in Boston in 1965, Burma was in its third year of a military dominated regime that would continue for 26 years. There were no free elections. Student and worker demonstrations in the 60's and 70's were crushed. Thousands were killed during a march on 8-8-88 as the public demanded an elected civilian government. Later in Rangoon and other cities even more were killed by the Junta and taken as political prisoners.

In the early 1990's in New England, a small group of Burmese Christians living in the Greater Boston area began a weekly home Bible study in Allston, near the Harvard Stadium complex. The group was led by a Burmese Student named, Maung Maung Yin, who was studying at Harvard Divinity School. The original members of the group attended Community United Methodist Church in Brighton which sponsored the group. In 1991, Maung Maung Yin completed his studies and returned to Burma.

The group was suspended until 1993 when another student, Zaw Wynn Tan came to study at Boston University School of Theology. The re-started group continued to grow under Zaw Wynn's leadership and began to consider a larger vision of a regional Burmese Christian Fellowship. In 1994, the group organized and invited Burmese Christians from the Greater Boston area to attend the first ever Burmese Christian Thanksgiving Service at Arlington United Methodist Church.

The Thanksgiving service was a great success and helped to encourage, inspire and unite Burmese Christians. Maung Maung Yin, the original Bible study leader, had returned to the area for advanced studies and was fortunately able to participate. The initial and enthusiastic meeting that gathered Burmese Christians from the Greater Boston evolved later into an even greater annual event. It also helped solidify the vision and formation of what was later established as the Overseas Burmese Christian Fellowship in 1995.

Zaw Wynn Tan became the first president of the Overseas Burmese Christian Fellowship and served along with four executive officers. The OBCF initially gathered about 60 Burmese Christians monthly for a worship service which included prayer, testimony, sharing, encouragement, preaching and fellowship at different churches in the Boston area. In 1996, the group began meeting twice a month and grew both numerically and spiritually. During 1997 the group decided become a church, hold weekly worship and look for a regular place to meet.

The Overseas Burmese Christian Fellowship found a permanent place of worship at 30 Gordon Street in Allston, MA. The Church was founded in May of 1997, affiliated with The American Baptist Churches of Massachusetts and elected Rev. Zaw Wynn Tan as their pastor. The OBCF worship services are bi-lingual, English and Burmese, with an open and contemporary worship style emphasizing praise songs and preaching. The broader ministry of OBCF includes hospital visitation, translation services, refugee and immigrant assistance, and other social and human services in the community.

The Overseas Burmese Christian Fellowship is also connected to a Chin (language) fellowship group in Quincy and hopes to start a Karen (language) fellowship group in Lynn soon. OBCF is also a part of the Burmese Christians Association of North America including Canada and has helped build the Burmese Christian Youth and Young Adult Conference which has had annual gatherings in San Francisco, Los Angeles, Boston and Chicago.

The recent demonstrations and conflict in Myanmar are evidence of the ongoing struggle for democracy and the urgent need for the gospel of Jesus Christ to bring true peace to the area. Please pray for Burma and especially those who are currently ministering over there.

The Story of Adoniram Judson: Pioneer Missionary to Burma

According to Zaw Wynn Tan, many Burmese Christians today can trace their spiritual lineage to the ministry of Adoniram Judson who came from New England to Burma in 1813 where he served until his death in 1850.

Adoniram Judson was born in Malden, Massachusetts in 1788, the son of a congregational minister, attended Brown University at age 16 and graduated 3 years later as valedictorian of his class. The death of a colleague Jacob Eames triggered Judson's personal faith to deepen. He decided to attend Andover Theological Seminary in 1808 and began to experience a missionary call.

At Andover Seminary Judson met up with Samuel Mills, Nott, and Newell, of the famous Haystack prayer meeting. In 1810 Mills, Nott, Newell and Judson helped establish the American Board of Commissioners for Foreign Missions. In 1812, Judson married Ann Hasseltine of Bradford, Massachusetts, was ordained the next day with his colleagues, and a few days later, they sailed for India. Upon reaching India they were denied entry because of the War of 1812, but decided to board another ship sailing for Burma.

After the death of their first child at sea and illness, Ann began a school in Burma as her husband began to study the local language and translate the Bible. It was six years of hard labor before their first convert, Mounng Nou was baptized in 1819. However, two years later there were 18 converts and a Burmese church was started.

After many years of fruitful and challenging ministry that included imprisonment and torture for the sake of the gospel, Judson died while sailing across the Sea of Bengal. Thirty years after his death the work he started included 7,000 converts, 63 churches, a publishing house and schools. One hundred years later at the anniversary of his death, Burma was estimated to have 200,000 Christians.

16. Cambodian Churches in New England

Cambodian Christians Today

Khmer or Cambodian Christians live in many parts of the world. I would categorize them into two groups, the “national Cambodian Christian” and the “expatriate Cambodian Christian”. Some would call these groups, “the national Khmer Christian” and “the international Khmer Christian.”

The historical roots of the present situation can be traced back to the period right after the reign of the Khmer Rouge Regime (1975-1979). In 1979 many Cambodians fled the country for their lives, seeking stability and peace. The refugee camps in Thailand became their home for many years. Along with the UNHCR (United Nations High Commissioner for Refugees), some Christian NGOs and missionaries were servicing refugee with many various needs. Many Cambodians became Christians at that time.

Some Cambodian Christians were repatriated to a third country, where they could form their churches or join existing denominations. Those who stayed have returned to Cambodia during the peace plan of the United Nations Transitional Authority (UNTAC, 1992-93). In Cambodia, during the peace settlement led by the UN (UNTAC), the Cambodian government guaranteed religious freedom in the Cambodian Constitution. Cambodian Christians have the right to exercise their faith as other religious groups do in the country. The Cambodian Church now exists in various part parts of the United Sates, Canada, Australia, France, New Zealand, and Japan). There are an estimated 100 Christian organizations or denominations that operate freely throughout the country and include approximately 2,400 churches (US Department of State, report 2005).

The Far Eastern Broadcasting Corporation (FEBC) and the Evangelical Fellowship of Cambodia (EFC) reported that there approximately 700,000 Christians in the country. This total is not counting children. Some would estimate as high as one million Christians.

— *Pastor Amra Phou and staff*

Timeline:

1923	First missionaries came to Cambodia. (Christianity mushrooming now in Cambodia, since it is relating to the US.)
1981	Cambodians started coming to US. Ratha Nyem was the 1st pastor of the first Cambodian church, in Revere.
1983	Cambodian Fellowship began at Eliot Presbyterian. It sponsored many Cambodians.
1987	O.B. O'Brien started Cambodian Evangelical Church (CEC), using leaders from Revere and Eliot, including Lea, wife of Sephannah Reach. Lowell Mission Church begun by Raymond and Priscilla Lee, now Ken Gordon. Cambodian Christian Church planted by Rinn Sim
1993	Joe Kong came to CEC
2000	Christian Cambodian American Fellowship organized

Cambodian Churches in Lowell

There are about eight evangelical Cambodian churches in Lowell. Since many of the churches are small, probably only 1% of the Cambodian population are Christians.

Cambodian Churches in other cities

There are also Cambodian churches in Lynn, Revere, Attleboro, Charleton; Providence, RI; Danbury and Black Rock in CT.

Strengths of Cambodian churches

- There are people with a passion to evangelize non-Christians.
- The development of the CCAF over the past few years.
- A passion to look forward to improve our mission, to “go around the mountain.”
- There is nearly 100% participation of all the churches in the special holiday services.
- There is a sense of unity among Christians developing.
- There is a sense of hope that God is working and will work more.
- God is giving us a heart to do the work.
- Water Festival outreach is growing better each year.

Weaknesses of Cambodian churches:

- We don't work together enough.
- Too little time and money to communicate.
- Pastors have no time to prepare,
- Christian leaders have to work regular jobs, so “hobby” Christianity,
- Churches are not able to financially support their pastors,
- CCAF is going down in attendance,
- Churches are not growing,
- Lack of leadership training and development. Leaders can't get more education. CCAF isn't yet helping with this.
- When leadership training is offered, few people come. (Lack of time and support.)
- Too little communication.
- Lack of leaders to reach youth.

Lowell : An Overview

Cambodians, like other immigrant groups, settled into areas where there was economic access to start their lives, as well as places where they could find a sense of community. Initially Lowell was one of the federally designated cities for Cambodian settlement, and later many Cambodians came here in secondary migration to join the strong community that had developed. Thus, Lowell and the Greater Boston became one of the two largest centers of Cambodian Americans.

The overall population of Lowell was 106,167 according to the 2000 census. The population of Lowell has been increased slowly during the 1990s and was projected to increase by about 5,000 (or 5%) between 1998 and 2003. However, according to The U.S. Census American Community Survey, the population may have declined since 2000. In general Lowell has successfully revitalized itself from a declining industrial city to a city building on its history and moving into high technology. The city is the home of one of the major campuses of the University of Massachusetts, which is quite involved in the community. Although Lowell's Cambodian population is the largest group, there are a number of other important ethnic groups. Lowell has the sixth largest Hispanic population in Massachusetts, including the second highest number of Columbians in the state. The city also has a strong Laotian and Chinese population, and the third largest Vietnamese population, after Boston and Worcester. After Boston and Cambridge, Lowell has the largest Asian Indian population (1249). A significant number of Lowell residents speak Portuguese in the home - 3991, and also a large number have Portuguese ancestry. Some of these people are recent Brazilian immigrants. Our research also discovered many African immigrants and several African churches.

Cambodians in Lowell

Lowell's Asian Pacific population increased by about 450% during the 1980s. This increase was related to the fact that the Boston area became one of twelve "cluster communities" designated by the federal government in the early 1980s to receive Cambodian refugees. This reflects the general pattern of refugee immigration to the U. S. from Cambodia. The number of official Cambodian refugees to the U.S. was large until 1986, when it decreased considerably until 1990. Many Cambodians in Lowell settled first in other parts of the United States, and later migrated there to join relatives or friends and to find better jobs. This secondary migration maintained the growth of the Cambodian community in Lowell. As a result, Lowell has the second largest Cambodian community in the U.S. after Long Beach, California.

The 1990 census significantly undercounted the number of Cambodians and Southeast Asians. For example the 1990 U.S. Census counted 11,549 Asians in Lowell, including 6,296 Cambodians. In talking with a variety of people, we found estimates of the current Lowell Cambodian population of 16,000; 18,000; 25,000; 30,000 and up to 35,000. Although it would be difficult to evaluate the accuracy of these estimates without additional information on the methodology of the estimates, it does seem reasonable to conclude that the Cambodian population is much higher now than the 1990 census count.

After 1990, the number of officially recognized refugees from Cambodia to the U.S. dropped to a trickle. However, the Cambodian population of Lowell continued to increase through births, internal migration, and other immigration. The Asian population was projected to grow by about 2600 persons between 1998-2003. This increase represents the largest amount and the largest proportionate increase of any ethnic group.

A significant number of Asians in Lowell are struggling economically. Most of the area's Khmer came in the 3rd wave of immigration. Many were from farming backgrounds and had lower levels of education than those who came to the U. S. in the first wave of immigration. As time went on, many middle class people were killed or died during Pol Pot's rule in Cambodia. The transition from the rural, violence-torn countryside of Cambodia to the urban American culture of Lowell has been a difficult social and economic struggle for Khmer refugees. According to the 1990 Census, "the per capita income of Asian Pacific Americans was less than one-half that of whites." In general there were higher percentages of Asians in the lower income categories than the overall population. Asians under 18 years old were much more likely to be living in poverty than whites under 18. Many households have worked several jobs and combined incomes to survive and make progress economically. Thus, while per capita income is low, some Asian families have attained higher household incomes through hard work and cooperative efforts.

C. Cambodian Churches of Lowell and Greater Boston

Lowell has a number of Cambodian congregations and ministries. Among these are the Jerusalem Evangelical Church, led by Pastor Khor Sang Hean; the Lowell Cambodian Baptist Church led by Pastor Samoeun Hor; the Calvary Baptist Church led by Pastor Sovandy Peter Sahr; the Eliot Church led by Rev. Thysan Sam (partly Cambodian); the Lowell Missions Church/Youth Ministry led by Ken and Rhea Gordon; the New Life Cambodian Church led by Pastor Sephanna Reach with assistance from Pastor Hal Koistra and Sandra Adamson, former Cambodian missionary; St. Patrick's Catholic Church with An Ross (Peter) as the permanent Cambodian deacon; Lowell Cambodian Christian Church meeting at Harbor of Hope and led by Pastor Rinn Sim; and the Cambodian Seventh Day Adventist Church led by Pastor Kim Suk. In addition to the churches in Lowell, there are three churches in Lynn and one in Revere. Rev. Chum Bou has initiated various ministries, Bible studies, and cooperative efforts. Another influential, New England, Cambodian networker is Pastor Amra Phou of the Asia Evangelical Church of Connecticut.

Rev. Chum Bou, the pastor of the former Tremont Temple Cambodian Fellowship, said that Cambodian churches have made great progress in getting together for inter-church events. Several years ago, about five Cambodian churches got together. More recently eleven churches got together during the Easter season for a service on the Seven Last Words of Christ. Some inter-church events include gathering people from twelve churches for a combined Christian picnic. Several years ago, eleven Cambodian churches rented a Bible camp and held a combined family retreat which drew over 250 people. At this retreat, 22 people came from Montreal as well. The churches have worked together to buy 24 acres of land where they have since developed a camp or retreat center facility. This Camp Promise Land retreat center now has several buildings and will be even more useful for family retreats and events. This is located one and one-half hours from Albany, N.Y. Rev. Chum Bou and Pastor Amra Phou of Connecticut have led this effort and other networking events. The increased networking of Cambodian churches has potential to bring together Cambodian Christians from all over New England, from Canada, from New Jersey, and New York.

The Cambodian churches in greater Boston are also involved in mission efforts in Cambodia. They have organized Cambodia New Life Ministries, and they support its full time field coordinator in Cambodia. Rev. Chum Bou has played a role in starting three new churches in Cambodia. Cambodians in greater Boston have supported eight students as they have attended

Bible school. There are five Bible schools in Cambodia, one of which is a boarding school. Two of the schools are very fundamental. One school is sponsored by the Assemblies of God denomination. Several students they have supported have graduated.

Training for Cambodian Christians here currently includes a theological education by extension course using a Cambodian translation of the programmed texts developed by the Christian Missionary Alliance (and also used by Boston's Urbacad Bible institute). Rev. Chum Bou is involved in organizing this course and Rev. C.M. Titus helps teach it. A few Cambodian leaders have received training through Gordon Conwell Theological Seminary and its Center for Urban Ministerial Education. Recently CUME has offered courses in Khmer for Cambodian students. Since the numbers involved in these courses is relatively small, there is a need for additional training and education for Cambodian Christians.

Cambodians here also have a concern for the teenagers in Cambodia. In some places teenagers work 60-70 hours per week and make only \$45 per month. These young people live in overcrowded conditions with 30 people per house. This concentration of young people could also be an opportunity to reach many with the Gospel in one place. Although Cambodian Christians in greater Boston are concerned about strengthening their own churches and training leadership, they also have a strong desire to spread the Gospel in Cambodia and to help the churches there.

Our initial research indicates that the Cambodian churches have increasingly been gathering for inter-church activities and collaborative projects. The Christian leaders have some needs for additional ministry education for themselves and for the next generation of potential leaders of the Cambodian church. The churches also have some needs in the area of youth and children's ministries.

Example of Ministry: Living Fields Ministry

This ministry in cooperation with the Christian Cambodian American Fellowship and Emmanuel Gospel Center is led by PoSan Ung. Since 2000, PoSan's ministry has extended to church leaders of the Cambodian Christian community from New England to Phnom Penh, Cambodia, the land of his birth. Having lived through the Cambodian Holocaust and grown up directly as a Cambodian refugee, PoSan is uniquely in touch with the Cambodian experience. He survived the Killing Fields, and now he wants to make known the Living Fields by lifting up the name of Jesus Christ. At present there are four major dimensions of this ministry.

- (1) PoSan is serving as Cambodian Minister-at-Large, seeking to provide a bridge between churches.
- (2) Asian Access leadership training is a diaspora ministry back to Cambodia where Posan and others are teaching, supervising, and developing curricula to aid in the training of Cambodian pastors in Cambodia.
- (3) The third aspect is developing a New England training program and Cambodian Ministry Resource Center in conjunction with Gordon Conwell Theological Seminary's CUME program. Books, curricula and other resources also are being collected.
- (4) PoSan is also involved in direct ministry through teaching, consulting and assisting in building ministries that can serve as models.

Eliot Presbyterian Church of Lowell

After over a century as a traditional New England congregation, Eliot Presbyterian Church began a multicultural ministry in the 1980s under the leadership of Rev. David Malone, reaching out to refugees who came to Lowell fleeing the killing fields of Pol Pot's Cambodia. Introduced to Christianity in refugee camps, these weary souls felt safe in a church. They trusted our mission to provide them with friendship, shelter, food, ESL, and acculturation in addition to a Sunday worship service. Over time, the "strangers" we welcomed established new lives in Lowell and became increasingly involved at Eliot. They formed a choir, singing hymns in Khmer. They were ordained as Deacons, taught Sunday school, served on committees, and became Elders. Three are now PCUSA leaders at the national level, serving on the Advisory Committee on Southeast Asian Ministries. The Cambodians appreciate learning through worship and participation what it means to be a Christian and how to pass their faith on to their children. They meet on Friday evenings for prayer and support and on Sunday mornings for Bible study before Worship. On April 15, 2007, the Rev. Thysan Sam, once a Buddhist monk, ten years a member of Eliot, was ordained at Eliot as a minister of the word and sacrament. He is the second Cambodian to become a Presbyterian minister. He is a leader in the National Presbyterian Cambodian Council, the National Asian Presbyterian Council, and the Steering Committee of Southeast Asian Ministries. Cambodians are now one-third of our membership.

There are more than fifteen Cambodia churches in New England. Some examples are:

Asia Evangelical Church 3685 Black Rock Turnpike, Fairfield	Fairfield, Conn.	Rev. Amra Phou
Attleboro Cambodian Evangelical Church 833 Pleasant St., Rt. 123	Attleboro, Mass.	Rev. Saney Lee
Calvary Baptist Church (partially Cambod.) 60 Hastings Street, Lowell	Lowell, Mass.	Rev. F. Lee Jones Pastor Sovandy Peter Sahr
Cambodian Nazarene Church 1195 Varnum Ave., Lowell	Lowell, Mass.	Pastor Kim Ho
Cambodian New Life Evangelical Church 49 Forest Street, Danbury	Danbury, Conn.	Mr. Sothy Trang
Cambodian 7th Day Adventist Church	Lowell, Mass.	Pastor Kim Suk
Eliot Presbyterian Church 237 Summer St., Lowell	Lowell, Mass.	Rev Thysan Sam Dr. Ted Zaragoza
International Alliance Church 184 Early Street	Providence, RI	Pastor Reth Nhor
Living Fields Church	Lynn, Mass.	Rev. PoSan Ung
Lowell Cambodian Christian Church 225 Stedman St., unit #33, Lowell	Lowell, Mass.	Pastor Rinn R. Sim
Lowell Cambodian Evangelical Church 1195 Varnum Ave., Lowell	Lowell, Mass.	Pastor Khor Sang Hean
Lowell Mission Church	Lowell, Mass.	Ken Gordon
Lynn Cambodian Baptist Church 10 Keslar Ave., Lynn	Lynn, Mass.	Rev. BunChum Tuy
Revere Cambodian Evangelical Church 230 Beach Street, Revere	Revere, Mass.	Pastor Nathan Chhlatla Chhour

Website for Cambodian Christian Resources: www.CambodianChristian.com

17. The South Asian Christian Community in Greater Boston

Early History

The first South Asian Christian (Indian) came to Boston in the early 60's. The first fellowship of Indians in Boston started in 1981. Pastor George Mathai led these meetings. Pastor Mathew came to Boston from India for biblical studies. He moved to Philadelphia in 1987, and Bethel Johnson and Joseph Simon led this fellowship in Somerville until 1991. In 1984 Kerala Christian Fellowship was formed under the leadership of Pastor C. M. Titus and George Varghese. It was an interdenominational gathering of mostly people from South India (Kerala). In 1989, Pastor George Varghese started an independent gathering in Medford. In 1991, Bethel moved to Waltham and began reaching out to Indians in that city, at first holding meetings in his basement. Rev. Simon continued to lead the group in Somerville, which later moved to Woburn for a time, and now meets in a building he owns in Burlington. The church Rev. Simon pastors is called the International Church of God. The first Sunday School and youth meetings for Indian children were started in 1992 in Waltham. Philip Thomas, Sam Mathew and Thomas Idiculla were instrumental in developing the youth and Sunday School ministries in Waltham. In 1993 the two church groups from Medford and Waltham merged and formed the India Pentecostal Assembly of Boston under the leadership of Pastor Bethel Johnson and Pastor George Varghese in Waltham, MA. Later Pastor George Varghese moved to Florida.

In 1995, three Indian families met for Bible study under the leadership of Rev. William Marques (Director of Missions, Greater Boston Baptist Association). The GBBA prayed for a mission among Indians for about 10 years and invited Rev. Raja Kandanada (South Indian from a seminary in the U. S.) who started " Bharatia Gospel Church at a home. The congregation later moved to Sudbury Baptist Church, and then to Hellenic Gospel Church in Newton.

Since 1998, there has been a considerable growth of South Asian churches in Boston, primarily because of new immigrants moving to the Boston area and also thru conversions.

SOUTH ASIAN CHURCHES IN GREATER BOSTON

- Boston Bangla Church, Cambridge, MA, Pastor Paul Biswas, (bbc.safne.com)
- Boston Tamil Full Gospel Church Pastor Oswin Michael, (www.safne.com/ma)
- Indian Christian Fellowship, Newton, MA., Pastor C. M. Titus, (www.icfb.org)
- India Pentecostal Assembly of Boston, Waltham, MA, Pastor Bethel Johnson(www.ipaboston.org)
- International Church of God, Burlington, MA, Pastor Joseph Simon, (www.intlcog.org)
- New England Indian Christian Fellowship, Hudson, MA, Earnest Gulla & Dr. Daniel Muppidi
- New England Tamil Church, Wakefield, Worcester and Hartford, Pastor Earl Jeyaraj.

Boston Bangla Church, Cambridge, MA Pastor Paul Biswas

Pastor Paul Biswas was born in a respectable Hindu family in Bangladesh. He accepted Jesus in 1973. After finishing around three years in Bible College, he was ordained as a full time minister of God in 1977. Until 2001, he worked as an evangelist, church planter, pastor, pastoral superintendent, writer, translator and a teacher at different Bible colleges and a seminary in Bangladesh. In 1982 he and his wife went to the Philippines. In 1986 he graduated from the Philippines Baptist Theological Seminary with a degree of Master of Divinity (M.DIV). In 2001 he came to the USA to do postgraduate theological study at Gordon-Conwell Theological Seminary. He graduated in 2003 with a degree of Master of Theology (Th.M) in Mission and Inter-cultural Study. At present he is doing pastoral and church planting ministry in the greater Boston area among his own Bengali ethnic people from the South Asian region and is engaging in a partnership program with other ministries in Massachusetts from that region. He has been blessed with two children, a daughter Margaret married to Pastor Joshua Davis in Connecticut and a son Edward, studying at a college in England. They meet for worship services on the 2nd & 4th Saturdays at 11:30 a.m. — 1:00 p.m. at 459 Putnam Ave., Cambridge, MA 02139; Phone: (857) 472-0363.

Boston Tamil Full Gospel Church, Pastor Oswin Michael

The Boston Tamil Church is part of the Jesus Family Ministries (JFM) founded by Pastor Oswin Michael who hails from an affluent and popular traditional Catholic Family. However, he accepted Christ in his youth with a calling while in the Middle East to serve full time in the USA. Most of the church members are Tamil-speaking people of India and Sri Lanka who live in the greater Boston region. Jesus Family Ministries is fast growing by the grace of God, and in the last four years, God added five new churches in New York, New Jersey, and Boston. After joining this ministry, believers from Catholic and Hindu backgrounds have grown in Christ and received gifts to minister the Word of God thru worship, Psalms meditation, Word sharing & prayer, not of their talent but thru the Spirit. The JFM supports around 50 orphanages, churches and ministries all over India & Sri Lanka. JFM has a heart for missions to equip churches and leaders to spread the word in Tamil Nadu, Gujarat, Punjab, Bihar, etc. They are directly supporting 40 churches in these regions. JFM also supports an orphanage in Tamil Nadu. After much time of meditation and prayer, God gave a vision to bring revival and light into Boston, one of the darkest cities in the world, and to groom disciples with a few Catholic & Hindu converts who have grown with the church. It has not only invited great leaders like Augustin JekaKumar, Sam Jebadurai, and Ebenezer Paul, but also groomed leaders in the field of Psalms, Word Sharing, and Worship. They meet every Saturday from 4:00 p.m. — 6:00 p.m. at 40 California Ave., Framingham, MA; and Wednesdays, 7:00 — 9:00 p.m. for house prayers. They also have regular monthly fasting prayers and special events. Contact info: Pastor Oswin Michael, (201)-993-6937 or Bro Shaker, (978)-764 9522. Website: www.jesusfamilyministry.org & www.safne.com/ma & www.safne.com/nj

Indian Christian Fellowship, Newton, MA, Pastor C. M. Titus

In 2002, India Christian Fellowship was formed in Newton under the leadership of Pastor C. M. Titus. The church is affiliated with the Sharon Fellowship Churches of North America. Rev. Titus has also been involved in missions in India to disciple new believers, train native students in ministry, and plant churches. Language: Malayalam and English. The church is located at 65 Ellis

Street, Newton MA 02459; Weekly Schedule: Worship Service: Sunday, 9:00 a.m. – 11:00 a.m.; Sunday School and Fellowship: Sunday, 11:00 a.m. – 12:00 p.m.; Ladies Prayer: Tuesday, 7:00 p.m.; Cottage Meetings: Saturday, 7:00 p.m.; Youth Meetings/Praise Nights: Last Saturday of every month, 7:00 p.m.; Rev. CM Titus, 781-272-2131; Brother James George, Secretary 781.862-5063.

India Pentecostal Assembly of Boston, Waltham, MA

Bethel Johnson pastors the Indian Pentecostal Assembly of Boston (IPAB). Pastor Johnson came to the U.S. in 1984, and in 1989 he responded to God's call to share the Gospel. India Pentecostal Assembly of Boston (IPAB) is a Bible-based church that desires to minister to all who seek to know God and worship Him in truth and spirit. This church welcomes anyone, and particularly those from South Asia, to join us as we obey God in building a church that nurtures believers, the Body of Christ, and actively pursues every means of letting the world know the Gospel of Jesus. In addition to regular weekly activities, the church also organizes conventions, special programs, retreats, and outreach events that are often led by the pastor, elders or visiting teachers and preachers. It's a family-oriented church with strong pastoral care and leadership and sound Biblical preaching, teaching, worship and administration. The church is located at 1450 Trapelo Rd, Waltham, MA. Sunday worship services are conducted separately in English and Malayalam. The Malayalam worship service starts at 9:00 a.m., followed by English services from 10:15 a.m. to 11:30 a.m. Sunday School classes are conducted in English for college students and children of all age groups from 9:00 a.m. to 10:00 a.m. In addition monthly home fellowships, youth meetings, and women's meetings are conducted. Prayer and counseling are available for those in need. The church has been supporting Gujarat missions for the last five years. In addition, the church supports other ministries and churches in India. The members of the church are also actively involved in conducting Bible study and cell groups in five different locations including Waltham, Norwood, Dedham, Burlington, and Nashua. Over 70 members attend the weekly Sunday worship.

International Church of God, Burlington, MA, Pastor Joseph Simon

Rev. Joseph Simon pastors the International Church of God (ICG). ICG is a Bible believing, spirit-filled, Pentecostal, growing, progressive and loving church committed to the full gospel of Jesus Christ, a beacon of light. They meet at: 84, Cambridge Street; Burlington, MA 01803, Phone 781-221-8444; website: intlco.org; pastor@intlco.org; The vision is to exalt Jesus. The mission is to equip men and women for successful Christian living. Worship services are conducted in English and Malayalam. The schedule of services is: Sunday, 8:30 a.m. worship services; 10:30 a.m.; English Worship services (Live Webcast); Friday 8:00 p.m. intercessory prayer service; Saturday: 11:00 a.m. fasting prayer service; 7:00 p.m. Bible school.

New England Indian Christian Fellowship (NEICF), Hudson, MA

In 1995, three Indian families met for Bible study under the leadership of Rev. William Marques, Director of Missions, GBBA. The GBBA prayed for a mission among Indians for about 10 years. They invited Rev. Raja Kandanada (South Indian from a seminary in the U.S.) who started the "Bharatia Gospel Church" at a home. The group then moved to Sudbury Baptist Church. They met once a week, on Sundays for over a year at Sudbury (10 to 20 people) and then moved to new a location, Hellenic Gospel Church, in Newton. In 2000, they had to discontinue meeting as

a church after about four years and later started a fellowship group, called NEICF, meeting monthly at Hellenic Gospel church. They have moved last year to a new location at Grace Baptist church in Hudson. God has blessed the group & they are seeing more attendance. They are actively involved in outreach & equipping fellow believers from south Indian descent with the Word of God. They were actively involved with them and also hosted a meeting at Newton Church once couple years back. Please refer to Boston Book of Acts (2002).

New England Tamil Church

The church consists of three groups, all pastored by Rev. Earl Jeyaraj.

1. **Wakefield** — meeting at the Greenwood Union Church building located at 4 Oak St., Wakefield, MA 01880; Worship is at 4:00 p.m. on Sundays. Phone: 781-779-1487; Website: www.bostonnetc.com and email: ejeyaraj@gmail.com.
2. **Worcester** — meeting at the First Assembly of God church building at 30 Tyler Prince Road, Worcester, MA 01605 ; Worship is on the 1st Saturday of the month at 5:00 p.m.; and
3. **Indian Christian Fellowship of Greater Hartford** — meeting at the Vernon Assembly of God Church building at 51 Old Town Road, Vernon, Conn. 06066 (north of Hartford). Worship is at 5:00 p.m. on the 2nd and 4th Saturdays of the month. Website: www.connecticuticf.org.

South Asian Christian Ministries and Resources Including Diaspora Ministries

India Gospel Net, www.indiagospel.net (IGN)

The India Gospel Network, founded by Dr. Sam Mathew and Dr. Thomas Idiculla in 1993, is the first Indian Christian website. IGN is dedicated to provide a forum for Indian Christian believers around the globe for the exchange of ideas and information. The website provides news, resources, information exchange, and various other on-line and off-line activities related to the evangelization of India and Indians everywhere. IGN is designed to provide various online Christian resources for the Indian Christian community. It also provides a directory of Indian Churches, Bible Colleges, Mission Agencies, Christian publications, Christian conferences, and seminars. IGN hosts a discussion forum where any individual can take part in gospel-oriented discussions and connect with other believers to share their experiences and ideas.

South Asian Fellowship of New England (www.safne.com)

The South Asian Fellowship is a resource founded by Jeba Shaker for information, articles and links to glorify and promote the Kingdom of God. Its team of members from different locations and backgrounds promote outreach, evangelism & ministries for South Asia(ns) for Jesus Christ. It encourages house prayers, fellowship and churches with south Asian families (Bangladesh, India, Nepal, Pakistan, Sri Lanka and others) to praise the Lord in unity, Spirit and truth with beliefs based on the Bible. One of the main visions is to reach out to these nations thru love, evangelism, prayer, giving and missions. It also unites families with events and activities to create a special bond between diverse people, promoting awareness about the history, culture, customs, religions, languages, interests and people of neighboring countries and states. SAFNE develops

websites for Indian/South-Asian Christian churches and fellowships in South Asia and the USA in states like Massachusetts, New York, New Jersey, Rhode Island & Florida. SAFNE believes in working together as one family with one purpose as children of God. It also works with other ministries locally and abroad to provide any information, contacts, communication and services to promote the Lord's ministry thru them. SAFNE also provide a lot of other services like inter-language translation assistance and information on churches and residence.

Agape Partners International (www.agapepartners.org)

Agape Family Ministries was founded in 1997 with a vision to strengthen families and churches in applying advanced education, counseling, training and resources to fulfill the great commission of making disciples of all people. API is involved in Christian counseling for couples and families. It also conducts parenting and marriage seminars to South Asian communities in New England region. In the past, API conducted two Christian surveys: first, the Asian Indian Teens Survey (1997), and second, the Asian Indian Christian Marriage Survey (2007). In 2006, in obedience to God's call to expand the horizons in overseas missions, AGAPE FAMILY MINISTRIES was changed to a family and mission support organization named AGAPE PARTNERS INTERNATIONAL. Currently API is supporting the mission activities in Gujarat, India, supporting 50 Bible college students and 40 orphans. A great harvest is going on in Gujarat at the present moment. Gujarat is one of the least evangelized states of India. Dr Idiculla visited Gujarat in 1998, and he saw a marvelous work of the Holy Spirit in Gujarat. What he saw changed his life. In 2003, he gave all he had saved in the bank until then to establish a church and training center there. Since then this ministry has been supported by India Pentecostal Assembly of Boston and a handful of dear and near ones. Gujarat is one of the states in India which is most resistant to the Gospel and a State that has witnessed the most sectarian violence in recent Indian history. Many missionaries have left this state due to severe persecution. API's goal is to equip the native Christians in Gujarat for spreading the good news to millions in this growing harvest season. API has started this mission by FAITH and knows that God will help us to go ahead as we stay true to our calling. Currently, there is no formal Bible Training Center in Gujarat. Our God, who does not belittle small beginnings, honored Agape's goal to bring this to fruition by inspiring one of His servants in Gujarat to donate seven acres of land. It is a pivotal time for evangelization in India as the nation is in the cusp of a spiritual revival. You can partner in many different ways with Agape Partners International as they seek to reach the following mission goals for the next three years: Establish a Bible Training Center in Gujarat to train 1000 natives; Support 100 pastors in South Gujarat; Build three Mercy Homes for tribal children; Establish three youth counseling and support centers to treat drug addiction and to promote Aids awareness; and start Sunday Schools in 500 churches (which involves developing Sunday School materials in Hindi or Gujarati and training 500 teachers).

Dr. Idiculla is the founder and President of Agape Partners International, Boston, MA. He also serves as a member of the Board of Directors for various Christian organizations including Abundant Life Counseling Center, Boston, MA; and Sunday Schools of North American Keralites (SSNAK), Dallas, TX. He is also the editor of *Strangers in a Foreign Land*, the first edited book about Asian Indian Christians in North America. He has spoken at conferences, youth/family and Sunday school teacher seminars in the U.S., U.K., and India. As a clinician and researcher, he understands well the challenging issues facing adolescents, couples, and parents, and knows that a balanced life is possible only if it is based on the Word of God. Leslie Verghese,

LCSW serves as the Executive Director, and Abraham P Abraham serves as the Treasurer of API.

Karma to Grace Ministry (www.Karma2Grace.com)

Daniel's personal involvement is www.Karma2Grace.com, a website for Hindus seeking to know about Christianity. He works on this with his pastor, Paul Reid of the Evangelical Free Church in Waltham. They need more volunteers to handle the many "hits" they receive. Karma2Grace also sponsors events to encourage Christians to reach Hindus. They hosted Vishal Mangalwadi as a speaker, and brought him back on October 7 and 8 for the conference, "Reaching Hindu Neighbors." This website is in English, Bengali and Gujarati. Karma to Grace is a website designed to promote dialogue between Christians and Hindus. The immediate aim of Karma to Grace is to compare and contrast the ideas of Christianity and Hinduism. The website states, "It is our desire to present these ideas accurately and fairly. We want to see the basic concepts of Hinduism and Christianity explained and understood. Though you may not agree with everything presented here, we hope you will gain a greater understanding of the teachings of Hinduism and of Christianity. In some cases there are parallels in these teachings, and in some cases there are deep contrasts. We hope you will respect our attempt to let each idea speak for itself." There are several aspects of this site. The goal of dialogue and accurate explanation is aimed at in the first aspect of the site, and the "Articles" section, as well as most of the other sections. The "Life Stories" section is a collection of true stories of those who have come from Karma to Grace, as the name of the web site suggests. This site is maintained by Christians who are friends of Hindus. The purpose of the website is suggested in the statement, "If you are a Christian, we hope these ideas will clarify the teachings of Jesus and give you a basic grasp of Hinduism. If you are a Hindu, we hope that these ideas will clarify the teachings of Hinduism and give you a basic grasp of the teachings of Jesus. We have worked hard to present both the teachings of Jesus and the beliefs of Hinduism to the best of our ability and understanding."

Upper Room Mission (www.upperroommission.org)

Upper Room Mission, founded by Rev. Joseph Mathew of Randolph, Mass., is a ministry that is touching the lives of many people of India. He came to the U. S. in 1982. He has been a member of the India Pentecostal Assembly of Boston. In 2004, God gave him a vision to reach South India. In long awaited moments of prayer warfare, it came to pass that God showed Rev. Joseph Mathew a vision to start an establishment for His name to be glorified. The vision came far down to the land where Thomas, the disciple of Jesus, had visited. The land, sophisticated with innumerable religions, castes and colors of people, is the land of India. As we perceive this land, it is packed with millions of gods and goddesses and soaked in religious practices of the pagan order. Gospel penetration is a hard-core effort, but the rock has to be crushed to pave the way for the living God's kingdom to be established. Rev. Joseph Mathew said, "Lord, here am I, send me," just as Isaiah had said. Thus the Gospel was targeted in India. The vision came in a spectacular manner through the confirmation of the Holy Law, the Scriptures, on the 16th of April 1994. Each move set forth was divinely inspired, guided and advised. Wisdom from the heavenly abode in the element of flesh and blood created the stepping stone to success. God wanted this vision to be well established; hence, He laid the foundation stone in a place called Basvanagar, Bangalore where the Upper Room Mission Office rests. The Upper Room Mission is a Christ centered, Bible based ministry established to inspire and challenge the Body of Christ to

world wide prayer and to reach the unreached with the life changing Gospel of Jesus Christ at any cost that none perish.

Sunday Schools of North American Keralites (www.ssnak.org)

Sunday Schools of North American Keralite (SSNAK) is a non-profit Christian organization involved in developing Sunday school curriculum and training Sunday school teachers. In the last five years, SSNAK conducted over 15 training programs across the U. S., U. K. and the Middle East. Currently over 100 Indian churches in the U. S., U. K., and the Middle East are using the Sunday school books published by SSNAK. Dr. Thomas Idiculla served as the president of SSNAK. The Core Values of SSNAK are: (1) Acknowledging the Lordship of Jesus Christ in every area of life—public and private, sacred and secular; (2) A passion for the teaching of the Bible to children and youths, demonstrated through, fullness of the Holy Spirit for the harvesting of souls. The Goals are: (1) Provide networking opportunities for Sunday schools; (2) Develop Bible based culturally adaptable Sunday school text books; (3) Provide training for Sunday school teachers.

South Asian Prayer Group of Boston

For the first time, by God's grace and will, the born again South Asian Indians are joining hands in prayer twice monthly for a great revival in the New England region. The Lord has placed a burden on Dr. Thomas Idiculla's heart and a few others, including Jeba Shaker and Oommen Varghese, John Varghese, Jayan Koshy, Geemon Varughese, Jijo Johnson to call for a gathering of committed Christians (primarily in the Indian community) for a late night prayer meeting every other Friday that would ignite believers and transform congregations in our community. This is a unique opportunity to come together as mostly laymen and witness the powerful presence of God. The initial gathering of nine people met at Dr. Idiculla's home in Waltham in the first part of 2007 and shared their hearts. They had a challenge: What can we do in the face of the growing spiritual darkness of our time? The response was: pray, pray, pray... and #1) Pray for raising a group of men and women to have a hunger for His Word and His ways; #2) Pray that this group will be filled with Holy Spirit to share the Gospel with others and will be a living witness according to God's Word; #3) Pray for India, particularly Gujarat against the growing intolerance toward Christians and Christian missionaries; #4) pray for the unity among born again Indian Christians in the Boston area and plan for combined meetings and fellowship; #5) pray and encourage individuals that are praying for a vision for a mission that is driven by passion with a dedication for a commission to serve God in the anointing of the Holy Spirit; #6) pray that attendees will develop a unique perspective that is kingdom oriented and prayer intensive to fulfill the Great commission of Christ in Boston and rest of the world. The group meets every other Friday from 9:30 p.m. to 12:00 a.m. The first part of the meeting has brief sharing of the Word of God and songs in English and other Indian languages, followed by times of intense prayer. The group believes that we could work together to make an impact for God's kingdom in Boston and rest of the world. This group organized the first combined meeting in Waltham on September 3, 2007, and Rev. Rev. Dr. Kris Jackson (Branson, MO) was the guest speaker. Over 150 South Asian Christians from Nashua (NH) to Norwood (MA) participated in this meeting. Contact info: Dr. Thomas Idiculla: 781-223-0082 tidiculla@gmail.com.

Contact person: Thomas Idiculla; 781-223-0082

Disclaimer: Information is collected from primary and secondary sources.

Other Ministries led by Indian Christians include

Boston and Cambridge House-Church Fellowship — started in 2004 by Dr. Finny Kuruvilla. This Bible believing group of Christians embrace the historic doctrines of the faith and follow the pattern of the early church by meeting in houses. Another branch recently started in Roslindale. They meet on Sundays at 1:00 p.m. Contact info: Finny Kuruvilla 617-497-4310 or kuruvilla@post.harvard.edu; Roslindale: Robin Cheriakalath: 617-686-3303; or rob.john@gmail.com.

Blue Hill Community Church — currently led by an Indian pastor, Rev. Johnson Samuel. The church is an inter-denominational, Bible based church located at 215 Neponset Valley Parkway, Readville, MA 02136; www.bluehillchurch.org ; 617-361-4779.

Emmanuel Gospel Center Micro-Enterprise Program

In 1999, EGC pioneered a micro-enterprise effort with the Kolhapur Church Council in India. EGC missionaries Ramesh and Sheba Telore worked with five churches and 25 participants in a pilot program. Today, in partnership with PEER Servants, we are working with 21 churches and 105 participants who have received micro-loans to begin businesses. Brian Gearin serves as the Regional Director of South Asia, which includes the partnerships with the Sri Lankan program called YGRO and with MEDIA (Micro-Enterprise Development In India), a program of Kohlapur Church Council. Ramesh and Sheba Telore serve as Relationship Managers for MEDIA, translating training information into the region's language and training the Indian loan officers that oversee the program.

Indian Christian Group for Nashua, NH

Gathering of Christians in Nashua lead by Stevens Vuppula. Meet every Fridays 7 p.m. – 9 p.m. at Grace Fellowship Church, 34 Franklin St, Nashua, NH. For additional information, please Contact Stevens Vuppula at 617-901-4698.

South Asian Fellowship of Rhode Island meeting at 16 Tell Street, Warwick, RI, 401-868-4620

Indian population of New England	
State	Population
Connecticut	23,662
Maine	1,021
Massachusetts	43,801
New Hampshire	3,873
Rhode Island	2,942
Vermont	858
New England total	76,157

U.S. Census, 2000

18. Bengali People Group

by Paul Biswas

History:

Before 1960, Bengali people mainly from India and the former East Pakistan (present Bangladesh) started to come to New England, but their number was few. They were mainly students in different universities of New England. They came with scholarships from the institutions here and also through the grants of their respective governments. Since 1968 there have been significant migration trends of the Bengali people to the United States from South Asia.

After the independence of Bangladesh in 1971, more Bengalis started to come and since 1980 their number is increasing because of the immigration policy of the United States government, bringing more immigrants from many 3rd world countries in which Bangladesh is included through the Diversity Lottery Visa (DV) policy. Every year three thousand people are coming from Bangladesh to the United States through the DV program and some are coming to New England, especially in Greater Boston area.

The majority of Bengalis who are from Bangladesh are Muslim, and the majority of Indian Bengalis are Hindus. There are some associations among the Bengali community in New England. The New England Bangladesh Association, Probashi and Bangla-O-Bishwa are important. Throughout the year, these groups organize some Bengali cultural events, celebrate National days of their respective countries, organize picnics in the summer time, and observe religious festivals.

Through these social gatherings, Bengalis try to network among themselves. Bengalis in New England, even second and third generation, try to keep their own.

Demographics

- There are 14,000 Bengalis in New England.
- More than 7,000 are in Greater Boston area, 4,000 in Cambridge.
- The highest concentration is in New York and New Jersey (more than 50,000). Bengalis are living in other States also such as California (Loma Linda County, Los Angeles, San Francisco), Oklahoma, Arizona, Michigan (Detroit), Georgia (Atlanta), Massachusetts, Connecticut, New Hampshire, Maryland, Washington, Virginia, Texas (Dallas), Ohio (Columbus), Florida and Chicago
- More than 1 million Bengalis are in the United States. The majority of them are coming from Bangladesh, West Bengal and other North Eastern states of India. There are very few Bengali Christians in the United States. Their approximate number is 3, 000. Out of that, Catholics are the majority and then Seventh Day

Adventists. The number of Bengali Christians in New England is microscopic, approximately 200.

Evangelism

- Unreached 99%, reached 1%
- Effective methods: Interfaith Dialogue with the motivation of evangelism, One-on-one evangelism through personal contact, house church model, finding like minded people and equipping lay leaders in their respective places
- Ineffective methods: Drawing people in one place (building)

Church Planting

- 4 Catholic churches, 3 Seventh Day Adventist churches, 1 Lutheran church, and 2 Southern Baptist churches (one in New York and one in Boston).
- Rev. Paul S. Biswas, Abu Mansur and Collins Baidya are key leaders
- Paul S. Biswas, a Bengali Pastor from Bangladesh, came to New England for his post graduate study (Th.M) in Mission and Intercultural Study at Gordon-Conwell Theological Seminary. In the year 2002 while at the seminary, he was deeply inspired by the Holy Spirit. The vision and was encouraged by the leaders of Greater Boston Baptist Association to reach out to Bengalis in the Greater Boston area. On January 2005, the first Bengali Church in New England was planted in Cambridge. In 2004 Pastor Biswas found Abu Mansur, a Muslim convert from Bangladesh who was living in Lynn area. Mansur was motivated and encouraged by Paul Biswas to start the outreach work especially among Bengali Muslims in Lynn. Since 2006 Abu Mansur has been leading the outreach Bible Study group in Lynn and making disciples. In the beginning of 2006, Paul Biswas found another Bengali Christian young man whose name is Collins Baidya in Manchester, Connecticut area. Collins has been witnessing to Bengalis in the Hartford and Manchester area. Pastor Paul is equipping him to be the leader in that area and soon one outreach Bible study group will start over there. There are no social service ministries operating in conjunction with church planting among Bengalis, but there is a great need for that.

Intra-Group Activity

For this information please visit our Website: www.safne.com/biswas.htm. This year we are going to have a conference for the seekers together with those who not yet believers. Second generation issues are being recognized. We are equipping a volunteer.

Inter-Group Activity

- Boston Bangla Church is affiliated with Greater Boston Baptist Association and the Baptist Convention of New England (SBC). There are many multi-ethnic churches within our Convention and we have a good net work with them. Throughout the year we participate in seminars and conferences where we get opportunities to interact with each other.

- Throughout the year, the Boston Bangla Church arranges intercultural get-together meetings. In those meetings prayer partners from different cultural backgrounds meet together with our contacts (Muslims/Hindus) with whom we have been sharing the Gospel. We find it's a very effective method for interaction and one-on-one evangelism.

Diaspora Missions/Ministry

- Boston Bangla Church has a vision to support the native missionaries in Bangladesh, especially those who are practically involved in church planting ministry. Since 2006 the church has been supporting one native missionary in Bangladesh who already planted a church by his own initiative in 2005. In the future the church has a plan to support more native missionaries. The church has a vision to help in self-supporting programs of newly planted churches in our homeland. Boston Bangla Church is trying to do net working with other Bengali believers living in different cities in the United States and trying to build up partnerships with local American churches in order to reach out to Bengali Muslims and Hindus in New England.

Challenges

- Barriers and hindrances to Kingdom growth : Lack of communication and support from local churches, lack of enough Gospel materials and resources in Bengali language, and lack of trained workers and volunteers.

Greatest needs or challenges

- Improper employment of the recent immigrants. People work seven days in a week. So, due to the busy work schedule, finding time is the most challenging issue facing ministry among our people group

Strengths

- Reaching out to the second and third generation Bengali people, discipling and equipping lay leaders in their respective places.
- Not to drawing people in one place, rather meeting with the people where they are; emphasizing more on mission rather than constructing a church building, following house church pattern; flexibility, planting cluster of growing churches which reflects the cultural soul of the society.

Church planting

- Denomination wise, only the Southern Baptists are doing outreach and church planting ministry among Bengalis in New England. It was initiated by a Bengali pastor at the end of 2002 and with the support of Greater Boston Baptist Association and Cambridgeport Baptist Church the work was officially started in 2003. In January 8, 2005, Boston Bangla Church was planted and this is the first and the only church in New England.

19. International Student Ministry in Boston & New England

Written by Michael D. Dean

Director, Boston International Ministries, GBBA

1. Challenges:

There are many challenges and barriers to the gospel being shared with the thousands of international students, scholars, and family members who come to New England. There are many languages, many cultures and various needs which require Kingdom partners working together to answer the call. Many questions must be answered for those we encounter: How do we engage international students? What is the most effective evangelism to reach them? Once they are seekers or come to Christ do we disciple them in their own language or in a western context? Will those reached return to their home countries to share the good news with others or be pulled to stay in North America? Who are the most effective believers to reach out to international students?

One of the greatest needs is for more workers to be trained to come into this growing harvest field. Churches, church planters and college students must answer the call to reach those from around the world who temporarily make New England their home. For thousands of internationals there is a very limited window of opportunity to touch their lives with the gospel of Jesus Christ. If we do not reach them while they are here, then at least one third of them will never again have the opportunity to come to know Jesus Christ. It will take everyone working together strategically to reach those here.

2. Strengths:

Throughout Boston and New England we have a rich tapestry of language and culture both inside and outside of the church. Nearly every nation under heaven is represented across New England and in Boston alone people come from over 140 nations. Thus, we have the potential to link internationals with believers in a wonderful way. Over the years we have seen two basic strategies at work to touch internationals. First, we have linked these visitors with like language or cultural groups (i.e. invite Chinese students to a Chinese church). Second, we have leveraged the pull many internationals have toward American citizens or native New Englanders to create relationships and share Christ. Over many years of hosting internationals we have realized that some desire to link with their own people groups, while others seek to engage and learn their host culture and English language. Thus, my Korean friend may be more attracted to meet other Koreans, but my Chinese friend may desire to develop a genuine relationship with me.

Several local ministries working with internationals successfully teach English to meet needs, build friendship, and share Christ. Others use host family or friendship partner programs to build lasting relationships with international students & spouses. Over the last five years one of the success stories for ISM is Boston's Coalition for International Students (CIS), which has networked several of the local ministries together for more effective evangelism and ministry among internationals. We have linked together for programs, seminars, retreats, conferences, and

New England's Book of Acts

training. We are excited to involve other evangelical believers into this network of ministries. Another point of strength in ISM is the passion and vitality it brings to the local church or ministry. Through ISM we get to touch the world as missionaries and experience missional living. Kingdom growth is achieved both when internationals follow Jesus and return home as the best missionaries to their people groups, and also as the local church is invigorated by the Holy Spirit's leading to touch the world through ISM.

3. History

International Student Ministry (ISM) has long been active in the Boston area and around New England. God is the one who brings the nations here and raises up laborers to touch the world living among us. Any attempt to tell this story will leave out many ministries, student groups, individual laborers, and prayer warriors who have invested in the Kingdom. At the outset we must note some strategic church plants which have had a tremendous impact on ISM in Greater Boston. While we know internationals are being touched throughout New England, we will focus here on the work being done primarily in the Greater Boston area. See the following time line beginning around 1950 when God led several different entities to work intentionally to reach international students in Boston.

1946	The first Chinese church began with help of Congregational, Baptist, Presbyterian, Episcopal and Methodist denominations (BCEC followed in 1961, and CBCGB in 1969)
1958	Hal Guffey came to Boston as city director for ISI (International Students, Incorporated) and attended Park Street Church (PSC)
1959	Two Christians at MIT began the Boston Chinese Bible Study Group, which continues to meet in Cambridge after reaching hundreds of Chinese over the years
1961-67	Rob Marvin (ISI) began work with InterVarsity's (IVCF) Butch Dickerson & Ned Hale
1966	Dickerson, Marvin and others began International Fellowship House, non-denominational residential ministry home for internationals in Boston's Back Bay [www.ifhboston.org]
1970	Arabic Bible study group began at the home Adel Mikhail, from the Park Street Church "grad group"
1971	Joseph Sabounji came to Park Street Church (PSC), established the FOCUS Advisory Committee (1972), and later joined the PSC staff with associate status with ISI (1980)
1971	Arabic group re-established by Joseph Sabounji at PSC, then moved to W. Roxbury as Arabic Evangelical Baptist Church with Southern Baptist missionary Samy Ammari (1972)
1970s	Harvey Carlson comes as ISI staff (attends Grace Chapel) before moving to national (1984)
1980	John Eaves (ISI) & C.M. Titus (Tremont Temple) started an annual ISI Thanksgiving Conference that continues to this day (hosted by NH church, Hopkinton Congregational, Grace Chapel, others)
1982	Krister Sairsingh served as chaplain with international students at Harvard (until 1992) Joseph Sabounji led local believers associated with the newly founded Association of Christians Ministering among Internationals (ACMI) to

	meet for regular prayer meetings for ISM
1988	Steve Hope began volunteering at PSC (FOCUS), then became part-time staff leading the ESL program, then ISI staff and campus minister (ISI) at Northeastern University (1992-2003)
1989	Niary Ohanian served with InterVarsity (IVCF) as ISM specialist (until 1994)
1990	Greater Boston Baptist Association (GBBA) began an intentional international ministry at MIT Nanan Joehana began working with international students through the Assemblies of God
1991	Boston area ISM ministries hosted the national ACMI conference at Gordon College
1995	Boston Japanese Christian Church began meeting in Somerville with Ken Milhous as pastor Ernie & Barbara Bevers retired to Boston to work with internationals through GBBA
1998	David Jebarathnam becomes Grace Chapel missions pastor (after Paul Borthwick) Michael & Michelle Dean return to GBBA to start Boston International Ministries, lead ISM for Southern Baptists and lead the International Fellowship House ministry as resident managers Stuart DeLorme installed PSC's new Minister to Internationals (following Saounji)
2001	Nora and Roberto Laver (Grace Chapel) began hosting monthly ISM outreach in their home
2002	ISI facilitated the founding of the Boston Coalition for International Students (CIS). [www.studentfriend.org] CIS began holding events, retreats & conferences together (2005)
2003	Harvard Christians formed the Chinese Christian group as a fellowship on campus
2006	Boston's CIS network hosted the largest ever national ACMI Conference for ISM training
2007	CIS holds the first ever city-wide ISM training event - September 22, 2007 CIS holds the second annual international fall retreat - October 12-14, 2007

4. Demographics:

When we speak about internationals or international students it is often difficult to get a handle on the total population for Greater Boston, Massachusetts, or New England. As the Athens of America, Greater Boston has always had some significant population of international students and scholars. However, over the last forty years there has been a great swell in the numbers of internationals. Even with a slight decrease after 9/11 when the government severely limited access to student visas, Boston continues to be a strategic center of learning for the whole world.

While academic institutions are charged with keeping track of total numbers and countries of origin, they are often slow to share this information locally, outside of the appropriate government channels. Still we know in recent years that Greater Boston and Massachusetts record some 37,000 international students and scholars and that New England has nearly 50,000 in total. However, this number of internationals may swell more depending on whether spouses of students, family members or those in intensive English programs are included. In addition to these typical undergraduate or graduate international students, there are also large numbers of international post docs, professionals, interns, medical researchers or scientists serving at any

number of our area's strategic centers of learning. So, one could include some of these special international scholars in the total population figures. At any rate, one can recognize that there are at least 50,000 international students, scholars and spouses who make New England their home on any given year. And, on a related note it is said that Greater Boston alone has approximately 250,000 undergraduate or graduate college students at about 80 colleges and universities. So, internationals make up nearly twenty percent of the population on many local campuses. And, another relatively unknown figure is how many international faculty or staff members are present at New England's world renowned institutions of higher learning.

When the freshman class at just one local university comes from 109 countries it is safe to say that international students as a whole come from over 140 nations around the globe. They come from all continents, all religions, and from many more people groups who speak even more languages. Over the years while the leading country of origin shifts from time to time, for years the countries of Asia or East Asia continue to be the largest sending nations. The local and national percentages often are similar in terms of country of origin. Below are figures from a recent year for the top ten receiving institutions in Greater Boston (Chart A) and the leading countries of origin in Massachusetts (Chart B). The number records the total amount of international students & scholars (including those in intensive English programs).

Chart A: Leading institutions in Greater Boston and number of international students

Boston University	5450
Harvard University	4403
Massachusetts Institute of Technology	3283
Northeastern University	2376
Boston College	1118
Brandeis University	1061
Berklee College of Music	1050
Tufts University	1042
Suffolk University	762
Bunker Hill Community College	664

Chart B: Leading countries of origin of international students in MA colleges and universities

Japan	4,187
China	2,488
India	2,243
Canada	2,132
Korea, Republic of	1,841
Taiwan	931
Turkey	751
United Kingdom	577
Germany	561
France	474

5. Evangelism:

There are many congregations and ministries both large and small across Greater Boston and New England which reach out to assist with international student ministry. Both English-speaking, predominantly white churches and language churches reaching to one main people group have a great place to play in ISM. Another newer type of church making its presence felt in ISM is the multiethnic or multicultural congregation. For the mainly Caucasian congregation it is sometimes a novelty to reach out to those from around the world, but internationals continue to seek to make “American” friends, whom they often assume come from European descent. However, for the language church (i.e. Haitian, Chinese or Brazilian) reaching out to students from their homeland is a natural part of being a missional congregation. Through the Coalition of International Students (CIS) network of ministries we are beginning to engage several different types of congregations and gather volunteers in ministry from a variety of cultural and ethno-linguistic groups. This only helps us have more effective evangelism with internationals among us.

A multicultural congregation or family of such congregations greatly enhances the work of international student ministry in Boston and New England. Historic Park Street Church in downtown Boston is perhaps the best known place in Boston for international student ministries over these past forty years. Park Street Church has over 60 countries currently represented in the church. Grace Chapel in Lexington has long been involved in ISM as well in partnership with International Students, Incorporated (ISI) over the years, but in recent years has developed into a multicultural congregation as well with people with over 50 different cultural heritages. Cambridgeport Baptist Church near Central Square in Cambridge is another multiethnic congregation between Harvard and MIT that has been involved in ISM for over ten years.

The most effective types of evangelism with international students and scholars has been relational or friendship evangelism. It is important to recognize it often takes more touches of the gospel before internationals come to faith in Christ. It is also important to realize that it is not our job or task to bring them to Christ, but to introduce them and let the Spirit draw them and teach them the Truth. So, whether relationships develop within a conversational English class or a seeker Bible study, during a sightseeing trip or through a host family program, it is a mutual friendship that allows for the best opportunity for a genuine exchange of ideas and verbal witness.

Conversational English classes have been a great way to make the first connections with internationals. Churches and various ministries offer classes all over the city nearly every day of the week. Many classes focus strictly only on English while other classes teach English with the Bible or some other Christian discussion group material. Others offer conversational English programs and then prior to or following class, a simple Bible class is offered as well. Participants are free to decide how they want to participate. (www.bostonbaptist.org/english or www.studentfriend.org)

Host family programs or friendship partner programs are another wonderful strategy piece to reach out to international students. Several local churches and ministries participate in such programs to meet the needs of some of the thousands of internationals here in New England. Whether through an official program or being linked in a more natural way, international students desire to make American friends and experience what it means to live in the United States. Friends of internationals or hosts in programs need not plan fancy events like they are entertaining diplomats. Instead, internationals are hoping to make genuine friendships and see

how a typical American family lives. It is good to have some minimal practical training before participating in such programs, but it is not rocket science. Most believers are qualified to connect with internationals in this hosting capacity.

Seeker Bible study groups are certainly strategic whether they are organized for one particular people group or language group or for a mixed group from a variety of backgrounds. Whether in English or in a 'heart language' these groups can be organized in countless ways and can look very different depending on what the participants need. InterVarsity has a national ISM network which has used I-GIGs or International Groups Investigating God. Local ministries offer many different small group Bible studies or seeker groups geared especially for international students. Korean or Chinese student groups or other student populations also reach out to touch their own people groups. Others have used the popular ALPHA course curriculum which uses a video to introduce the basic beliefs of Christianity first made popular in the United Kingdom.

International dinners and special events also provide wonderful opportunities to create friendship and growth of spiritual interest at the same time. Boston International Ministries sponsors monthly potluck dinners and special holiday dinners around Thanksgiving, Christmas or Easter in order to make a link between American culture and introducing basic Christian beliefs. ISI has long had a Thanksgiving conference for internationals that hosts international students from outside of Boston and the Coalition for International Students (CIS) now helps to host more international students attending local schools right here in Greater Boston.

In the last few years CIS partners have created opportunities through seminars, workshops, retreats and conferences where internationals can learn about aspects of the Christian faith at their own speed. For instance, rather than have a confrontational or heavy evangelistic message by a speaker in a large group setting, they offer smaller workshops during retreats where internationals can choose which type of workshop to attend. In addition to workshops on spiritual issues or Christian history there are workshops on friendship, American healthcare, marriage, interpersonal conflict, culture shock and other practical issues for international students.

Local churches offer various programs to help internationals come to the knowledge of Jesus Christ. Park Street has a Sunday International Fellowship which provides a meal and another worship setting for international families followed by an opportunity to break down the sermon or Scriptural text from the worship service. Grace Chapel's ISM team hosts a special monthly outreach at the home of Roberto and Nora Laver. Cambridgeport Baptist Church offers a special basic English Bible study on Sunday mornings to introduce the good news to others from around the world. Language churches and monoethnic churches also provide a unique attraction for internationals coming from one people group or nationality. These churches provide quite a community for making internationals at home in their new land.

6. Church Planting:

We are only now starting to uncover the strategic relationship between church planting and international student ministry. Few denominations and independent church groups have attempted to start churches with the expressed purpose of reaching out to international students and families. Instead, the most common practice is a church or church plant located near a college campus becomes aware of the tremendous needs of internationals all around them and follows as the Spirit leads.

There have been many congregations that have started to touch a significant language group population. Over the last forty years there have been several Chinese churches planted in the Greater Boston area but none before an earlier Chinese church planted by several denomination groups in 1946. Since then the Boston Chinese Evangelical Church (BCEC) planted in 1961, and the Chinese Bible Church of Greater Boston (CBCGB) planted in 1969, continue to begin other churches around Massachusetts. However, reaching out to international students was not the only reason for these churches to be planted. Several churches including the Nazarene Church in Quincy and the Chinese Baptist Church of Greater Boston were started to reach out to the large Chinese immigrant population. Chinese International Baptist Church (CIBC) was started on the campus of Northeastern University in part to reach out to students, and after moving recently, plans to re-start in Cambridge. In recent years another congregation, Emeth Chapel, begun by Dr. T.K. Chuang has been instrumental in reaching out to international students and young Chinese professionals.

Another church planting story was the beginning of Berkland Baptist Church (BBC) in 1991 which started as a Korean church, but now reaches out to include an English-speaking service and a service for international students as well. In addition, BBC has formed a significant outreach on a variety of local campuses called Asian Baptist Student Koinonia (ABSK) to reach out to students, including predominantly Asian-American and international students.

One smaller congregation that has had an impact on Japanese international students and visitors has been the Boston Japanese Christian Church (BJCC) started in 1995 with Ken Milhous as pastor. In ten years they recorded that 1000 people had come through their doors, with most of them being Japanese students who visit for a time during their relatively brief time in Greater Boston. So, while this Somerville church has remained relatively small, it continues to touch the world that comes through Boston. We trust that other similar stories can be told of other people groups.

One more church plant to mention is the Arabic Evangelical Baptist Church. This work involved several Kingdom partners. It began with a small group of students including Sinote Ibrahim in 1971.

Joseph Sabounji, who led Park Street's ministry to internationals was strategic in re-organizing this group and hosting them at PSC. Later they moved to West Roxbury becoming the Arabic Evangelical Baptist Church with Southern Baptist missionary Samy Ammari in 1972. This church continues to reach out to many different nationalities and point them to faith in Jesus Christ.

Other churches associated with the Greater Boston Baptist Association (GBBA) continue to be planted around Greater Boston, but they do not all reach out to touch international students as of yet. The First Brazilian Church of Boston in Charlestown started many years ago is located near Bunker Hill Community College. It recently started an English congregation to reach second generation Portuguese speakers and others, known as Celebration Baptist Church. In addition, Korean Church of the Shepherd is reaching out to Korean international students and families in Cambridge with a desire to build a bridge between other cultures as well. Another new strategy for touching students is the Collegiate Church Planting Community (CCPC) [www.cpcboston.org]. As churches plant new congregations we want to encourage them to include an ISM piece in their strategy.

7. Intra-Group Activity:

There are many avenues for international student ministry including campus based, church based, parachurch groups, denominational entities, or church planting. There are many different ministries across Greater Boston and New England which are meeting the needs of internationals and sharing Christ with gentleness and respect (1 Peter 3:15). Thus, at this point we will refer you to the many entities working around the city.

For many years there have been multiple entities seeking to reach international students for Christ. Park Street Church has had a long history of reaching out to international students through their FOCUS ministries. Grace Chapel and ISI have also long been involved in ministry to internationals with ISI recently celebrating fifty years in Boston. ISI continues to develop regional church teams for ISM on the North and South Shore and in Metrowest. International Fellowship House, Boston just celebrated 41 years as a residential non-denominational ministry with international students in Boston's Back Bay. Southern Baptists have provided various ministries through GBBA and collegiate ministries for twenty plus years, with a key model for ministry at MIT in Cambridge. Parachurch groups like Intervarsity and Campus Crusade have had international students involved in their ministries and are becoming more involved in creating intentional ministries on campuses and through the Coalition for International Students (CIS). Chi Alpha or the Assemblies of God also has linked with CIS and has recently begun a more intentional work at Boston University.

Several local language congregations continue to reach out to those from their culture or language backgrounds. Some have developed their own groups on various college campuses in addition to young adult programs through their churches. In addition to these larger entities there are others involved in ISM in the city including China Outreach Ministries, Hope Fellowship Church's English ministry, Nanan & Chris Coughlin's programs meeting at Ruggles Baptist Church and many others. Ruth Sieck recently began a non-profit called VERAMI which offers a true friend to internationals along with the much needed immigration and career counseling for internationals (www.verami.org). Todd Ramsay has worked with InterFACE Ministries with Above and Beyond (www.abtrips.org) which provides sightseeing trips for international students from a wide array of campuses across the Northeast. Many other local churches and ministries provide language assistance, friendship and spiritual teaching to those who make New England their home for a temporary period of time. *To God be the glory great things He has done. To God be the glory great things He is doing!*

8. Inter-Group Activity:

It is inspiring to consider what believers are doing across New England to touch the lives of international students, scholars and family members. Imagine all God is doing that we have not even learned about through countless individuals touching those around them with Christ's love. Still, while it is exciting to have so many entities and individuals touching the world in Boston it is even more exciting to learn how God is bringing Kingdom partners together across Boston, New England and North America to more effectively reach internationals for Christ. One reason for the strong ministries in Greater Boston is the prayer partnership and relationships that developed over these last twenty years. In the 1980's while Joseph Sabounji served as the leader of Park Street's FOCUS ministries with internationals he also led other like-minded believers to gather together for regular times of prayer and support for the good of all those involved in ISM. While several different organizations have been involved in partnership for many years in Greater

Boston we want to concentrate here on two networks which have made an impact on ISM across Greater Boston and New England.

Association of Christians Ministering among Internationals (ACMI) (www.acmi-net.net)

The Association of Christians Ministering among Internationals (ACMI) is a network of ministries and individuals reaching out to international students across North America. Several hundred ACMI members link together in this national network for training and referral of students. In the same way local ministers and individuals around Boston came together three or four times a year to encourage and support each other in prayer. Local ACMI members and others hosted the 1991 national ACMI Conference at Gordon College in Wenham, Massachusetts. Through the local group of ACMI members and others coming together for prayer and fellowship God began to grow relationships of trust and encourage various ministries to partner together.

Boston Coalition for International Students and Scholars (CIS) (www.studentfriend.org)

In 2002, after many years of relationships between various individuals doing ISM in Greater Boston God led local ISI leaders to invite about twenty individuals from like-minded organizations and ministries to gather to build a strategy to touch internationals more effectively in Greater Boston. God used the trust gained from years of relationships with those doing ISM in Boston to help grow a new effort together. Over two days these believers gathered in an upper room at Park Street Church and shared about the needs of internationals and challenges associated with ministry to them. Over the next three years members of seven main organizations came together quarterly to grow a network of ministries which became known as the Boston Coalition for International Students and Scholars (CIS). Each partnering organization continues its own ministry with international students, but each one also chooses to partner together at various points for more effective ministry together.

In 2005 we saw the first fruit of our labors becoming a harvest. We hosted jointly sponsored events, equipped volunteers for ministry and added to the various ongoing weekly ministries. Some highlights below from 2006 include some things that have never happened on such a large scale:

- Holding our first ever international seeker retreat in February
- Hosting the largest ever national ACMI Conference in June with over 400 participants
- Leading our first coalition-wide international student fall retreat in October
- Leading two separate Thanksgiving Conferences in November preceded with eight training sessions across the city using our new training materials and training guidelines
- Touching nearly 2000 internationals in Greater Boston

The Boston Coalition for International Students and Scholars (CIS) is a coalition of recognized Christian campus organizations and churches that have worked with university students in the Greater Boston area for over 50 years. The members of our Executive Committee represent Chi Alpha, Grace Chapel in Lexington, Greater Boston Baptist Association (GBBA), International

Students Inc. (ISI), InterVarsity Christian Fellowship (IVCF), Park Street Church FOCUS program in Boston, and Real Life Boston (Campus Crusade). ISI facilitates our local network in various ways, including by serving as chair of our executive committee. We are glad for others who follow Christ as Lord to join in this network for more effective ministry with internationals.

9. Diaspora Missions/Ministry:

One key aspect of the strategic nature of international student ministry is the point that students will return home to be Christ's ambassadors to their own culture and people groups. We are excited when we see the stories of the full cycle through evangelism, conversion, baptism, discipleship and multiplication. However, one challenge that relates to ISM is the sensitivity of telling stories and being cautious to not endanger returnees to more challenging places around the globe. Another challenge is learning about the seed planted which has grown to ripe fruit in the lives of returnees. Thus, whether or not we see internationals come to Christ and regardless of how we may or may not be able to share the most miraculous stories, we are confident God is at work to bring the nations to know the one true God and Jesus Christ whom He has sent. We are thrilled to be living missional lives: making eternal investments in others and growing God's Kingdom.

Below are a few stories of those who have returned to their home countries to touch others:

Before she came to the United States she had a dream about a neighbor who had died. In the dream, she went to a beautiful place and saw the neighbor there. When she saw the neighbor, she was told to go back and tell people so they will know about this place. When she awoke, she wrote down the dream.

She was a lawyer in East Asia, but when she came to Boston, she could not even work at all. However, she did have lots of free time to meet many believers God sent her way and she made a fast study of their lives. Many believers touched her life and led her to know Jesus as Savior and Lord. We baptized her at Easter and saw her return home where boldly she tells everyone, "the best thing about my year in the United States was that I came to know Jesus Christ."

Later, while in a Bible study with us, she remembered her dream from long ago and felt that she had actually encountered Jesus for the first time in that dream. As we touch the lives of others, we must remember that we are not the ones who first call after people. God takes the initiative and the Spirit draws people to Himself. We simply meet people where they are and are privileged to partner with Christ Jesus as one of many links in a chain that brings them to faith.

We have found as believers get involved in the lives of internationals they find that they may be able to live lives right out of the pages of the New Testament. We are living the Book of Acts to this day. Indeed, we have the chance to help bring the good news of Jesus to a new people group or to those who have not yet heard. And, this can be done from our own living rooms, from right here in Greater Boston. And, while we do not often send international students on short term mission trips due to the limits of their student visas into this country, we are able to equip them for service to touch their colleagues while here. And, better yet, we can equip them to become the best missionaries to their friends and family as they return on mission around the world.

He came to study language from a country in South America. He came to study at a school tied to Harvard because he thought it would help further his career back at home. He said later that while

he thought he came to further his knowledge of English and better his professional career, he now knew that God had called him here to come to the full knowledge of Jesus Christ. So, when he returned we were excited to connect him with local believers and missionaries in his country where he helped begin a new outreach to others who did not yet know Jesus the Christ. Daily God brings many more like this young man to this area. May God raise up other laborers and place them in the paths of these strategic internationals in our midst. May we be willing to make the long-term investments into their lives even if we do not see genuine seeking or immediate fruit ripe for harvest.

10. Opportunities:

The opportunities are endless. There is a never ending stream of strategic visitors coming here, desiring our friendship, needing help with our language, desiring to know our ways, but still needing to know the Way, the Truth and the Life. May we be open and ready for the challenge to walk with them, *to share not only the gospel with them but our very lives as well.* May it be so. Amen!

20. The Christian Gospel & the Jewish Community of Boston

By Garrett Smith

**Director of Outreach and Spiritual Formation, Newton Presbyterian Church
Former Director of Jews for Jesus, Boston.**

A Steadfast Hope for the Future

The story of the outreach to the Jewish people of Boston is not a story of success, as there has been no great movement of God among the Jewish people here, but it is a story that offers hope for the future. A hope that find itself not only in the growing vitality of outreach to the Jewish people of Boston, but a hope rooted in the assurances of Scripture that one day, the Jewish people will turn back to the Lord (Romans 11).

This short overview of the work of God among the Jewish people of Boston will begin with an overview of the Jewish Community here and then offer an explanation of the causes and nature of their resistance to the gospel. The remaining part of the paper will be a look at what is currently being done to reach out to the Jewish people of Boston.

Overview of the Jewish Community

There are approximately 275,000 Jews living in Massachusetts—sixth among the fifty states, with 215,000 of that number in the Greater Boston area. Jews represent approximately 4.5% of the state's total population — nearly double the national figure of 2.3%. The Greater Boston Jewish community is thriving. There are substantial Jewish populations in the southern suburbs, most notably Sharon, and in the near western suburbs, notably Natick, and Framingham. In Newton, Jewish people make up approximately one-third of the total population, and in Brookline, the percentage is even higher (38%). At any given time there are between 20 and 30,000 Jewish students in the Boston, with the largest concentrations at Boston University 5,000 and Harvard 4,500. Amazingly Jewish people make up approximately 25% of the student populations at Tufts and 50% at Brandeis. There is also a substantial Russian Jewish population, which arrived in the area over the last 15 years.

Jewish people in the Boston area are very committed to their Jewish identities and to the Jewish world in a cultural/ethnic sense. There is a very small percentage of Orthodox Jews (3%) with the largest percentage following the Reform (41%) and Conservative (33%) traditions of Judaism. In general, Jewish people here are not religiously oriented, nor see their Jewishness in religious terms.

Gospel Penetration

While an exact number of Jewish people who have come to faith in Jesus in the Boston area is not known. An approximation of between 500 (.25%) and 1500 (.75%) is reasonable but mostly based on my personal experience and knowledge. It is a shockingly small number, but similar to the gospel penetration for the Jewish people in the world at large which is estimated at between .5 and 2%. It bears some explanation as to why an ethnic group that is not religiously oriented, is so

resistant to the gospel. A brief explanation of the history of the Jewish people in Boston should shed some light.

Explaining Jewish resistance to Jesus: A History of the Jewish people in the Greater Boston Area.

When Jewish people originally came to Boston, it was in response to the Pogroms of Eastern Europe between 1880 and 1920. Like in *Fiddler on the Roof*, Jewish people were being persecuted by the Russian Orthodox and Catholic Church in Europe. When they came to the United States. They were poor, and uneducated since many came out of Shtetls or villages. They formed Jewish ghettos in Roxbury and Dorchester. One Jewish man, I know, Ziggy described growing up in these Jewish ghettos in the 20s and 30s. He said his mother used to fear for him walking on the streets at night, as the Irish Catholic gangs would come through to beat up Jews. He said they spoke Yiddish in all the corner markets. The mantra among the Jewish community then was to get educated and be successful. Judaism was not stressed. It was important to get an education to make it out of poverty.

The next great immigration of Jewish people to the United States came in response to the Holocaust. Again, they came poor, but many were very educated. In Germany and Austria, the Jewish people had tried to fully integrate into society. That is what made the persecution by the Germans all the more shocking. Jewish people were not living in some little village keeping all their “odd” non-Christian traditions, but they had joined society, even seeing themselves as “Germans” too. But again, they were hunted down and killed. That is why Jewish people in the US, began to return to Judaism in part because they believed that simply joining society, in this case American society was not enough.⁸¹ They must maintain their Jewish Communities. And beyond that, they came to believe Jewish people would never be safe anywhere not even in America. That is why there must be a Jewish homeland, Israel. A place Jewish people could live without fear. That is also why this generation was to return to Judaism here in the U.S., because the practice of Judaism was the natural glue that kept the community together and therefore made it more secure.

According to the 1995 survey⁸² the main concerns of the Boston Jewish community are Anti-Semitism, the survival of the State of Israel, preserving the memory of the Holocaust, and Intermarriage. These fears all have something in common. They all involve in some way the survival of the Jewish people. Will anti-Semitism rise, and result in another Holocaust or Crusade or Inquisition or Pogrom with Jewish people being destroyed? Will the nations that have sought to destroy Israel succeed? Will the global community succeed in undermining the support of the US for Israel, thereby endangering the Jewish nation? Will the Jewish community in the United States simply disappear with half of the Jewish people marrying non-Jews? The question every Jewish grandmother asks is, “Will my Grandchildren be Jewish?”

But what does Jesus have to do with this? In a Jewish mindset to become a Christian is to leave the Jewish people, and thus evangelization of the Jewish community is placed within the category of threatening the survival of the Jewish people and thus meets with ferocious resistance. Anyone who has ever sought to reach out to the Jewish community in Boston has faced this hostility head on.

⁸¹ This is described well in Chaim Potok’s book, *The Chosen*

⁸² Combined Jewish Philanthropies Community Report on the 1995 Demographic Study ©1997 Boston.

There is legitimacy to the concern, because many of the perpetrators of the persecutions of the Jewish people have been Christians in name and have even involved forced conversions to Christianity. In a Jewish mindset, there is an “us and them” mentality. “Us” being the Jews, and “them” being the Christians, and if a Jewish person believes in Jesus they become one of “them.” The people who have persecuted “us.” This is of course a simplification and does not apply to every Jewish person in the same way, but it is fair to say, that it is the rare Jewish person who does identify with these feelings at all.

For the individual Jewish person, this conflict is both felt internally when considering Jesus, and externally in recognition of the persecution they will undoubtedly face from family and friends if they become believers in Jesus. Most Jewish college students I have encountered who have become believers in Jesus are almost immediately forced by their parents to meet with “anti-missionaries” in the Jewish community who seek to dissuade them from their faith. At one time it was even worse. In the 70’s a Jewish student (Ken Levitt) was actually kidnapped and underwent deprogramming for their faith in Jesus. Ken did escape and today leads a Messianic group near Fitchburg.

Status of Outreach to the Jewish Community in Boston

There have been a number of Jewish missions with branches in the Boston area since the 70’s, most prominently Jews for Jesus, but also Chosen People Ministries and Israel’s Remnant for a time, although they are not here currently. Jews for Jesus has done some high profile street evangelism and events. A month long outreach done in 2002, was met by strong opposition from the Jewish community. While many Jewish people expressed interest in Jesus and the gospel was made available, there was not much positive response in terms of conversions. Interestingly, the Boston Globe has repeatedly refused advertising from Jews for Jesus, while their parent company, the New York Times accepts it. There bears witness to an institutional resistance to Jewish outreach as well. One pastor even confessed to me that he believed in what we were doing at Jews for Jesus and would like to help, but he feared that if his church was seen to be reaching out to Jewish people, they could have difficulty getting permits from the city board to build a new church building. On Boston University, a Christian ministry was sponsoring a debate between a Rabbi and a Messianic Jew as to whether Jewish people could believe in Jesus. Other Jewish Chaplains managed to get the debate shut down, claiming it was subversive attempt to convert Jews. This same Christian ministry had sponsored a debate between a Lesbian activist and a Family First advocate the previous year without incident. Also in response to attempts at outreach, a local “anti-missionary” organization was established: SimplyJewish.org. They have meetings and do trainings at synagogues on how to resist the gospel.

The longest uninterrupted outreach to the Jewish people in the Boston area has been the Messianic Congregation Ruach Israel, now in Needham, which is led by Rich Nichol which came into existence in the late 70’s. In the last 5-10 years a number of Messianic Congregations have sprung up around the Boston area. Shomer Israel was planted by Ruach Israel on the North shore. Shaar Shamayim was began in Stoughton by Henry Morse, and Sar Shalom in the West Metro. These are English-speaking. There have been a number of Russian-speaking congregations as well, most notably Beth Shalom in Brookline, and more recently Beth Messiah in Newton. The growth in Messianic Congregations in Boston is definitely a sign of vitality and growth in gospel activity among the Jewish people.

What may be the most effective outreach to the Jewish people in the Boston area today are its churches. On any given Sunday, there may be between 25 and 50 Jewish people at Grace Chapel and perhaps half that at Park Street Church. Most evangelical churches in the area of any size have some Jewish believers in attendance. Many of these Jewish believers in Jesus are intermarried with Christians although this by no means includes all of them. But the 40% of the Jewish community that is intermarried definitely represents the biggest potential for outreach today. Also, the influx of ethnic Christian churches in Boston has opened up opportunities for outreach to Jewish people. Often times, Christians from another culture can more boldly and directly share their faith with Jewish people, than American Christians. The cultural separation these ethnic Christian have both gives boldness to the Christian and also results in more patience and understanding from the Jewish person.

Perhaps the most important concept for any Christian to understand in reaching out to Jewish people, is that the base objection to Jesus is not a theological one, but rather sociological. They fear losing their Jewishness. So in sharing their faith, the most important thing for them to help their Jewish friend understand is that their Jewishness is not what is at stake. They will always be Jewish. Believing in Jesus is about coming to God, not becoming a Gentile. And if Jesus is the Jewish Messiah, then as a Jew, they should believe in him.

It is encouraging to me that I have found this simple message to be increasingly understood by Christians in the Boston area. I am seeing more and more Jewish people coming to faith. It is still in drips, but it is consistent, and their remains great hope, that those drips can turn into a fountain.

So while gospel penetration remains low among the Jewish people of Boston and resistance to the gospel remains high and even hostile, there is great hope. Messianic congregations are on the rise, missionaries to Jewish people are among us, and churches are increasingly becoming more effective in their outreach to Jewish people. There has certainly been progress over the past 10-20 years, and there remains a steadfast hope for the future.

21. Arabic Ministry in Greater Boston

Arabic Evangelical Baptist Church of Boston, MA

The Arabic Evangelical Baptist Church of Boston was founded in the early seventies by Rev. Sammy Ammari, who later was succeeded by Rev. Hanna Ibrahim, who later was succeeded by Rev. Khaled Ghobrial, the current Senior Pastor.

The Church is affiliated with the Southern Baptist Convention; currently enjoys more than one hundred members, rapidly increasing; and our attendance ranges between 180 to 200 worshipers on the average.

Initially, the Church held its meetings at another church's building near Roslindale Square, and within a short period of time the Church moved to the Emanuel Episcopal Church's site in W. Roxbury, Massachusetts. After about 25 years meeting in Emanuel Episcopal Church, the church finally moved in July 2006 to its own new building at 222 Spring Street, West Roxbury, Massachusetts.

The overarching mission of the ministry of the Arabic Evangelical Baptist Church is to reach out to Arabic-speaking people that have yet to accept Jesus Christ as personal Lord and Savior. This is done through:

Local Evangelistic Outreach in and from AEBCB

- sports outreach in their gymnasium
- street outreach in Boston among the Arab population
- Arabic "Alpha" classes (coordinated through Egypt)
- evangelistic website in Arabic and English (Arabicchurch.org)
- cell group ministry (small groups)

Collaborative Outreach with other Arabic churches in the region (New York and New Jersey).

This is an interdenominational outreach effort with Methodists, Presbyterians, Baptists and Pentecostals working together

- Daily/Weekly Television Arabic Programming to Arabs in Greater Boston, North America and the Middle East
- Local Access – 13 towns in New England and 8 in CA
- AlkarmaTV.com – Arab Family Program for ministry across North America
- The Healing Channel (Arabic TBN) programming to North Africa and the Middle East which has produced many responses.

Sunday morning worship

Sunday morning worship at Arabic Evangelical Baptist Church is a blend of traditional and contemporary praise and worship songs, with a sermon by Pastor Khaled Boshra Ghobrial. English translation is available during service via wireless headphones. However, there are also

high school and college/career Sunday school classes in English during the sermon. There is also a Friday night (Shabab) youth/college meeting.

With youth led contemporary English worship songs, various speakers, discussing of deep spiritual topics with practical and creative applications. Followed by food and fellowship until Midnight.

A Sampling of Arabic Churches in Metro Boston:

Arabic Baptist Church of Boston

187 Church Street, Newton Corner, Mass.

Mailing Address: 165 Friend St, Boston MA 02114

617-723 9766

Pastor Sinote Ibrahim

Sunday Worship: 12:00 noon

Friday Evening: Youth Group (college and graduates) 7:30 p.m.

Bible study at homes on Wednesday 7:30 pm

Sunday service in Arabic and English

www.arabicbaptist.org

radio program on WNTN 1500 AM, Sundays at 2:00 - 3:00 p.m.

The Arabic Evangelical Baptist Church of Boston

222 Spring Street, West Roxbury, MA 02132

Mailing Address: PO Box 920314, Needham, MA 02492

508-337-6660

Pastor Khaled Ghobrial

Sunday Worship: 10:30 a.m. - 12:30 p.m.

Friday Evening: Youth Group (College and single graduates) 7:00 p.m.

Saturday Worship: English & Arabic 7:30 p.m. to 9:00 p.m.

Simultaneous English translation for visitors and guests

Lawrence Arabic Baptist Church

meeting location: Emmanuel Baptist Church, Lawrence MA

978-688-8096

Pastor George Wakim

Sunday Worship: 4:00 p.m.

Arab Population in New England by State	
State	Population
Connecticut	14,933
Maine	3,004
Massachusetts	53,511
New Hampshire	6,833
Rhode Island	7,171
Vermont	2,084
New England total	87,536

22. Armenian Churches in New England

by Rev. Gregory Haroutunian

Historical Background 301AD - 1965

Armenians all over the world take great pride in being the first nation formally to declare Christianity its official religion in 301 AD through the endeavors of St. Gregory the Illuminator, a Cappadocian missionary to the Armenian royal court. After enduring tremendous persecution at the hands of the king, God heard Gregory's prayers and healed the pagan King Tiridates III of severe mental illness. Following his conversion, the gospel, already widely received throughout the nation, spread rapidly, and transformed the Armenian people. A golden age followed in the fifth century fueled by the creation of the unique Armenian alphabet and the translation of the scripture into the Armenian language. The historic Armenian Apostolic Church as continued to exist to the present day with churches around the world, including twenty in New England serving more than 60,000 Armenians. The highest concentration of Armenians and their churches is in greater Boston, Worcester, and Providence. There are also five Armenian Evangelical Churches, one Armenian Catholic Church and possibly one Armenian Pentecostal fellowship.

While Armenia was once a great kingdom spanning from modern-day Iran, Syria, and Turkey, for most of its history it has been the crossroads for the great empires of the world and has suffered tremendously at the hands of her occupiers. The 1915 Genocide at the hands of the Ottoman Turks has marked the Armenian soul as much, if not more than its Christian heritage. While they take admirable pride in their historic connection to their faith, The Genocide has caused a large percentage to question faith in Jesus Christ or simply allow it to reflect their background rather than a vibrant, personal relationship with God.

1965 - Present

The recently established (1991) independent nation of Armenia, of the former Soviet Republic is home to the majority of the world's Armenian population. However, after the Genocide, hundreds of thousands of Armenians were scattered throughout the world with the largest communities residing in Middle East, particularly Lebanon, Syria & Iran, and the United States, with New England being the second largest population base behind southern California.

Presently, the Armenian population has existed outside the direct, obvious impact of the Quiet Revival though there are indications of a growing spiritual hunger being expressed throughout the community. One specific example of this can be found in the case of the Church of the Holy Translators in Framingham and their attempted shift to using English in their celebration of the Liturgy rather than ancient Armenian. The move was widely welcomed by the community and attendance increased dramatically. They also used the Alpha Course for a congregation-wide Bible Study. The change was short-lived, however, when the church hierarchy requested the return to the ancient Armenian language. There also appears to be glimpses or spurts of growth in the youth ministries of the Armenian Evangelical churches in the area.

A Sampling of Armenian Churches in New England

Massachusetts		
Holy Cross Armenian Catholic Church	Belmont	MA
First Armenian Church -1892	Belmont	MA
St. Stephen's Armenian Apostolic	Brookline	MA
Holy Trinity Armenian Church	Cambridge	MA
St. Vartanantz Armenian Church	Chelmsford	MA
Church of the Holy Translators	Framingham	MA
St. Gregory the Illuminator	Haverhill	MA
St. Gregory Armenian Church	Indian Orchard	MA
Holy Cross Armenian Church	Lawrence	MA
St. Gregory Armenian Apostolic Church of Merrimack Valley	North Andover	MA
St. Mark Armenian Church	Springfield	MA
St. James Armenian Apostolic Church	Watertown	MA
St. Stephen's Armenian Apostolic	Watertown	MA
Armenian Memorial Church	Watertown	MA
Sourp Asduadzadzin Armenian Apostolic Church of Whitinsville	Whitinsville	MA
Armenian Church of the Martyrs	Worcester	MA
Armenian Church of Our Savior	Worcester	MA
Holy Trinity Armenian Apostolic Church	Worcester	MA
Armenian Congregational Church of the Martyrs - 1892 oldest Armenian Church in the USA.	Worcester	MA
New Hampshire		
Ararat Armenian Congregational Church	Salem	NH
Connecticut		
St. George Armenian Church	Hartford	CT
Armenian Church of the Holy Resurrection	New Britain	CT
St. Stephen's Armenian Apostolic	New Britain	CT
Armenian Church of the Holy Ascension	Trumbull	CT
Rhode Island		
Armenian Apostolic Saints Vartanantz Church	Amsterdam	RI
St. Sahag & St. Mesrob Armenian Church	Providence	RI
Armenian Euphrates Evangelical Church - 1892	Providence	RI
Sts. Vartanantz Armenian Apostolic Church	Providence	RI

23. Greek Churches in Greater Boston

History

In 1840, there was a thriving Congregational church in Newton Center. This congregation was instrumental in sending a missionary by the name of Jonas King to Greeks in Athens and Asia Minor. Through his evangelization efforts, a number of Greeks were saved.

Their descendants came to the Boston area and formed a community in the 1960's. The first Greek church and Bible study were started in Lowell by an elder of the First Evangelical Church of Athens. He published a magazine for both Orthodox and non-Orthodox Greeks dealing with issues such as how to settle in the new country. A group evolved from there that congregated at Park St. Church, and another eventually began meeting at the Church of the Covenant in Boston. The number of Greek Christians increased because of the steady immigration of Greeks to the U.S. at that time. However, this Greek church actually was a "transplant" rather than a new "plant." This was because these newcomers were primarily from the town of Katerini, Greece and the surrounding villages. Similar "transplants" occurred in areas such as New York and Toronto. The purpose of this immigration, however, was economic rather than evangelization.

Once in the U.S., this newly formed group clung together for community and survival. Their first leader was Michael Kantarges, a Gordon Divinity School student. The group that met at the Church of the Covenant was incorporated in 1963. In 1971, this newly formed congregation, the Greek Evangelical Church, called a pastor, the Rev. Argos Zodhiates. He had actually been the pastor for most of them back in Katerini. About this time, they bought their current Newton Center building that had formerly housed the congregation that sent missionaries to Asia Minor and Greece. So about 130 years after Jonas King left Newton Center to go to Greece, the descendants of those he evangelized established their own church in that town.

Pastor Zodhiates did have a vision to make this church the base for developing missions. He even created a mission organization, but he was ahead of his time. Many of the people were still trying to establish themselves financially, and in other ways. Therefore, they did not really share his vision or embrace it. Rev. Zodhiates passed away in 1979. In the mid 1980s the church split and the Hellenic Gospel Church in Newton Center was formed as a result of that split. Today both congregations have their respective ministries. Since that split there have been no major crises in this church.

Currently there are three Protestant Greek congregations in the Boston area: the Greek Evangelical Church in Newton Center, the Hellenic Gospel Church in Newton Corner, and the Apostolic Greek Church in Brookline. One of the current leading Greek pastors is Ignatius Meimaris. He came to the U. S. in 1969 to study chemistry, but through the influence of Paul Sideropoulos, another leader in the Greek community, he was led into the ministry. In 1976, he met Jim Goodner of the Greater Boston Baptist Association, whose job was to establish ethnic work. Through a joint effort of the Greek Evangelical Church and the Southern Baptists, Ignatius started a Bible study in the city of Lynn. Eventually, he was asked to join the association and become a language catalytic missionary.

There was no other connection between the Greeks and the Baptist Association, although Mr. Meimaris was initially helping out at the Greek Evangelical Church. At that time, he also worked with a Greek group that had come to Sudbury from the Newton Center church. Members of that group eventually came to Newton Corner, where the building at that location was sold to them for \$1.00. That building now houses an English speaking church, the original Hellenic Gospel Church, and Haitian, Mandarin, Filipino, and Asian Indian congregations.

Challenges and Issues facing the Greek American Church

These newcomers were very interested in preserving the Greek community, its culture and faith in the context of the old country. That could only work as long as there was a steady flow of immigrants. However, as that stream dried up and the next generation matured, that became a difficult goal. In addition, these immigrants generally brought unresolved dysfunctional issues from Greece to the U.S. If these issues are not resolved, they continue to be passed on.

While there were also strengths in this group, it would be difficult for them to go forward unless their obstacles were removed. One way to do this is to focus on what makes for a spiritually healthy church. Numbers do not necessarily make it one. The healthy church needs to also be careful not to stress community and culture at the expense of spirituality. In addition the next generation of Greeks will speak English and want sermons in this language. The Greek Church must take this into account as it goes forward. To ignore this fact is to do so at its own peril.

The biggest challenge they have is ministering to both Greeks and Americans. This is like holding two watermelons under one arm. There are first generation Greeks and second generation ones, who are really Americans. In addition to the generational gaps there are cultural ones also. This presents difficulties. How do they manage? They have done a good job at ministering to the first-generation Greek Americans, but not to the neighborhood, which is predominantly Jewish.

The second issue is that they are not a community church. Only two families from the congregation live in Newton. The rest come from as far away as Worcester, Medfield, West Roxbury, Dedham, Brighton and Watertown. As a result, nothing local can be done. How do they reach Greek Americans? The church has a Greek School and reaches out to the rest of the Greeks through the radio and a Vacation Bible School for the neighborhood. Through the Greek school and the Greek Parade on the occasion of Greek Independence Day on March 25, the church is exposed to the Greek community, although they are still considered a minority by most.

Through the radio ministry, people ask for copies of the New Testament and calendars (which carry a message every day), but the church has not been able to do any serious follow-up because of prejudice. They estimate that 150 people responded to the radio with calls. Some simply asked for prayer through repeated contact. All had to be convinced that the Evangelical Church is not there simply to proselytize them. One way the pastor was able to achieve this was to encourage them to ask for a copy of the Bible from their own priests!

Another activity the church has been involved in for years is the summer camp. Approximately 150 people gather from all over the U. S. The church also has a tape ministry for evangelism. About 70-80 tapes are being sent out throughout the U.S. The church needs consistent presence and recognition by other people.

Missionary activities include monthly support for various missionaries. The church also maintains two apartments that host students who go to seminary. This was a vision shared by both Rev. Argos Zodhiates and Rev. Stavros Deligiannidis. The students serve the church while they pursue their studies at Gordon Conwell Seminary. There are no missionaries supported in other countries.

The ties between Greeks and Americans remain strong. The church has two services, one in Greek and one in English. About 120 people attend the Greek and about 40 attend the English – predominantly young couples. Once a month the two congregations are combined to celebrate the Lord's Supper. Sunday School is taught in English and so is the youth group. It is only a matter of time before the English-speaking congregation will be the predominant one, with the Greek being the secondary one.

Greek Americans are a very difficult target to reach for evangelism. Culture and religion go together. For an evangelical church to reach the Orthodox is even more difficult, because Evangelicals are Greeks, but not Orthodox.

In terms of greatest needs in the development of the church, it depends on whom you ask. If you ask the people, they quickly identify the lack of a permanent pastor. Even though between 1993 and 2002 there was continuity in the pulpit, with a very smooth transition between two students, they feel they must have a permanent pastor. Rev. George Adam's opinion is that a pastor should not stay for more than a few years. His ministry should not be lifelong. He also understands the needs of the congregation, which, since Rev. Zodhiates passed away, have been in constant change. The Rev. Tsainiklides, who is now coming to serve the church on a temporary basis, has a good understanding of the Greek American culture because he lived in the States as an immigrant himself. Having that common experience is much better than someone coming directly from Greece.

The church needs to clarify the issue of language in worship if they are to expand their horizons beyond the Greeks. They should think about how the transition will happen from the first generation to the second, which will inevitably be different. The church has a constant concern about its future direction. According to the pastor, the church needs strong leaders who understand the Greek community, speak the language, but also speak English and are committed to reaching Greek Americans.

Sources & Authors: Pat Lombardi; Effie Athan; Rev. George Adam (Greek Evangelical Church)

24. Multicultural Church Profile

by Dana Baker, Director of Multicultural Ministries, Gace Chapel, Lexington

Introduction

The multicultural church category is an exciting new part of the 2007 Intercultural Leadership Consultation. While there have been multicultural churches that have existed for, sometimes, decades, simply in response to diverse neighborhood demographics, the most recent decade has brought a significant increase in the numbers of these kinds of congregations and along with this increase, also the emergence of multicultural congregations in traditionally monocultural churches, and the planting of intentional multicultural congregations from the outset. Awareness and intentionality especially mark these new kinds of multicultural churches. While not all of the congregations included would intentionally self-identify as a multicultural church, they still face many of the same challenges and opportunities as a result of their demographics.

Profile of Participating Churches

The initial reporting group questionnaire developed by Emmanuel Gospel Center was modified to better address the somewhat unique situation of multicultural churches. Similar categories and questions were maintained where possible, while also adding some new questions unique to the demographics, challenges and opportunities of multicultural churches.

The modified questionnaire was then e-mailed to approximately eighteen churches that had been identified through research by the Emmanuel Gospel Center, or through networking with some of the churches that were initially identified. This initial e-mail was then followed with an attempt to reach someone on the staff by phone. Of the original list of 18 churches, six churches returned questionnaires with responses. Two additional churches were interviewed by phone.

Church Name	Report Ref.	Location	Church Size	Year Began
Austin Square Baptist Church	ASBC	Lynn	150 (English), 70 (Cambodian)* 40 (Spanish)*	1891
Central Assembly of God	CAG	East Boston	67	1954
CityLife Boston	CLB	Downtown	600	2002
First United Presbyterian Church in Cambridge	FUPCC	Cambridge	100 90 (Haitian)*	1892
Grace Chapel	GC	Lexington	3000	1957
Highrock	HR	Arlington	400	1999
Park Street Church	PSC	Downtown Boston	1900	1809
Vineyard Christian Fellowship	VCF	Cambridge	1000	1997

* Separate ethnic congregations that meet in the church building.

Note: we will be using the abbreviation listed above as we reference these churches in this report.

While this profile is titled a multicultural church profile, the churches that responded are probably more accurately described as multiethnic churches on the way to becoming multicultural churches. It is important to understand the distinction between these two words. A multiethnic church has people from several different ethnic groups attending. According to a recent book entitled, *United by Faith*, a multiethnic church is comprised of 20% or more ethnic groups other than the majority ethnic group. A multicultural church is influenced by, and influences, the different cultures represented in the congregation. As a result, a new culture purposefully emerges that enriches all who are part of that church.

Strengths

Almost all of the churches that responded spoke about the richness and depth that is added to discussions - new perspectives and access to a broader range of ideas that are a natural part of a multicultural church (ASBC, FUPCC, GC, PSC, VCF). “The Christian gospel is never insular or provincial, but worldwide in its implications and embrace”. (FUPCC) Strong international student ministries impact students returning to their home countries as leaders in government, industry, and education, significantly enhancing Kingdom growth. (FUPCC, GC, PSC)

But there is not only a richness and depth of ideas, but even more importantly, a growing richness and depth in relationships, which increases the church’s effectiveness to reach across cultures, not just within a specific culture. (VCF) Differences, rather than being seen as something that divides, are appreciated and understood. (CAG) Key to this is a broader understanding of hospitality. When “other nationals see the church is open to their own nation. . your church’s reputation spreads quickly as being a national friendly church.” (ASBC) Providing ministries that also meet basic human needs “broaden the vision of what it means to minister as a Christian”. (ASBC)

Unity among diverse cultures is attractive to both Christians and non-Christians (FUPCC, GC) Although HR does not self-identify as a multicultural church, the diversity is almost always one of the first things that visitors to the church notice. Cultural diversity is a sign of the authenticity of the gospel message — that it is a message for all kinds of people. (HR) While there is a place for ethnic specific churches, especially when ministering to 1st generation immigrants, all churches should strive to represent the racial diversity of their communities. (CLB)

Challenges

It is not surprising that cross-cultural communication would be one of the most common challenges within a multicultural church. But particularly for a church that is changing from being a predominately Anglo, monocultural church to a more multiethnic church, “hidden barriers of communication and culture” can be difficult to address. These hidden barriers can often “discourage fuller participation by many who do not understand [a] predominately Anglo culture”. (PS) Increasing cultural competence for both staff and the average church attender, on a variety of levels, must be an essential element of any training. (VCF) Differences in leadership style among cultural groups (FUPCC), how leaders from different cultures are called out, cultivated, developed and empowered must also be understood. (VCF, GC) Time must be invested to disciple emerging leaders. (ASBC)

Another important challenge is developing trust among different cultural groups, (ASBC) especially among those that may have a history of cultural conflicts. Ignorance of other cultures outside [of one's own culture], historical prejudices/biases, and even human rationalization that disparities between cultures do not exist (VCF) can all hinder the development of this trust. CLB seeks to challenge each culture's "comfort idols".

While a variety of differing perspectives brings richness, it also brings the potential for conflict and misunderstanding. Our reading of scripture can even be culturally biased. (CAG) People within congregations are in different places in their own ethnic identity process and in their journey of understanding of what it takes to become a multicultural church. It is very difficult to design training and enrichment experiences that can accommodate this widely varying awareness. (GC). The journey to being a truly multicultural church is a marathon, not a sprint.

History

While all of the churches have been influenced by various immigration/migration trends, the demographics of some neighborhoods have been changed dramatically. When GE downsized in Lynn, many of the city's triple deckers were vacated, resulting in lower housing costs that were attractive to recent immigrants. (ASBC) While initially ASBC remained monocultural, following the arrival 8 years ago of a family from Nigeria that made ASBC their home church, other African families began to attend. A Cambodian congregation began meeting in the church in response to the large migration of Cambodian families in the 80's. East Boston has throughout its history been an entrance point for immigrants and CSG began in 1954 as a bi-lingual church (English and Italian) The services are now all in English, but the present congregation has been significantly influenced by diaspora movements from Africa, especially Liberia. FUPCC also started out as an all-white congregation, but has become increasingly multicultural over the past 25 years. Presbyterians from West Africa that are denominationally loyal, have been especially attracted to FUPCC.

GC was also mostly a monocultural congregation up until a decade ago. The Asian population of Lexington has increased significantly in the past decade and that is the largest population at GC, but the broader ethnic diversity of people from over 50 different countries draws from a much wider area, as does the general congregation. PSC began a ministry to international students in 1972, called FOCUS, and these students account for the majority of the cultural diversity at Park Street. However, their presence at the church has also made it more attractive to other permanent international residents. FUPCC, because of its location in Cambridge has also had a strong international student outreach.

The final group of churches — CLB, HR, and CVF — all began with a core of people that was ethnically diverse from the beginning. HR is majority Asian, but with a growing Anglo population. CLB has two dominant cultures — Asian and Anglo — that are equally represented. While they have been influenced by various immigration trends from East Asian countries, the majority of their members are second or even third generation. While CVF has a much more diverse congregation, the largest non-Anglo group is also Asian.

Demographics

Any attempt to understand the demographics of a multicultural church is inherently difficult as one is not only addressing specific cultural or national distinctions, but also different generations

of arrival into U.S. culture — 1st, 1.5, 2nd, or multiple. Although racial categories are often the least satisfying in terms of understanding the intercultural dynamics of a particular congregation, for large churches, especially, it is sometimes the only way to get some kind of overall picture. While some groups follow the census racial categories fairly closely, others actually span multiple racial categories (e.g. Hispanic, Jewish, Middle-Eastern, multi-racial, etc.) Here are the five headings used in the chart which follows, and explanations of each label:

- Asian — East and Southeast Asian as well as the Indian subcontinent; Asian Americans (2nd and multi-generation)
- Black — African American, African, Caribbean, Cape Verde
- White — primarily multi-generation European American, but also includes some 1st generation western and eastern Europeans
- Latino — not an official racial category according to the U.S. census (optional), instead this category is language based including both Spanish and Portuguese-speaking cultures.
- Other — Native Americans, Pacific Islanders, Jewish, Middle-Eastern, Multi-racial

(note: for those churches with multiple congregations housed in the same building, the following statistics are for the primary congregation only)

Church Name	Asian	Black	White	Latino	Other
Austin Square Baptist Church		20%	79%		1%
Central Assembly of God	6%	59%	22%	13%	
CityLife Boston	47%	5%	45%	3%	1%
First United Presbyterian Church in Cambridge	14%	40%	40%		6%
Grace Chapel	15%	7%	70%	3%	5%
Highrock	58%	1%	40%		1%
Park Street	15%	6%	75%		4%
Vineyard Christian Fellowship	18%	10%	61%	3%	8%

Evangelism

Almost all of the churches felt that being a multicultural church enhanced evangelistic outreach, but for a wide variety of different reasons, that often depended upon who the target community for the church is. For those ministering to primarily 1st generation immigrants or international students, meeting practical needs of adjustment to American life — clothing and food assistance (CAG), ESL classes, hospitality and relational ministries (ASBC, CAG, PS, GC) — were found to be very effective in outreach. Being located in downtown Boston, CLB attracts many young, urban professionals and for them, seeing the impact of “power-sharing” in contrast to the Anglo-dominated organizations with which they are most familiar, is a testimony to both Anglos and Asian Americans. Interracial couples also seem particularly attracted to culturally diverse churches (VCF, GC).

Christians from non-western nations can actually bring new vitality and encouragement to evangelistic efforts at existing churches (FUPCC) Alpha courses for those seeking to learn about Christianity seem to be good at providing a safe environment for those from non-western religious backgrounds to ask questions about faith. (GC) It is important to recognize that it takes different evangelistic strategies for 1st, 1.5, 2nd generations.

Church Planting

Only VCF started as a church plant, from the San Francisco Vineyard. CLB is part of the Redeemer church planting network, and received some initial funding from their church—but is not an “official” church plant. A large percentage of the core team that started HR, came from a church plant in Cambridge, but again not in an official capacity. CAG was part of a church revitalization initiative.

Several of the churches have planted churches from their congregation. PSC has planted four churches that started as ethnic fellowships within the church—Armenian, Arabic, Ethiopian, and Vietnamese—all within the Boston metro area. VCF has planted three churches—one in NYC and two in the Boston metro area. GC has planted two churches in the Boston metro area, and one of them now has a daughter church. HR has planted a church in NYC, and has plans for two additional churches in 2008. CAG has assisted Liberian pastors in planting churches in PA and in their home country. Church planting is a core value at CLB and while the church has only been in existence for 5 years, plans are already in the works for a new multi-site location in 2009, and a new church plant in 2010.

Intra-Group Activity

Several of the churches indicated that being multicultural should not be an end in itself, but should be seen as something that supports other more overarching goals—evangelism, justice, sound biblical preaching, (VCF, GC) “being able to see and articulate what God is doing in our midst” (CAG)—were all themes that unified diverse congregational members. Working together to solve an issue without cultural preconceptions also helped the congregation to learn from one another. (CAG).

Weekend conferences and other training opportunities promote community understanding among culturally diverse members. VCF holds a weekend long workshop called “Building the Multiethnic Church”. GC has held a Cultural and Urban Awareness Weekend for six years that allows the church to celebrate church-wide what God is doing and provide multiple opportunities for training and cross-cultural experiences.

Language differences, where present, can provide unique challenges. Some churches have responded to this by having separate congregations or fellowships. (ASBC, FUPCC, PSC) Small groups that are ethnic specific can sometimes provide bridges for 1st generation ethnic groups that might experience more language barriers in larger congregation (VCF, GC)

Inter-Group Activity

For those churches that share their space with other ethnic specific congregations or fellowship, occasional joint services with their sister congregations (ASBC) can help to foster relationships between what would otherwise be only a landlord/tenant relationship. This has been especially significant for their youth programs. As CAG shared their building with a Brazilian congregation

for 13 years, the pastor became involved in a denominational committee to seek ways that Brazilian pastors and churches could more easily come into their district.

VCF is part of an informal group of Cambridge churches, that while predominantly one ethnicity individually, collectively are very diverse. One year these churches joined together to hold prayer walks throughout the city of Cambridge during Lent. FUPCC has also partnered with other Cambridge churches as well as denominationally in multiple communities to support overseas missions projects. A coalition of churches and parachurch organization that minister to international students (FUPCC, GC, PSC) has joined together to more effectively reach over 30,000 international students on university/college campuses (see related profile on international student ministry). GC has longstanding urban/suburban partnerships with African American, Cambodian, and Hispanic churches and leaders.

A couple denominational/interdenominational initiatives seeking to foster the growth of multicultural churches were identified. The Vineyard Movement recently created an Ethnic Diversity Task Force to encourage and resource all Vineyard churches. The senior pastor of VCF is head of this taskforce. Ethnic America Network has helped connect GC to what is happening in other parts of the country, holding a national summit since 2001. Although initially focused solely on ministering to 1st and 2nd generation immigrants, a multicultural church track was offered for the first time at the 2006 summit in Atlanta. It was at the Atlanta Summit that a connection was made with a new organization, Mosaix Global Network, a growing movement of churches and believers seeking to know God and make him known through the establishment of multi-ethnic churches throughout America and beyond.

Diaspora Missions

While none of the churches seemed to see diaspora missions as a central component of their missions activity, there was within each congregation an awareness of individuals who had strong ties to their homelands. It was interesting that three out of the eight churches that responded had someone within their congregation from Liberia that was active in ministry in strategic ways—“some had some amazing networks to be able to successfully do it.” (VCF, ASBC, CAG) Several Haitians at GC are involved in significant ministry in Haiti, but there is no coordination among the individual efforts. HR has a burden for North Korea and has sent mission teams there in the past. When there was a Brazilian congregation that met in their church FUPCC collaborated with them on a mission to slums in Sao Paulo. CAG has a clothing pantry that ministers to their local neighborhood, but people from their congregation have sent clothes from the pantry to Viet Nam, Haiti and Sierra Leone.

CLB is somewhat unique in that it does not see ethnicity as a particular driving force behind the strategic decisions that are made in regards to missions — probably because so many of its members are 2nd or even 3rd generation. However, as a city church, one of their two key strategic factors in choosing an overseas missionary partner is that it be in an influential urban center. The other factor is that the partner be involved in indigenous leadership development.

Future Opportunities

Most of the churches feel that they are only scratching the surface of what it means to be a multicultural church. With that said some key factors have emerged—the need for intentionality, education, the development of workable solutions, and the necessity of being willing to extend

“tons of grace” to one another. (VCF). But the issue that emerged over and over again was the need to diversify leadership at all levels of the church — both pastoral staff and lay leaders (VCF, ASBC, FUPCC, GC) For immigrant families, settling into their new home often means losing important connections with their children. (FUPCC) Multicultural churches with strong youth programs are often in a unique position to address such concerns.

The compilation of these questionnaires will hopefully only be the beginning of an ongoing dialogue among multicultural churches. Making even some initial connections has been a major step in bringing about the potential for this kind of dialogue. Many of the issues discussed often raise as many questions as answers, but the willingness to move out beyond our walls, and learn from one another, will even further deepen the richness of our individual experiences.

