

New England's Book of Acts

©2007 EMMANUEL GOSPEL CENTER, BOSTON

Emmanuel Gospel Center
2 San Juan Street
PO Box 180245
Boston MA 02118-0994
USA

www.egc.org
617.262.4567

New England's Book of Acts
2007 Intercultural Leadership Consultation
October 20, 2007, Lexington, Massachusetts

*Do not reproduce in any form without
expressed written permission of the publisher.
Contact Rudy Mitchell at the Emmanuel Gospel
Center address above.*

cover design: TC Moore

Table of Contents

Preface..... iv
Introduction v
The Two Consultations: 2002 and 2007 vi
Acknowledgments..... viii

Section One: Overview 1

1. Seeing the Church with Kingdom Eyes.....2
 2. What is the Quiet Revival & Why is it Important?5
 3. The Changing Shape of Boston’s Church Community7
 4. The Growing Edge of Boston’s Church Community 11
 5. History of Revivalism in Boston 13
 6. Two Secrets of the Quiet Revival.....33
 7. The Acts of Metro Boston Christians37
 8. The Five Stages of Sustained Revival41
 9. Thy Kingdom Come on Earth as it is in Heaven42

Section Two: Group Reports..... 1

1. New England’s Native Americans2
 2. New England’s Hispanic Christian Community6
 3. The Church among Brazilians in New England 13
 4. The Euro-American Population and Churches 19
 5. Greater Boston’s African American Churches27
 6. The West Indian Church Community of Greater Boston.....31
 7. The Haitian Church of New England.....37
 8. The West African Church in New England.....44
 9. The East African Church in New England.....55
 10. The Chinese Church in Greater Boston61
 11. The Korean Church in New England64
 12. Japanese Christian Ministry in Metro Boston.....68
 13. Eastern New England’s Indonesian Churches.....77
 14. Filipino American Church Profile.....81
 15. Burma/Myanmar Churches in New England.....84
 16. Cambodian Churches in New England86
 17. The South Asian Christian Community in Greater Boston.....92
 18. Bengali People Group..... 100
 19. International Student Ministry in Boston & New England..... 103
 20. The Christian Gospel & the Jewish Community of Boston 114

21. Arabic Ministry in Greater Boston	118
22. Armenian Churches in New England	120
23. Greek Churches in Greater Boston.....	122
24. Multicultural Church Profile	125

Section Three: Appendices 1

Overview

1. Surveying Churches.....	2
2. Church Facts that Tell a Story.....	10
3. New England's Newcomers	14

Leadership Development

4. Surviving and Thriving in Urban Ministry.....	20
5. Center for Urban Ministerial Education	21
6. URBACAD.....	24
7. Instituto para la Excelencia Pastoral	27

Evangelism & Church Planting

8. What Church Planters Are Saying	30
9. Resources on Church Planting	31
10. Greater Boston Church Planting Collaborative	35
11. Vision New England.....	36
12. The Praxis Center for Church Development	37
13. YWAM Boston.....	40

Youth & Second Generation

14. Reaching the Second Generation	44
15. Wisdom for Urban Youth Ministry	45
16. neXus Boston.....	46

Social Ministry

17. The Role of Churches in Mapping a Road to Higher Education	50
18. How Does Your Church Serve People Who Are Homeless?	51
19. Universal Human Rights Intl. & Open Door Refugee Ministry.....	52

Diaspora

20. The Great Omission: the Exciting Mission Field of "Samaria".....	55
21. Discovering Your Samaria through Demographic Research	56
22. Global Outreach & Church Planting	57
23. Haitian Ministries International	58

Prayer

24. Boston's Pastors and Leaders: a Praying Community	60
The Vitality Project and Prayer Movements	61
Beholding the City: Transit-Oriented Intercession.....	62
25. New England Prayer Networks	63

Preface

Acts tells the story of the in-breaking of God's Kingdom in the first century. It describes how the Gospel advanced and churches were planted through key events and key people, addressing key issues. The story follows the concentric movement set forth in Acts 1:8, "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

A similar phenomenon is occurring in our cities, region, and world, today. Like the book of Acts, God is using "devout peoples from every nation under heaven" for his mighty works. These people are finding the city to be a corridor for the Gospel, a passageway into the region and various nations represented in a single movement.

New England's cities and region as a whole are part of the "Acts 1:8" dynamic. New England's Book of Acts, therefore, is an endeavor to tell the story of how the Kingdom of God is growing in New England and "to the ends of the earth," through key Christian leaders from the various ethnicities of the world living in New England.

The following articles and reports tell the story of the ongoing work of God through the ethnic and immigrant churches of the New England region. These are merely summaries, highlights, and examples of some of the significant churches, leaders, and events. In this brief summary, we could not mention and cover in detail all of the hundreds of significant churches and people which have been used by God to further his kingdom. The story of God's work continues to be written in the lives and hearts of people, and we welcome additional contributions to add to the written record. We realize that we have not yet included the stories of many groups and churches which have seen the hand of God working in their midst. We trust that this beginning document will inspire others to contribute further information, and encourage us all to learn from one another's experiences.

Add your story to New England's Book of Acts online at:
www.newenglandsbookofacts.org

Compiled and published by:
Emmanuel Gospel Center
2 San Juan Street
PO Box 180245
Boston MA 02118-0994 USA

617.262.4567

October 2007

Introduction

The articles in this publication give an overview of the many and varied ways that God has worked through the lives of his people in New England. In these pages, you will taste a bit of the history of the acts of God in this area, especially over the last forty years. The hopes and challenges of the future are also described. God is still writing this story. It involves thousands of churches. We cannot hope to cover everything, but we have collected and written samples of the very diverse cultural elements of the growing edge of God's kingdom in New England.

People from many countries of the world have come to Boston after being refined by the fires of persecution, conflict, famine, and hardship in their home countries. They have brought a vitality of faith and have planted hundreds of new churches in the area. Many of God's servants have come from countries like Nigeria, Korea, and Brazil with a missionary vision to bring revival, to call America to repentance from idolatry, and to plant churches to reach people of all nations who now live in New England.

SECTION ONE of *New England's Book of Acts* provides an overview both historically and internationally of some of the ways God has worked among people who came to Boston and New England. This section gives a framework to guide our thinking. Research on past revivals and the current Quiet Revival help us gain perspective and look forward to what God will continue to do in our midst. Hopefully, these articles will give us "Kingdom Eyes" to expand our vision and work together in new ways which build on what we learn from the past, what we learn from experience gained in many different countries, and what reflection on God's Word has revealed to us.

SECTION TWO gives a variety of examples showing how God is at work. Leaders of the various groups wrote many of these reports. Other reports were written or revised by the research staff at Emmanuel Gospel Center. This section also includes reports on multi-cultural churches, international student ministry, and summaries of the way God has worked among people groups which have been in this region much longer. We trust these reports can be an inspiration, a source of ideas for ministry, and a resource that enables leaders to network with people and ministries of other cultures. We realize that not every specific church or ministry can be mentioned in this publication, but we have provided specific information about some people and ministries so that people will have examples and sufficient information to tap into networks and find other ministries which are not mentioned.

SECTION THREE offers a rich selection of articles on important topics like leadership development, evangelism/church planting, youth ministry and the second generation, diaspora ministry, and social ministries. Some of these selections describe models of ministry in these areas, while others give nuggets of wisdom from experienced leaders. These topics were selected based on the areas of greatest concern expressed by participants in the 2002 Multicultural Leadership Consultation. We hope other groups who also face similar challenges in developing leadership, reaching youth, and meeting other needs both here and around the world, can use these ideas and models.

The Two Consultations: 2002 and 2007

The Multicultural Leadership Consultation (MLC) of 2002 and the Intercultural Leadership Consultation (ILC) of 2007

The Multicultural Leaders Consultation of 2002 and Boston's Book of Acts

In preparation for The Multicultural Leaders Consultation of 2002, the Emanuel Gospel Center compiled “Boston’s Book of Acts” which in some ways shared the purpose and pattern of the biblical book of Acts. Dr Luke, after having “carefully investigated everything from the beginning”, set out to write “an orderly account” of the life and ministry of Jesus (Luke’s Gospel) and the life of the Early Church (The book of Acts). Acts represents a history of the first 30 years of the Christian church, telling the story of how the Church/Kingdom of God grew from “Jerusalem, Judea, Samaria, to the ends of the earth”. Similarly, ‘Boston’s Book of Acts’ written for the Multicultural Leaders Consultation of 2002, compiled stories of the ongoing work of God through a sampling of the ethnic and immigrant churches of Greater Boston from 1965 to 2002.

In the original Book of Acts, capturing all the stories was impossible and therefore Dr. Luke chose key events, persons and churches. Once again we followed his example 2000 years later as we considered: Who carried the Gospel to new cities and regions? What people or churches were a catalyst for church planting and development? When and where were those churches planted? What were the challenges and key breakthrough events along the way? These were just some of the questions asked to help focus the storyline. As key leaders within the church of Greater Boston responded, we were able to compile ‘Boston’s Book of Acts’ thereby providing a unique and multi-faceted narrative of the church in Boston.

Dr. Luke’s book of Acts provides informative content and teaches us through its methodology. This was also the case in our experience with ‘Boston’s Book of Acts’. By researching and writing the story, we learned about the establishment and expansion of various people groups across the Boston region. We also observed that some of the dynamics of the first century church were present in the twenty-first century ethnic and immigrant churches of the Boston area. Although not inspired as the original book of Acts, Boston’s Book of Acts has been extremely useful in understanding and nurturing vitality in the church especially during what is being called the “Quiet Revival.”

In 2002, nearly 200 leaders from 16 people groups gathered at the Boston Missionary Baptist Church in Roxbury, Massachusetts for the first-ever Multicultural Leadership Consultation. After working with a diverse team for over nine months, we gathered for a time of worship and began to share the story of Boston’s Book of Acts—how the Kingdom of God is growing in Boston and to the ends of the earth—through key Christian leaders from the various peoples of the world living right here in Boston.

The Intercultural Leadership Consultation of 2007 and New England's Book of Acts

The Intercultural Leadership Consultation in October of 2007 will gather leaders from the New England region and beyond. It will be larger in size and scope, representing more people groups and a wider geography (New England) than the original Multicultural Leadership Consultation of 2002 that focused on Metro Boston. Furthermore, the 2007 ILC will serve as a prelude to the National City Impact Roundtable in Boston during April of 2008.

The specific purposes of the 2007 Intercultural Leadership Consultation are:

1. To better understand and articulate what God is doing in New England via the perspective of ethnically diverse leadership and Intercultural Dialogue;
2. To foster Intercultural Kingdom Relationships
3. To foster Intercultural Learning... all with the aim of strengthening and advancing the Kingdom of God in our region and beyond.

New England's Book of Acts

In preparation for The Intercultural Leadership Consultation in October of 2007, the Emmanuel Gospel Center has collaborated with various groups within the church to compile stories, articles and resources from numerous people groups and ministries that help tell the story of what God is doing in New England. For some groups we updated and expanded reports that were written for the previous Multicultural Consultation of 2002. For other groups not covered in 2002, we opened a new chapter that we hope will continue to grow. As in the 2002, "Boston's Book of Acts", the 2007 "New England's Book of Acts" cannot contain every thing but rather compiles key stories and articles of the ongoing work of God through a sampling of the ethnic and immigrant churches of Greater Boston from 1965 to 2007.

The 2007 ILC will also include panel discussion on topics and issues that build on the experience of the 2002 Multicultural Leadership Consultation and the 2002 Multicultural Leadership Council that processed the findings and engaged churches after the original 2002 event. The 2007 ILC will include the following five panels and a prayer team which will continue the stream of these conversations to better inform, connect and engage the whole church:

- **Leadership Development**
- **Evangelism and Church Planting**
- **Youth and Second Generation**
- **Social Ministry**
- **Diaspora**
- **Prayer**

Acknowledgments

This initial version of *New England's Book of Acts* is the product of hundreds of hours of work by many researchers, writers and editors. Specific contributors for each article or reporting group are noted within the article. The Emmanuel Gospel Center is grateful for everyone who helped make this book a reality.

Section One: Overview

Seeing, discovering, describing, understanding, learning, connecting,
and engaging the whole church for God's Kingdom!

1. Seeing the Church with Kingdom Eyes

When we don't view God's work from a Kingdom perspective, we are in danger of missing what he's doing...

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

When I was a missionary in Boston in the 1980s, many local and national church leaders told me nothing was happening in the church in Boston. The common wisdom was that the church in Boston was dead and declining. Amazingly, that analysis couldn't have been farther from the truth! According to a landmark study done by the Emmanuel Gospel Center, it was discovered that the church in Boston was experiencing what was perhaps its greatest growth in the city's history! This remarkable move of God has now been dubbed Boston's "Quiet Revival."

An important question to consider is this: How could very sincere and well-respected mission and church leaders miss the mark so completely? As I have pondered this question for many years, I have come to see the fundamental problem was caused by a deficient Kingdom perspective. When leaders gave their analysis of Boston, they looked through three lenses that impaired their ability to see a clear Kingdom vision. I refer to these lenses as three *ism-lenses*: denominationalism, ethnocentrism, and ecclesiastical elitism.

The first lens was the lens of *denominationalism*. In saying this, please understand that I am not speaking against denominations (I am a happy member of one), but against vision-impairing denominationalism. I have come to see that a denominational lens alone is too narrow to get an accurate view of what God is doing. Had my friends widened their view beyond our denomination they would have seen more clearly what God was doing in Boston. But even from a denominational perspective their conclusions were incomplete because they were missing the faithful work of our own denomination's Spanish, Portuguese, and Korean-speaking churches. This oversight occurred because of the second *ism* at play—ethnocentrism.

Ethnocentrism is a learning disability of evaluating reality from our own overly dominant ethnic or cultural perspective. We are all susceptible to this malady, which clouds our ability to see clearly. The reason my friends made their miscalculation was that they were not in relationship with people who lived where the Kingdom growth was occurring in the city—namely, among the many and varied non-Caucasian ethnic groups. In fact, they were actually partially correct in their assessment because the portion of the church they were best acquainted with—the "church of the lighter hue" (Euro-American)—was, in truth, declining. But there was a third *ism* at work as well—what I call, *ecclesiastical elitism*.

Ecclesiastical elitism happens when we evaluate Christian ministry with a bias toward large local churches and what Dallas Willard calls “the three C’s of success:” crowd, campus, and cash. Unfortunately, many American Christian leaders have so embraced this model of success that it has disabled their ability to see the other ways that God works. In the ’80s, there were very few large churches in Boston. Most of the growth was occurring among poorer ethnic churches comprised of 100 or less people, yet these churches were being multiply productive in growing churches in Boston, the region, and the world. In addition to this, there were hundreds of vital mission networks leading from Boston back to the homelands which were virtually undetected (or de-legitimized) by traditional mission agencies because they did not fit their familiar way of doing missions.

The problem with *isms* is that they limit our sight and thereby cause us to act with limited vision. At best, we are in danger of being misinformed and missing what God is doing. At worst, we are at risk of actually working against God by initiating programs that are out of step with how he is working. Furthermore, these three *isms* work against the Kingdom vision of the church as it is described in the Bible. Jesus prayed to his Father in his high priestly prayer “that they [all believers] may be one as we [the Father and Jesus] are one” (John 17:22).

What’s the solution to see our vision problem corrected? I would suggest three prescriptions.

First, we need to ask God to heal our spiritual eyes so that we might see as he sees. Like the church of Laodicea, we need the “eye salve” of God to heal our vision: “And I counsel you to buy... salve to put on your eyes, so you can see” (Rev. 3:18).

Second, we need to ask God to give us a new pair of spectacles that will replace the deficient “ism-lenses.” I have suggested that the lens that offers the clearest vision is the lens of the Kingdom. In the Book of Revelation, God enabled John the Revelator to see a vision of the consummated Kingdom in heaven. What did John see? “After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing [and worshipping] before the throne and in front of the Lamb” (Rev. 7:9). Notice, in heaven there are no *isms*, only Christ-honoring worship from people of every tongue, tribe, and nation!

Third, one practical way to help us start seeing the church from a Kingdom perspective is to simply talk about the church the way God talks about it in the Bible. In the Bible, the local church is always viewed from the perspective of the larger Kingdom. Problems arise when we reverse this and see the larger Kingdom from the perspective of the local church. My colleague, Doug Hall, makes the point that New Testament Christianity is always seen as the highly interrelated body of Christ. Listen to the language of the Bible in describing the New Testament Church:

“all the beloved of God in Rome”,

“to the seven churches in Asia”,

“to all the saints who are at Ephesus”,

“to all the saints and faithful brothers in Christ who are at Colossae”,

“the church of God which is at Corinth with all the saints who are throughout Achaia”,

“to all who reside as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

Regaining and using the language of the Bible will serve as “eye-strengthening exercises” to help us to see the Church with Kingdom eyes and thereby align ourselves with his vision.

2. What is the Quiet Revival & Why is it Important?

Boston's Quiet Revival began around 1965. The Emmanuel Gospel Center worked with the churches experiencing this revival since its inception, but we really didn't even know it existed until 1989. It took decades to see the breadth of what God was doing in our city...

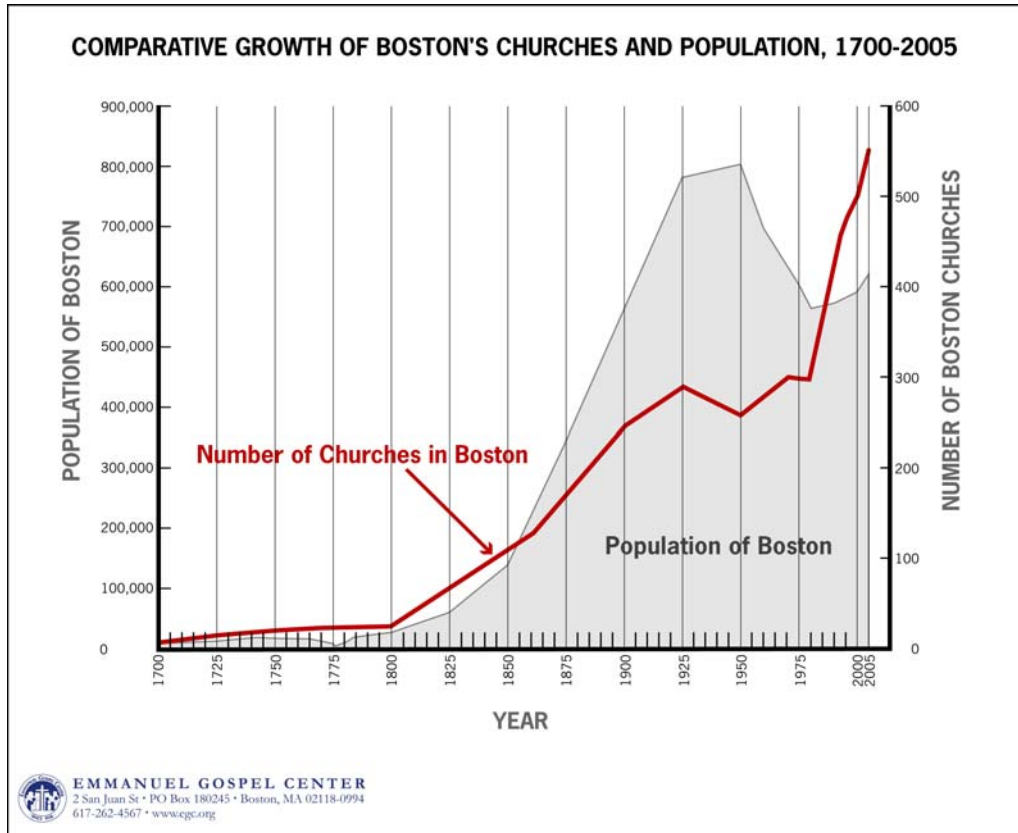
**by Dr. Doug and Judy Hall
President, and Assistant to the President, Emmanuel Gospel Center**

What is the Quiet Revival?

The Quiet Revival has been the most **long-term productive revival** in Boston's long history of revivals! It has produced **a high number of churches and has lasted over four decades.**

None of the revivals in Boston's history lasted as long as the Quiet Revival, not even the First and Second Great Awakenings in the 1700s, under the preaching of George Whitefield and Jonathan Edwards, nor the one-year revival of 1842. Neither the great 1870s Moody/Sankey tabernacle meetings in Boston's South End nor the 1900 turn of the century campaigns in Boston and many major cities produced as sustained a period of church planting as the Quiet Revival.

The chart on the next page explains what happened. The population of Boston and the number of churches grew together until the middle of the 1800s, when the population increased beyond the growth of new churches. During the "white flight", the population dipped, but the overall number of churches in the city was maintained because of increased migration and church planting of African Americans in the city. Then in the Quiet Revival period (1965-present), the population initially continued to dip while the number of churches skyrocketed.



What is the significance of the Quiet Revival?

It is ongoing.

This was neither a one-month nor a one-year revival. It has gone on for over four decades, from 1965 to the present. From all indications, church planting is continuing unabated.

It is producing significant growth.

The number of churches in Boston has more than doubled since 1965. (From 1969 to 1993 the total number of churches in the city increased by 50%, even after it overcame a 23% loss of churches that died.)

The new churches in Boston nurtured the development of many more churches in the region and the world than it did in the city itself. (The 200 churches planted in Boston from 1965-1993, planted 200 more in the region around Boston and 600 more around the world.)

It changed the city.

This revival changed the face of Christianity in the city. This revival helped to change the social realities of the city as well.

It is part of a world-wide phenomenon.

3. The Changing Shape of Boston's Church Community

How many churches have recently emerged in Boston? How has the system of churches changed, and what do those changes mean? Here are some of things that catch our eyes as we survey this ever-changing landscape, with the question always in the back of our minds, "What is God doing?"

by Rudy Mitchell

Senior Researcher, Emmanuel Gospel Center, Boston

The First Stage of Boston's church history was the period beginning in 1630 during which the early Puritan church and governmental organizations were dominant. The zeal of the early Puritans maintained a tight control over religious life, especially from 1630 until 1665. The Puritans planted several churches including the First, Second and Old South Churches of Boston; the First Church of Dorchester; the First Church of Roxbury and the First Church of Charlestown. Even after the Baptists were able to gain a foothold by starting the First Baptist Church in 1665, and the Anglicans had started King's Chapel in 1686, the Puritans were still the dominant group in the religious life of Boston. Although a small number of Boston residents were from various other countries and ethnic backgrounds, the majority were from England during this period. The first governor, John Winthrop, "informed the first settlers of Massachusetts Bay that they had taken out a divine 'commission' to make their New World society a godly 'City upon a hill' that would be a beacon for lost humanity. For that city to grow and enjoy God's covenant protections, God's Word would have to be pre-eminent."¹

The **Second Stage** in Boston's religious development was characterized by the growth of the Unitarian movement and the theological and church planting response by traditional Christians. The Unitarian view took hold in Boston beginning in the later 1700s and continued to grow during the 1800s under the leadership of Rev. William Ellery Channing of the Arlington Street Church and numerous others. The first church to become Unitarian was King's Chapel. Many of the Puritan "First" churches in and around Boston also became Unitarian by 1830. In 1805, Harvard College's shift to Unitarianism was signaled by the choice of Henry Ware to become the new theology professor and the selection of liberal presidents (Webber and Kirkland) over the next few years. The Boston area was the epicenter of Unitarianism, and through Harvard and several popular literary authors, the movement had widespread influence. Rev. Jedidiah Morse of Charlestown and several of the faculty at the newly founded theological seminary at Andover, Massachusetts, led the opposition to Unitarianism. Morse and others founded the seminary in 1808 as a new center of orthodoxy. Andover Seminary exerted a great influence on Boston and the whole nation through the writings of professors like Moses Stuart and Leonard Woods, and

through the ministry of its enthusiastic graduates in pastorates and on the mission field. The controversy had a major impact on local churches as well. In many cases the original Puritan churches became Unitarian. Either through church splits or through new church plants, many new churches were started during this period to affirm the traditional Trinitarian view. For example, in Brighton the First Church split and Brighton Evangelical Congregational Church was started. In downtown Boston, a group of evangelical Trinitarians organized Park Street Church in 1809. Throughout the Boston area new churches emerged out of this controversy. While the Unitarian movement inspired the “Flowering of New England” literary culture, it left a lingering influence on the spiritual climate of Boston.

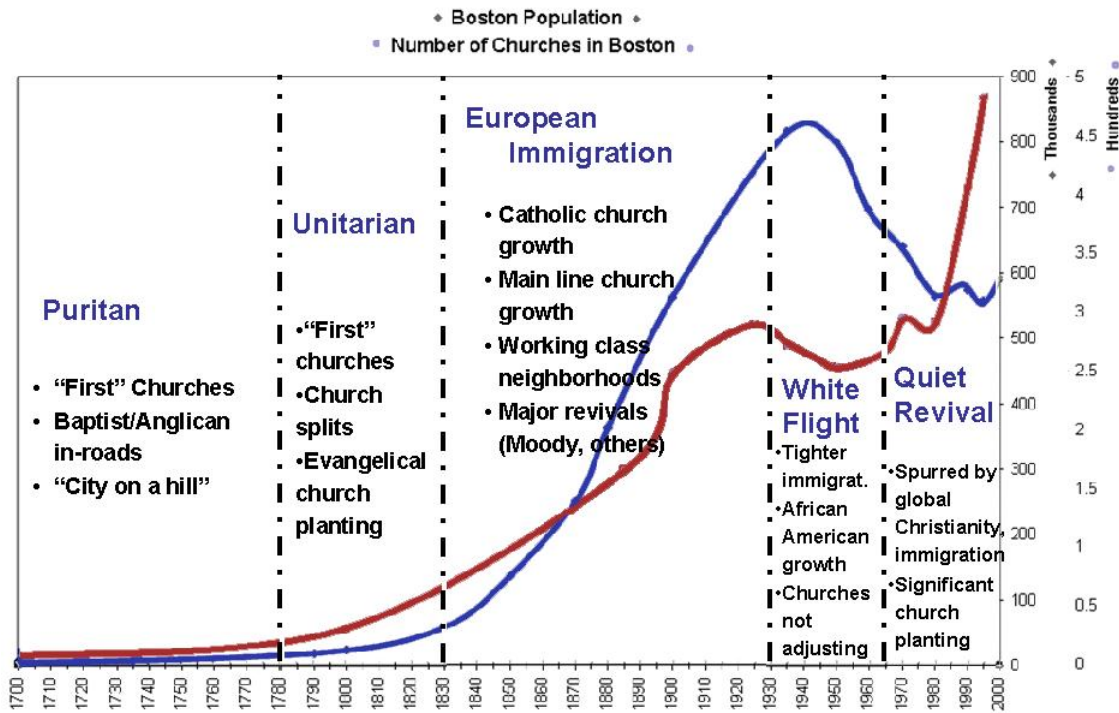


Chart: The Stages of Change in Boston's Church Community

The **Third Stage** in Boston's church development stretched from about 1830 until 1930. This stage was characterized by the growth of immigrant churches, especially among the Catholics; the development of many new Baptist, Methodist, Congregational and Episcopal churches in growing neighborhoods; and the vibrant impact of urban revivalism. The development of the church during this period was influenced by a number of national and international factors. As American cities were growing and the Boston area was leading the way in the industrial revolution, people in various European countries were facing difficult times. For example, the Potato Famine in Ireland led to the immigration of a huge number of Irish to Boston. As these immigrants moved beyond the crowded North End, they became a major part of the growth of Boston's working class neighborhoods of South Boston, Charlestown, Jamaica Plain, Dorchester, East Boston, Roxbury, and Brighton. Especially after streetcar lines reached these neighborhoods, there was a large influx of modest income, working class immigrants in areas formerly settled by wealthier, old Yankee

families. This cultural and class change was also accompanied by religious change. Many of the new residents were either Catholic or Jewish. Other immigrant groups of this period included Germans, Italians, Canadians, Swedes, Norwegians, Finns, Armenians, Poles, and Russian or Eastern European Jews. Protestant churches in various languages multiplied in the immigrant neighborhoods to serve these groups. Many synagogues also sprang up in central Boston and then in East Boston, Roxbury, Dorchester and other areas. After the Civil War, many newly freed African Americans migrated to Boston, where they joined other former slaves and free Blacks at new churches like Ebenezer Baptist Church or swelled the ranks of older churches like Twelfth Baptist. This was a period of strong city growth and the accompanying vigorous growth in the number and size of Boston's churches and their Sunday Schools. This was fed not only by immigration, but also by the urban revivalism characteristic of the period. Large evangelism campaigns were held for weeks in huge auditoriums and specially built halls. Although Dwight L. Moody was the most well known of these evangelists, many other revivalists, including Rev. J. Wilbur Chapman, caught the attention of the whole city in their well-organized campaigns. This was also the period of the YMCA's rise and of its central involvement in evangelistic efforts like Moody's. This stage of development made Boston a much more Catholic city, but it was also characterized by a rapidly growing Protestant church, filled with a new variety of European immigrants.

The **Fourth Stage** in Boston's church history began about the time the U.S. passed stricter immigration laws in the late 1920s, continued through the period of suburbanization, and ended with the 1965 Immigration Act, which opened the door to a new wave of immigration from Asia, Latin America, the Caribbean, and Africa. The impact of immigration was an important influence on Boston's churches, but other dynamics related to this timeframe were also significant. The foreign language churches, which grew by the dozens in the Boston area with the increasing immigration during the previous period, faced a cutoff in newly arriving people with the strict immigration law of the 1920s. Gradually the members of these churches had been assimilating into American society, moving to new homes farther from the neighborhood ethnic church, and eventually leaving the cultural haven that had attracted them as new immigrants. Many of these ethnic language churches began to die in the 1930s and 1940s. Some of the stronger churches, like the Swedish Covenant Congregational Church and Calvary Baptist, continued to survive, but eventually shed much of their original cultural and linguistic distinctives. From the late 1940s through the late 1960s, many of Boston's mainline churches were greatly impacted by the new wave of suburbanization taking place in Boston and other American cities. Boston in particular was experiencing a general malaise. Many of the older neighborhood churches, which in their heyday had memberships of 300-700 members, went through major declines. In attempts to consolidate, several denominations asked these declining neighborhood churches to merge. This did little to halt the general decline. During this period, evangelical fervor was not strong in the majority of the neighborhood churches. Although Billy Graham's citywide crusade in 1950 had an impact on some congregations like Park Street Church, it didn't reverse the general decline in neighborhood churches. After World War II, especially, there was significant growth in the city's African American churches as Boston's black population grew rapidly and spread out into new neighborhoods. In general, many of the city's traditional mainline denominations reached a peak in the late 1920s and 1930s and went into a long decline through the rest of this period and into the 1970s.

The **Fifth Stage** in Boston's church development beginning in 1965 can be seen as a Quiet Revival spurred by the vitality of a new wave of global Christianity, which has returned to Boston

through new immigrants from Latin America, Brazil, the Caribbean, Asia, and Africa. This has been accompanied by the continued healthy growth of Christianity among African-Americans and some Euro-Americans in Boston. One significant aspect of this new movement of growth and church planting is the dynamic spread of Pentecostalism around the world and in Boston over the last century. Growth has also been strong among Baptists and groups that did not have strong denominational ties. For example, the number of Boston's Protestant churches grew from about 200 in 1970 to 412 in 2000. Most of this growth was in new Pentecostal, Baptist and independent churches. The number of Pentecostal and Pentecostal-Holiness churches grew from 35 to 143, while the number of Baptist churches grew from 35 to 83. In the last 24 years, Jubilee Christian Church (formerly called New Covenant Christian Church), an independent church, has grown to become the city's largest Protestant church. During this fifth stage, more new churches have been planted than in any other comparable time period in Boston's history. Immigrants or African Americans started the vast majority of these new churches. Since the first churches were started in the 1960s, more than 100 Spanish language congregations have been started in Boston. Beginning in 1969 the Haitian Christians began planting churches. More than 50 Haitian churches now serve the large Haitian population in greater Boston. These are just examples of the new global diversity of the Boston church community, where services are regularly conducted in over 30 languages. Christians representing more than 100 nations are represented in Boston churches. While many of the new congregations are quite small and share building space or rent storefronts, other congregations have grown to a thousand members or more. The growth of these churches has been aided by educational programs like the Center For Urban Ministerial Education, the urban Boston extension program of Gordon-Conwell Theological Seminary, which has its roots in Boston. In light of the global context, this Quiet Revival can be seen as partly the result of the strong growth of Christianity in parts of Asia, Africa, and Latin America. As Christians from those areas have come to Boston, they have brought a new spiritual zeal to once again make Boston a "City Upon a Hill."

¹Harry S. Stout, *The New England Soul: Preaching and Religious Culture in Colonial New England* (New York: Oxford University Press, 1986), 13

4. The Growing Edge of Boston's Church Community

God's work can be discovered in the changing church demographics of Boston between 2001 and 2006...

by Brian Corcoran
Research Associate, Emmanuel Gospel Center

In this article, we will focus on the more recent activity of Christianity in Boston (2001-2006) especially with regard to the number and nature of churches planted during this timeframe. Our scope includes all the new churches planted in Boston and Cambridge from January of 2001 to July of 2006 with brief observations and analysis. This topic will be of interest to those in Boston who wish to see more of the context in which they serve, as well as those from other cities who may want to use this kind of research as a model to begin to take a closer look at the ebb and flow of churches in their region and to help them see how God is at work in their midst.

As our recent survey results are compiled, we begin to see a picture of the activity of Christianity in Boston (2001-2006) emerging. The growing edge of Boston's church community is coming into view. Furthermore, we can now begin to ask some of the more particular questions regarding the vitality of the church in Boston, such as, "Is the Quiet Revival stage which began in 1965 continuing?" "What is the number of new churches planted in Boston?" "Is the rate of church planting consistent with what has been observed in the past decades of the Quiet Revival?" "Where in Boston are these new churches being planted?" "Who is planting them?" and, "What populations are being engaged in the process?" With this current survey information, we can begin to see the number and nature of the churches in the growing edge of Boston's church community.

Based on our recent church survey research we have encouraging news with regard to the "Quiet Revival" and the vitality of the church in Boston. The "Quiet Revival" stage of recent decades appears to be continuing and perhaps even increasing! This can be seen by the chart above that combines historic research findings of the church from 1630 with EGC's church survey research data from 1970 to the present along with population data. In our previous directory, The Millennium Edition, we identified a total of 501 active Boston churches and 84 active churches in Cambridge. In our current research, we have identified 98 new churches planted in Boston between January of 2001 and July of 2006. Similarly, across the river in Cambridge, we have identified 16 churches planted. However, in order to determine the number of active churches we have to deduct the number of churches, which have moved out of the area, closed or merged. Making this adjustment, the combined total for the number of active churches in Boston and Cambridge is approximately 675.

To read the full report on these churches, and to examine the data from which the report was derived, please go to the EGC website, then newsletters, Emmanuel Research Review, and select Issue No. 19. (http://egc.org/research/issue_19.htm). We will summarize the findings below.

Where are the new churches? In our past research, we located Boston churches within 1 of 16 neighborhoods: Allston-Brighton, Back Bay/Beacon Hill, Central, Charlestown, East Boston, Fenway/Kenmore, Hyde Park, Jamaica Plain, Mattapan, North Dorchester, Roslindale, Roxbury, South Boston, South Dorchester, South End, or West Roxbury. Our results for the city of Cambridge were grouped together and not identified by neighborhood. New churches of 2001-2006 have been planted in every one of the 16 Boston neighborhoods and the city of Cambridge.

Regarding the nature of the populations being engaged in the new churches, we can consider the languages and ethnic groups reported by the churches as an indicator. Within the 98 new churches in Boston, 76 of them reported the language used for worship. Of these 76 churches, almost half of them, 36 are non-English or bi-lingual, 19 worship in Spanish, 8 in Haitian Creole and 9 in Portuguese. Greek, Korean and Russian languages also were reported—one new church for each of these languages. In the 16 new Cambridge churches, 15 reported their languages as follows: English 4, Portuguese 4, Korean 2, Amharic 1, Bengali 1, Creole 1, French 1, and 1 church which offers bi-lingual Taiwanese-English worship services. Within the new churches of Boston and Cambridge, ethnicities reported included: African, African American, Anglo, Asian, Brazilian, Eritrean, Ethiopian, Greek, Haitian, Hispanic, Indian, Korean, Korean-American, Latvian, Multi-ethnic, Nigerian, Taiwanese, Vietnamese and West Indian. As mentioned in *The Millennium Edition*, “new church development in Boston during 1995-2000... reflected the continued growth of many international immigrant communities in Cambridge and Boston’s increasing multi-ethnic neighborhoods.” The same appears to apply to the current 2001-2006 research results and a glimpse of the vision of the church in Rev. 7:9.

For a complete and up-to-date directory of churches in Boston, Cambridge and Brookline, go to egc.org/churches.

For the rest of this article, with data tables, visit www.egc.org and select Newsletters, Emmanuel Research Review, Issue No. 19.

5. History of Revivalism in Boston

A fisherman speaks to the crowd in Jerusalem, “and about three thousand were added to their number that day” (Acts 2:41). A former baseball player speaks to the crowds in Boston two thousand years later and 64,484 more were added. A simple country preacher speaks and thousands “make decisions” in 1950. After reading such accounts from the past, one can’t help but ask, “What’s next?”

by Rudy Mitchell

Senior Researcher, Emmanuel Gospel Center, Boston

“Certainly it becomes us, who profess the religion of Christ, to take notice of such astonishing exercises of his power and mercy, and give him the glory which is due when he begins to accomplish any of his promises concerning the latter days: and it gives us further encouragement to pray, and wait, and hope for the like display of his power in the midst of us.”

—John Guyse and Isaac Watts (preface to Jonathan Edward’s “A Faithful Narrative of the Surprising Work of God...”)

Revivalism

“**R**evivalism is the movement that promotes periodic spiritual intensity in church life, during which the unconverted come to Christ and the converted are shaken out of their spiritual lethargy.”¹ Revivalism has not been confined to rural and frontier areas, but has been strongly urban as well. Boston, New York, Chicago, Los Angeles and other cities have all experienced revivalism. While revivalism has sometimes been characterized as highly emotional, it has had strong rational and educational elements as well. Preachers like Jonathan Edwards and Lyman Beecher were serious, rational theological writers. Even the dramatic and emotional Billy Sunday drew on considerable research and statistical data in some of his revival sermons. Other revivalists promoted education and started schools. While God has often used well-known Christian leaders in evangelism and revivals, local churches and lay people have also played an important role. For example, the Prayer Meeting Revival of 1857-1858 was initiated and led largely by laymen.

First Great Awakening in Boston

Prior to the First Great Awakening, there had been considerable religious interest in Boston on the occasion of the 1727 earthquake. Although a significant number were converted, this renewed spiritual interest was short-lived. After several years of declining spiritual life, the pastors were so dissatisfied “that in the summer of 1734 they agreed to propose another course of days of prayer and fasting among their several congregations, to humble themselves before God for their unfruitfulness under the means of grace, and to ask for the effusion of his Spirit to revive the power of Godliness among them.”² In spite of the prayer and fasting that summer there was no immediate revival in Boston. The pastors and people were receiving word of the awakening under Jonathan Edwards in Northampton and western New England. The news caused people to reflect and to pray that the revival might spread throughout the country. However, in Boston the lack of piety and spiritual vitality continued.

In the summer of 1735, Dr. Benjamin Colman of the Brattle Street Church wrote to Jonathan Edwards and received back a letter with a report of the Northampton revival. Colman was very impressed and sent a copy to Rev. Guyse in London.³ The resulting interest eventually led to the publication of a longer version of the report, titled *A Faithful Narrative of the Surprising Work of God...* in London in October, 1737. By the end of 1738, Boston printers had already published three editions with a second preface by some of the Boston ministers.⁴ This influential publication was certainly being read with interest in Boston, as well as in the British Isles. This very important report helped lay the foundation for the revival in 1740. Mark Noll says:

It was Edwards’s narrative of revival more than the theology he himself presented as its foundation that most fired the evangelical imagination. The *Faithful Narrative* became an instant classic. It was the exemplary exposition of revival,... [his] exposition of the preparation, onset, maintenance, regulation, dangers and effects of revival became normative for many in his generation and even more in the generations that followed.⁵

By 1738, some of the Boston pastors had received reports of the power and success of George Whitefield’s preaching. There was a general interest among the pastors and people to have Whitefield come to Boston. Not long after Whitefield came to America, Dr. Colman sent an invitation asking him to come to Boston. Later, other ministers, as well as the Secretary of Massachusetts (Mr. Josiah Willard), had also written to urge him to come.⁶ Whitefield “came to America just in time to infuse new energy into the languishing work begun under Edwards, and to thrust it forward like a flaming torch into all the colonies.”⁷

George Whitefield was well known and widely read about before he arrived in Boston. Printed accounts of his life, ministry, and sermons were best sellers, which paved the way for his effective evangelistic ministry in Boston. In May 1740, Benjamin Franklin printed the first volumes of Whitefield’s journals and sermons. He and Whitefield had developed a subscription and distribution network of merchants and booksellers which included James Franklin, John Smith, Benjamin Elliot, and Charles Harrison in Boston. Elliot purchased 250 sets and Harrison received 1,000 volumes.⁸ The fifteen booksellers in Boston competed aggressively with each other to sell Whitefield’s books before, during, and after his tour to New England. Some published their own editions. “In the peak revival year, 1740, Whitefield wrote or inspired thirty-nine titles, or 30 percent of all works published in America. ...[F]rom 1739 to 1742, one of the largest publishers in the colonies, Daniel Henchman of Boston, spent more than 30 percent of his printing budget

on producing the evangelist's books."⁹ News accounts in the *Boston Weekly News-Letter* and other sources all contributed to advance publicity for Whitefield. Rev. Thomas Prince of Boston noted the influence of all this printed publicity: "Accounts of the Rev. Mr. Whitefield as they successively arrived before his appearance here... prepar'd the Way for his Entertainment and successful Labours among us."¹⁰

On Thursday, September 18, 1740, Whitefield started out at daybreak from Rhode Island and traveled all day to Boston. Four miles outside of town, he was met by a welcoming party, which included the son of the Governor, one or two ministers, and several other gentlemen. They arrived in Boston at 8:00 in the evening, and he conducted a time of devotions and prayer for blessing on his ministry.

The next day, Friday, Sept. 19, he met with Gov. Belcher, who was moved to tears several times during personal meetings with Whitefield. Later Whitefield worshipped at King's Chapel and then met with the Church of England clergy, who questioned him on his beliefs. He met with several other ministers, and then was asked to preach at the Brattle Street Church in the afternoon. Rev. Prince observed that a crowd of 2,000 or more quickly gathered. The sermon was from John 17: 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Whitefield made it clear that education and morality would not save them, but they must come to know God personally and experientially in Christ. Thomas Prince observed that Whitefield spoke "in demonstration of the Spirit and power. And especially when he came to his application, he addressed himself to the audience in such a tender, earnest and moving manner, exciting us to come and become acquainted with the dear Redeemer, as melted the assembly into tears."¹¹

On Saturday, Dr. Sewall and his associate, Rev. Prince, arranged for Whitefield to speak at Old South Church. The message emphasized the Reformation teaching of justification by faith and the necessity of regeneration by the Holy Spirit. He spoke "with a mighty sense of God, eternity, the immortality and preciousness of the souls of his hearers, of their original corruption, and of the extreme danger the unregenerate are in."¹² His message was well received, and the pastors were charitable about the youthful preacher's occasional slips. In the afternoon he spoke to 5,000 people on the Common.¹³

At the First Church of Boston, the senior pastor, Rev. Thomas Foxcroft, was sympathetic to Whitefield's efforts to kindle the flames of revival. He gave a supportive sermon occasioned by Whitefield's visit and ministry (published in 1740), and in 1745 wrote an "Apology" defending his right to a fair hearing.¹⁴ On the other hand, Foxcroft's colleague, pastor Charles Chauncy, was a strong opponent of the revival and its accompanying "enthusiasm." Although the pastors had their differences, Whitefield was invited to come over after attending the Sunday morning service at Brattle Street Church and preach at the First Church in the afternoon. His message had "a great and visible effect"¹⁵ on the large audience. Apparently many more people were eager to hear him because immediately following this he went over to the Boston Common and preached to a huge crowd of 12,000 to 15,000 people.¹⁶

When Whitefield spoke in the Boston churches, they were often crowded with people squeezed into the pews, standing in the aisles, filling the pulpit area and stairways, and stretching to look in the windows. On at least one occasion the crowd was so packed that he had to enter the Old South church through a window.¹⁷ After preaching at Rev. Webb's New North Church on the

morning of Monday, September 22, he went to speak at the Rev. Checkley's New South Church. That church was so overcrowded that when people heard the sound of a cracking board they were thrown into a panic, thinking the galleries were falling.¹⁸ People jumped from the galleries onto the people below, threw themselves out of the windows, and trampled people trying to get outside. Within a couple of days, five people died as a result of the panic. Whitefield arrived in the midst of the chaos and had the presence of mind to calm the stampede and announce that he would preach on the Boston Common instead. Even though the weather was wet that day, many thousands followed Whitefield for his outdoor sermon.

The following day Whitefield went to Roxbury to visit Rev. Walter, who had succeeded Rev. John Eliot, Apostle to the Indians, as pastor of the First Church of Roxbury. Later in the day he returned to Boston and preached at both the Second Church and Old South Church. As usual he also exhorted and ministered in the evening to a crowd gathered around the house where he was lodging.

On Wednesday he went over to Cambridge and spoke twice at Harvard Yard to a large audience of students, teachers, and a great number of ministers from neighboring areas. Whitefield said, "In the afternoon I preached again in the College Yard with particular application to students. I believe there were seven thousand hearers. The Holy Spirit melted many hearts."¹⁹ He had an opportunity to meet the lieutenant governor, Spencer Phipps; the local minister, Rev. Appleton; and the president of Harvard, Mr. Holyoke. The latter observed that religion had been "too much in show and profession only" and lacking in power at Harvard. President Holyoke commended the work of Whitefield and, later, Gilbert Tennent:

Indeed, these two pious and valuable men of God, who have been labouring more abundantly among us, have been greatly instrumental, in the hands of God, to revive this blessed work; and many, no doubt have been savingly converted from the error of their ways, many more have been convicted, and all have been in some measure roused from their lethargy.²⁰

Thus the College, which had been founded one hundred years earlier to train clergy for the churches, received a new infusion of spiritual life. Dr. Colman wrote, "At Cambridge the college is a new creature; the students full of God."²¹ The Harvard visiting committee of the overseers reported in June 1741 that "they find of late extraordinary and happy impressions of a religious nature have been made on the minds of a great number of students."²²

On Thursday, Whitefield spoke at the weekly lecture at the First Church taking Dr. Sewall's place. He then had dinner at the governor's home, along with most of the pastors. At the governor's request Whitefield prayed for all the ministers. After ministering privately to the governor, he took the ferry over to Charlestown where he preached in the afternoon. The next day he preached in Roxbury where Rev. Walter was pastor. This elderly minister commended his preaching saying it was "Puritanism revived." Later in the day Whitefield returned to Boston and spoke from a scaffold raised up outside the Hollis Street Church of Rev. Mather Byles.

On Saturday he preached in the morning at the New Brick Church pastored by Rev. Welsted. In the afternoon, Whitefield again preached on the Boston Common to a huge audience of 15,000. Both sermons apparently had a powerful effect.²³ Rev. Thomas Prince of Old South Church described his sermon on the story of Zaccheus the next morning, saying he preached "to a very

crowded auditory, with almost as much power and visible appearance of God among us as yesterday afternoon.”²⁴ Although he was very ill in the afternoon, he was able to preach at the Brattle Street Church, where “Dr. Colman said it was the pleasantest time he had ever enjoyed in that meeting house through the whole course of his life.”²⁵ In both services Whitefield took up a collection for his Bethesda Orphanage in Georgia, and the total received was over 1,000 pounds (Massachusetts currency). Then he went and preached to a large group of African Americans at their request. He spoke on the conversion of the Ethiopian eunuch and had a great impact. When he returned to his lodging place, he found a large crowd waiting for him, and so he gave another message of exhortation. He wrote in his journal that he was exhausted and thought his legs would give out from under him, but the Lord gave him strength and he went to bed refreshed.

Early the next morning, Monday, September 29, he left Boston and traveled up the New England coast speaking at Marblehead, Salem, Ipswich, Newbury, Hampton, Portsmouth, and York during the week. The following Tuesday, October 7, he was back in Boston preaching morning and evening services at Dr. Colman’s church. During that week many people under conviction and spiritual distress sought to meet with him.

On Wednesday he spoke at the New North Church where he noted in his journal, “Many hearts were melted down. I think I never was so drawn out to pray for little children, and invite little children to Jesus Christ, as I was this morning.”²⁶ The next day he decided to speak on Nicodemus, since there were many ministers present at the public lecture at Old South Church. This is the occasion of his famous words, “For I am verily persuaded the generality of preachers talk of an unknown and unfelt Christ; and the reason why congregations have been so dead is, because they have had dead men preaching to them.”²⁷ In the afternoon he spoke to a vast audience on the Boston Common. On Friday he spoke in Charlestown and Reading, and on Saturday he preached on Noah from the meetinghouse steps in Cambridge to a great crowd standing in the rain.

On Sunday, October 12, his final day in Boston, George Whitefield preached to an estimated 23,000 on the Boston Common at his farewell sermon.²⁸ This was probably the largest gathering of people in North America up to that time. It was more than the entire population of Boston (which was 17,000 in 1740). Whitefield described the gathering, “a sight, perhaps never before seen in America. It being nearly dusk before I had done, the sight was more solemn. Numbers, great numbers, melted into tears when I talked of leaving them.”²⁹

On Monday morning, Whitefield left Boston and continued his New England tour westward through Massachusetts. “In a whirlwind forty-five day tour of central places in Massachusetts and Connecticut, Whitefield delivered over 175 sermons to thousands of hearers that included virtually every New England inhabitant.”³⁰ By that Friday he reached Northampton, where he was able to spend the weekend with Rev. Jonathan Edwards and speak several times in his church, the site of the 1734-35 revival.

Jonathan Edwards wrote of Whitefield’s visit to his church, “The congregation was extraordinarily melted by each sermon, almost the whole assembly being in tears for a great part of the time.”³¹ His wife, Sarah Edwards, described him in a letter.

It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible. I have seen upwards of a thousand people hang on his words with

breathless silence, broken only by an occasional half-suppressed sob.... A prejudiced person, I know, might say that this is all theatrical artifice and display; but not so will anyone think who has seen and known him. He is a very devout and godly man, and his only aim seems to be to reach and influence men the best way. He speaks from a heart aglow with love, and pours out a torrent of eloquence which is almost irresistible.³²

Gilbert Tennent, a Presbyterian leader from New Jersey, came to Boston in December, 1740 to continue the Awakening at the request of Whitefield. He stayed through the cold winter months until March, 1741.

Results of the revival included an increased reading of religious books, increased demand for church meetings, home meetings, widespread demand for pastoral counsel, increased church membership, and a renewal among the pastors themselves. The churches had to add new weeknight meetings for teaching because there was such a demand for religious instruction. Small groups also sprang up in a great many private homes. These private societies for religious exercises increased to a greater number than ever before, until there were thirty groups. "The people were constantly employing the ministers to pray and preach at these societies, as also at many private houses where no formed society met; and such numbers flocked to hear us as greatly crowded them as well as more than usually filled our Houses of public worship both on Lord's day and Lectures..."³³ Rev. Prince stated, "The Rev. Cooper was wont to say, that more came to him in one week in deep concern for their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers who repaired to me. Mr. Cooper had about 600 persons in three months; and Mr. Webb has had in the same space above a thousand."³⁴ These and other visible signs showed that the city had been transformed by the Awakening.

Chart of Boston Churches and Pastors Related to the 1740 Visit of Whitefield

Church	Pastor
First Church	Rev. Thomas Foxcroft; Rev. Charles Chauncey (opponent)
Second Church	Rev. Gee; Rev. Samuel Mather
Old South Church	Rev. Joseph Sewall; Rev. Thomas Prince
Brattle Street Church	Dr. Benjamin Colman; Rev. William Cooper
First Baptist	Rev. Jeremiah Condy
West Church	Rev. Hooper
Hollis Street Church	Rev. Mather Byles
Christ Church	Dr. Cutler (opponent)
Trinity Church	Rev. Addington Davenport (1740)
King's Chapel	Rev. Price
New North Church	Rev. Webb
New South Church	Rev. Samuel Checkley
New Brick Church	Rev. Welsteed; Rev. Gray
First Church of Roxbury	Rev. Walter
First Church of Cambridge	Rev. Appleton

The Revivals of 1823-24, 1826-27

During the 1800s, Boston experienced several cycles of revival and church planting which reflected a general renaissance of evangelical Christianity in the city. In general this was related to the northern development of the Second Great Awakening. As Charles Hambrick-Stowe points

out, the awakening did not have a clearly defined beginning and end, but can be seen as the ebb and flow of revivalism even through the 1840s and beyond; it is useful to see it as “the renewal of the evangelical spirit in American society.”³⁵ During the early 1800s, Park Street Church, Old South Church and Andover Seminary were very active in forming missionary organizations. They commissioned missionaries, and raised money to send them off to Hawaii, Jerusalem, India, the Pacific Islands and other distant lands. This evangelical effort and the planting of new churches in Boston were closely related to revival and growth in Boston’s evangelical church community. The mission efforts encouraged revival and in turn benefited from it. Likewise, revivals resulted in church planting. Park Street Church and Old South played a role in starting many churches during the first half of the nineteenth century. Many of these church plants also participated in the revivals of the period.

Growth of Evangelical and Christian Orthodox Churches in Boston: 1808-1842³⁶

Church group	No. of churches in 1808	No. of churches 1842	No. of total members (in 1842)
Congregational Trinitarian	1	14	5,000
Baptist	3	9	4,000
Episcopalian	2	6	1,300
Methodist	2	9	2,613
Other	0	7	1,116
Total	8	45	14,029

Prior to the revival of 1823, Congregational pastors had met together during the 1822 annual convention to pray for revival, and had later joined with the Baptists to establish a union prayer meeting.³⁷ Rev. Benjamin B. Wisner of Old South Church says, “In January 1823, the church in full meeting, unanimously voted, to ‘observe a day of fasting and prayer, to humble ourselves before God for their sins, to seek direction as to their duty in endeavoring to promote the work of God, and to supplicate the more plentiful effusions of his Holy Spirit.’”³⁸ That same month three young women at Park Street Church came under “deep conviction,” and this was considered the start of the 1823-1824 Revival. Soon both men and women were meeting more often in homes for prayer and confession. The three orthodox congregational churches were holding special weekly prayer meetings. “By the end of March... some 250 persons were attending the inquiry meeting at Park Street Church, while 100 were present in Old South.”³⁹ “During Mr. Huntington’s ministry [at Old South] there were continual accessions [to membership], frequently of five, eight, and ten persons at one time. And since, there have been two seasons of general attention [revival]; each of which, in less than two years, added above an hundred members.”⁴⁰ Many conversions were occurring, and special meetings were multiplying. “Lectures, public and private are held as often as ministers can attend them. Seasons of fasting and prayer have been numerous and manifestly followed with a blessing.”⁴¹ In 1823, Park Street Church added 97 new members by profession of faith, thereby growing by 34 per cent in one year.⁴² The Boston leaders then sent for help from Rev. Lyman Beecher in Litchfield, Connecticut. He had experience in revival preaching and in battling the Unitarians. The Litchfield church allowed Beecher to come to Boston for a month of ministry beginning in April 1823.

Rev. Lyman Beecher was an important figure in the revivals of the 1820s, first as a guest preacher from Connecticut and later as pastor of the Hanover Street Church. He was educated at Yale and

studied there for the pastorate under Timothy Dwight, who was a “revivalist-oriented preacher stressing decision and commitment.”⁴³ Beecher recalled this time of study:

“[A] new day was dawning as I came on the stage... Dwight was a revival preacher,... and I was baptized in the revival spirit.” However, the kind of revival to which he referred was not of the same cut as that which flared out again and again on the edges of the cultural centers and on the moving frontiers. This was not a revivalism of ‘jerks’ and expostulations, of camp meetings and visions. The revivalism of Dwight and later of his students, like Beecher, was centered more fully in the existing church’s life. It was indeed a sharpening and focusing of this life in such a way that all attention was directed to the issues of life and death.... Its preaching and teaching called on the hearers to take their stand immediately in the army of the Lord, that they might fight against the hosts of infidelity and darkness.⁴⁴

The new Hanover Street Church, which called Rev. Lyman Beecher, had a core group of leaders who were involved in many of the city’s revival activities. The church had been started by Park Street Church, Old South Church and the Union Church. In January, 1826, Beecher agreed to begin his pastorate in March. When he arrived the city was already in the midst of a new period of awakening. Hanover Street Church was to become a fortress of orthodoxy and a fountainhead from which many other new churches would flow. Hanover Street Church in the next few months had many seeking salvation, and the inquiry rooms were regularly filled with 50 to 60 people.⁴⁵ By the fall, the revival was cross-fertilized among the churches by an agreement to have orthodox pastors preach in one another’s pulpits. By November, there were 300 people inquiring after salvation in the three main churches holding revival meetings.⁴⁶ The revival was also characterized by combined prayer meetings. During Beecher’s first year at the new Hanover Street Church more than 150 conversions had taken place. However, Beecher had a larger vision for Boston. He wrote to his son Edward:

As to the importance of the stand in Boston,... I have never stood in such a place before, and do not believe there is, all things considered, such another, perhaps, on earth. It is here that New England is to be regenerated, the enemy driven out of the temple they have usurped and polluted, the college to be rescued, the public sentiment to be revolutionized and restored to evangelical tone. And all this with reference to the resurrection of New England to an undivided and renovated effort for the extension of religion and moral influence throughout the land and through the world.⁴⁷

The Revival of 1841-1842

The Revival of 1842 was primarily a Boston area revival, and it produced a remarkable amount of church growth in a large percentage of Boston’s churches. In many cases its focus was within the local churches and among the laity. Although the complementary styles of ministry of Rev. Edward N. Kirk, Charles Finney, and Elder Jacob Knapp had a great impact, many people were converted in their churches apart from the work of these evangelists. This revival began as early as July, 1841 in Boston’s Garden Street Church, and by autumn was evident in several other churches with an increased spirit of prayer. Martin Moore summarized the testimony of a number of churches which experienced increased prayer and the beginnings of revival in the fall of 1841: “It is evident that there was an awakened spirit of prayer considerably extensive in the city during the autumnal months.”⁴⁸ The Bowdoin Street Church, Marlboro Chapel, the Central

Congregational Church, South Boston Baptist, and several Methodist churches were among those experiencing early signs of revival.

In October, 1841, Charles Finney came to speak at the Free Congregational Church (Marlboro Chapel) at the invitation of his friend Willard Sears. He was not sponsored by other churches in this visit, but did minister to inquirers from various other congregations. The Marlboro Hotel, which was the base of his ministry, was a Christian hotel and chapel bought by Christian abolitionists. The Free Congregational Church meeting there was open to revivalists, abolitionists, and others promoting social reform. Finney reported, "I ...preached with all my might for two months. The Spirit of the Lord was immediately poured out, and there became a general agitation among the dry bones. I was visited at my room almost constantly every day of the week by inquirers from various congregations in all parts of the city, and many were obtaining hopes from day to day."⁴⁹

One of the other evangelists who was even more visibly involved in the revival was Rev. Edward N. Kirk. In the summer of 1840 Rev. Kirk first preached in Boston at Park Street Church. "He preached the Gospel with great fervor and directness, and in a most winning manner... he had few equals in the land in making a popular impression."⁵⁰ He began a nine-day series of messages with a sermon titled "Prepare to Meet Thy God." "The daily services, afternoon and evening, were soon attended by overflow crowds, the people filling the aisles and the pulpit stairs. Many were turned away for lack of space."⁵¹ In a letter, Kirk wrote, "All this week I have had three meetings a day... The interest in religion is rising here. The Unitarians are said never to have taken so much interest in the orthodox service before."⁵² That fall he returned for a campaign of several weeks. Prayer meetings were held before and after each meeting, and the deacons had a daily prayer meeting. At an evening service after this campaign, seventy-one persons gave their testimonies of conversion. One hundred and one new members were added to the church as a result of the revival meetings.⁵³ Rev. Kirk gave another series of revival messages at Park Street Church in the fall of 1841. One noteworthy aspect here was the awakening of spiritual interest among young men and children in the congregation. Following the third series of revival meetings by Rev. Kirk, a number of evangelicals led by Daniel Safford and Rev. Silas Aiken helped organize the Mount Vernon Congregational Church and, in 1842, called the evangelist to be the founding pastor.

The third and most controversial leading evangelist in this revival period was Elder Jacob Knapp. Being a Baptist preacher, he primarily ministered in the Bowdoin Square Baptist Church, the First Baptist Church, the Baldwin Place Baptist Church, the Harvard Street Baptist Church, and the Tremont Street Church. He arrived from Providence, Rhode Island, at the end of December, 1841, and preached continually until March 18. His schedule included preaching afternoon and evening services and, for part of the time, a predawn service in South Boston. Knapp said, "Even at this early hour the house [South Boston Baptist Church] was crowded, for the religious interest was so intense in the community, that almost any sized house could have been filled at almost any hour in the twenty-four."⁵⁴

He dressed in a humble fashion, and his preaching style has been compared to John the Baptist. He spoke out strongly against false teaching, the liquor trade, and other things, arousing strong opposition. In January, when he was speaking at the Bowdoin Square Church, mobs gathered and threatened to stone or club him, as the mobs in Lystra attacked the Apostle Paul. The mobs grew more fierce and intense day after day, until through prayer, support of other pastors, the mayor,

and the newspapers, the tide finally turned. One of the opposition “sat up all night preparing clubs with which to break my head,” said Knapp, “but coming in to hear me, God broke his heart. The chief officer, who called out the Lancers to quell the riot and disperse the mob, confessed that his heart was in sympathy with the mob and, that he hoped they might succeed, though at the same time he was resolved to discharge the duties of his office. He was convicted of his sins, and became an inquirer after salvation.”⁵⁵

Though some said Knapp’s preaching was not always in good taste, most people agreed that he spoke with great power and was greatly used by God. One seminary professor said, “He is a man of genius and power, and though his preaching is not always in good taste, yet no thief, or profane swearer, or drunkard, or adulterer, can sit and listen to him a great while without feeling that the constable is after him.”⁵⁶ On February 9th, a periodical called the *Reflector* said:

The work has now attained to a degree of prevalence and power that renders it utterly impossible for us to convey to our more distant readers an adequate conception of what God is permitting his people to witness and enjoy in Boston. Every day brings to light facts and scenes of the most thrilling interest. Among the converts which now amount to hundreds, there are persons from every class and of every description of moral character.⁵⁷

Knapp was especially concerned that churches welcome the poor and neglected, and not just cater to the wealthy. In the early months of 1842 dozens of new members were added to each of the Baptist churches. Martin Moore, in *Boston Revival 1842*, documents many amazing stories of conversions. The revival was not only strengthening the churches, but also having an impact on the city. While the population was flocking to the churches, they were abandoning the less than reputable theaters. By March 2, the great Tremont Theater had to close; it was then sold and turned into Tremont Temple. Billiard halls and bars were neglected, and several rum dealers were converted. Knapp observed, “You could scarcely meet a man in the market or on the street whose countenance did not indicate seriousness and whose language was not subdued. The Spirit of God was poured out on the whole city, and all the people seemed to be affected by power of his presence.”⁵⁸

As a result of the 1842 Revival, over 4,000 new members were added to the forty-five orthodox churches of Boston in a single year.⁵⁹ Seldom, if ever, have so many churches received such a large proportionate increase in their memberships. For example, 266 of First Baptist Church’s 725 members were added in 1842; 126 of First African Baptist’s 267, and 187 of Baldwin Place’s 861 members.⁶⁰ Between 1840 and 1842 over four hundred of Harvard Street Baptist Church’s 558 members were newly received.⁶¹ In 1842 the North Bennett Street Methodist Church received 530 new members on probation, and some estimated that as many as 800 people had been converted at the church. One hundred and fifty new members were received at both the Bromfield Street and North Russell Street Methodist Churches.⁶² Among the congregational churches, Central Congregational Church added 203 new members in 1842, and the following churches added more than 100 new members: Marlboro Chapel, Park Street, Bowdoin Street, Salem Street, and Garden Street Churches.⁶³ The Spirit of God was truly moving throughout the city during this period, using a variety of revivalists, pastors and lay people to build up his church.

The Revivals of 1857-58

Even before the Prayer Revival of 1857-58 reached Boston in full force, there were preliminary elements of revival. Thousands of young men were in the habit of gathering on the Boston Common on Sundays in the 1850s. Therefore, in the summer of 1856 the Boston YMCA started a series of Sunday evening outreach meetings under a great tent. “These were attended by thousands, and this work took on the character of a general revival.”⁶⁴ Preliminary cultivating of the soil also included the preaching of Charles Finney at Park Street Church beginning in the winter of 1856-1857. Although some of the other churches did not join in the meetings, Finney’s messages did have an impact on Pastor Andrew Stone himself, and many conversions resulted.⁶⁵

In 1857-1858 the Prayer Revival led largely by laymen was sweeping across the country, beginning from New York City. Businessmen were gathering for noontime prayer meetings, and at its peak, there were thousands of conversions per week. In December, 1857, Finney returned to Boston with his wife and found the city full of religious interest. He was not the cause of the revival of religious interest, but he and his wife joined in what was already happening. Mrs. Elisabeth Finney held daily prayer meetings for women at the large vestry of Park Street Church. These meetings were filled to overflowing with women standing everywhere they could to hear. Her husband said, “If the businessmen have had their daily meetings, so have the women; if the men have visited and conversed with individuals, so have the women. God has greatly honored the instrumentality of woman... In Boston I have seen the vestries crowded to suffocation with ladies’ prayer meetings.”⁶⁶ While this revival is often reported as one involving businessmen, women like Elisabeth Finney, Phoebe Palmer, and others made important contributions.

In Boston, the “Businessmen’s” noon prayer meeting started on March 8, 1858, at Old South Church. At the time there was also some opposition and a divisive influence in Boston. Therefore, when the meeting place was reserved and advertised, there was considerable doubt about whether it could succeed. Charles Finney recalled in his *Memoirs*, “To the surprise of almost everybody, the place was not only crowded, but multitudes could not get in at all. This meeting was continued day after day, with wonderful results.”⁶⁷ From the beginning the Old South Church was too small; therefore, other daily prayer meetings were established throughout the city. Wherever there was a prayer meeting, the place would be full, even if it was at Park Street Church. Although Finney carried on a typical preaching schedule at Park Street Church and other churches in Boston and surrounding communities like Chelsea, this revival was strongly characterized by prayer. Finney commented, “But there was such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be, ‘We have had instruction until we are hardened; it is time to pray.’ The answers to prayer were constant, and so striking as to arrest the attention of the people generally throughout the land. It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood.”⁶⁸

The Dwight L. Moody Revival Meetings in Boston

In 1854, young Moody left rural Northfield, Massachusetts, and came to Boston. After searching for work, he asked his uncle, Mr. Holton, for a job in his shoe store. His uncle gave him the job on the condition that he attend church and Sunday School. Moody started attending Mount Vernon Congregational Church and the young men’s Bible class taught by Mr. Edward Kimball. Mr. Kimball decided to talk personally to Moody about his salvation. So one day he went to Holton’s Shoe Store and met with him in a back room. Here in a Boston shoe store Moody

accepted Christ as his Savior. Moody later moved to Chicago where he was successful in business and soon became involved in Sunday School ministry among the poor. He also was deeply involved in the Chicago YMCA, leading it with an emphasis on evangelism and Bible teaching. Moody and Ira Sankey toured the British Isles from 1873 to 1875 and returned to America as famous revivalists. During the following years they led successful revival campaigns in major American cities.

Moody returned to Boston in 1877 for an evangelistic campaign. The Boston YMCA, along with the churches, invited him while he was in New York. The YMCA threw itself into the work, and its building became the campaign headquarters. The meetings began January 28, only a month after Moody had lost one of his close associates, P.P. Bliss. Bliss had died in a train crash on December 29 while on his way to join Moody in his Chicago crusade. A. J. Gordon, pastor of the Clarendon Street Baptist Church, was a supporter and friend of Moody in this campaign. Moody urged him “toward a love of the Holy Spirit”, and Rev. Gordon “set Moody afire with a desire to encourage worldwide missions.”⁶⁹ The Tabernacle built for the Moody and Sankey campaign seated 6,000, and was located around the corner from Rev. Gordon’s church, between Clarendon and Berkeley Streets facing on Tremont and Montgomery Streets. “It is estimated that often seven thousand people were crowded into this building. For three months three services daily, except on Saturday and Monday, were conducted by the evangelists. The revival grew to such proportions that other auditoriums were brought into contemporary use... In March, a Christian convention, lasting three days, to which delegates from all New England were invited, was held. This resulted in revivals throughout the six states.”⁷⁰ Moody also developed a close relationship with Henry F. Durant, founder of Wellesley College, who opened his home to Moody and his family during the ten-week Boston campaign.⁷¹

By almost every angle of vision, Boston was another great success. Hundreds of thousands attended the meetings, thousands made commitments of faith in Christ, and many churches gained new members. One of the remarkable success stories came to A. J. Gordon’s church. Moody had pushed the pastors and lay leaders to look to the hurting masses. He especially urged them to reach out to alcoholics, prostitutes, the poor, and dispossessed children. Thirty alcoholics who were rescued by Moody’s zealous program were baptized and became members of Gordon’s city church. Nearly twenty years later, twenty-eight of these ex-drunkards were still on the wagon, and they were loyal disciples and faithful churchmen.⁷²

In addition to his emphasis on temperance, Moody encouraged a well-organized, cooperative effort by 90 churches to do house-to-house religious visitation, especially among the poor. Two thousand people were spending a large part of their time in visitation, covering 65,000 of Boston’s 70,000 families.⁷³ YMCA workers visited every saloon in Boston to bring a word of witness or invitation. Rev. Joseph Cook wrote, “If there is one measure in which our American evangelist has shown his generalship more effectively than anywhere else, it is in setting men [and women] to work, and in so setting them to work as to set them on fire.”⁷⁴ The effort to reach out to urban families through visitation was a strategy Moody felt was necessary to reach those in the large cities who would not come out to church. He believed women could best get into homes by serving the practical needs of mothers and children. To train women workers Moody established two training schools at Northfield, Massachusetts (in addition to Moody Bible Institute).

The revival meetings in Boston lasted about three months and were accompanied by many prayer meetings. The noon prayer meetings were crowded with men. Meetings were established for men

in the dry-goods business, for men in the furniture trade, for men in the market, for men in the fish trade, for newspaper men, for all classes in the city. Prayer meetings were springing up all over the city. “Certainly Moody’s determination to focus on God and not on himself, plus the tremendous prayer support before and during the meetings, were significant factors in the ensuing blessing.”⁷⁵

Some additional evangelistic meetings were held in the Tabernacle after Moody left. It was decided to leave the building standing through the following year. In March, 1878, Moody returned for twelve days of further evangelism. The crowds were as large as the year before.⁷⁶

The 1916–1917 Billy Sunday Revival

In our time it is hard to imagine the excitement and anticipation generated in the population of greater Boston by the visit of Billy Sunday in the late fall of 1916. At that time, Billy Sunday was at the height of his popularity. Boston’s religious leaders started planning the campaign in early 1915 with the help of Sunday’s advance men. The preparations included recruiting and training 1,500 ushers, 500 secretaries, 5,000 personal workers, 7,000 prayer group leaders, and 4,500 choir members.⁷⁷ Close to \$50,000 was raised to build a steel and terracotta brick tabernacle on Huntington Avenue for the three-month crusade. The large building would hold 15,000-18,000 people, and the city built an extra train track down Huntington Ave. to handle the huge crowds.⁷⁸ Over 1,000 people came to the tabernacle in early November just to hear one of the three choirs practice. The two main choirs each had 2,000 members and the Women’s Choir had 500 more singers.⁷⁹ The papers were full of stories about Billy Sunday and every aspect of the coming revival in the days leading up to his arrival. On November 6, the main story on page one of *The Boston Globe* was “12,000 Aid Dedication: Huge Throng Flows in for Tabernacle Service.” This was before Billy Sunday even arrived in Boston. The article goes on to say:

Twelve thousand men and women by their presence, their prayers, their singing and their chatauqua salutes, dedicated yesterday afternoon the largest building ever erected on this continent for religious purposes, the \$50,000 tabernacle built on the old Huntington Avenue Ball Grounds for the greatest evangelist of modern times to preach in.⁸⁰

Preparation for the revival meetings included six weeks of prayer meetings. Well over 100,000 greater Boston Christians attended the 7,402 parlor prayer meetings leading up to the campaign.⁸¹ By January 16, Christians had held 48,661 home prayer meetings with an aggregate attendance of 630, 828.⁸² In addition, campaign workers visited every shop, factory and store with more than a few employees, inviting workers to meetings and recording all places where Sunday’s assistants might hold meetings in the coming months. This led to 160 meetings attended by nearly 34,000 men. Booklets called “Suggestions for Personal Workers,” with practical, sensitive, and common-sense words of advice were provided for the personal workers. On Thursday before the first week of meetings Christians fasted and continued to pray.

Then on Saturday, November 11, at 11:55 a.m., Billy Sunday leapt from the Twentieth Century Limited train onto the South Station platform to greet a crowd of several thousand held back by 150 policemen. Upon his arrival, he led a motorcade parade through Boston to the five-story townhouse on Commonwealth Avenue where he and his team were to live for the coming weeks.⁸³

The Boston campaign began with three services on Sunday, Nov. 12, 1916. In first page headlines, *The Boston Globe* reported that Billy Sunday “Rivets the Attention of All from Start to Finish.” He was in “his best form” for the opening day crowds of 40,000-50,000, although he decided to cut down on his typical slang. Another 12,000-15,000 people were unable to get into the Tabernacle that first day.⁸⁴

Billy Sunday’s campaign had a profound impact on men. As a former professional baseball player with the language of the common man, he attracted thousands of men. On November 23, he began a series of meetings for men only. On that night every last seat in the Tabernacle was filled with men. After an impassioned invitation to come up and say, “I will live for Christ from this time on,” over 1400 came forward amidst cheers and tears.⁸⁵ On Saturday, December 2, nine men had to be carried out after they fainted in the meeting. That day 36,000 men saw Billy jump around like a boxer and climax a story from his baseball days with a slide across the platform. The *Globe* said, “words slipped from his lips at a rate which makes a ‘Gatling gun-delivery’ an inadequate descriptive.”⁸⁶ At the invitations, nearly 2,800 men came forward. “Billy was the [Teddy] Roosevelt of preachers, the tough, manly Rough Rider of religion, charging into the enemy lines sword drawn, slashing at those who would tear down his America or blaspheme his God.”⁸⁷ With his dramatics and stories, he could move tough men to tears.

On December 10, he preached his famous sermon against saloons and “booze,” called “Get on the Water Wagon.” This message detailed the effects of alcoholism on fathers and families, but also used extensive statistical data on the liquor industry and its negative impacts to argue for national structural changes to eliminate this social evil. In today’s terms it was parallel to declaring war on drug trafficking. Anticipating a great speech, 17,000 men packed the Tabernacle in both the afternoon and evening services, and 20,000 more were turned away. “With an effect like that of a potion, [the sermons] sent those 34,000 bursting the bounds of ordinary enthusiasm, brought them to their feet with the suddenness of jumping jacks, time and again and set them cheering loudly and louder.”⁸⁸ At least two or three Boston area mayors and an ex-governor attended. On December 10, his powerful presentations of those sermons made this the biggest day of his career up to that point.

Women were touched by the revival in a variety of ways. They thronged to the regular meetings at the Tabernacle and to special meetings there, like the Day for Mothers. Miss Frances Miller also led several special mass meetings for women at Mechanics Hall. For example, on December 2, 4,500 women heard her message on “Personal Purity.”⁸⁹ As a part of the overall campaign, working women were invited to noon luncheon meetings at Park Street Church. Frances Miller led these meetings, which drew 500-1000 women three times a week.⁹⁰ She organized 200 volunteers to go out to all the downtown businesses and invite female employees to the lunches prepared by two thousand volunteers.⁹¹ On December 1, *The Boston Globe*, evening edition reported, “Business Women’s Luncheon Thronged – Miss Miller gave four of these half-hour talks, and at each one, the historic building was well filled with young women... At the close of each talk the girls went to the parlor downstairs where luncheon was served for five cents.”⁹² Overall they held 54 of these meetings providing spiritual and physical food for 28,456 working women. Mrs. William Asher organized an additional 130 meetings in various shops and workplaces for another 26,000 women. An additional 81,000 women attended the 54 afternoon Bible classes at the Tabernacle led by Grace Saxe.⁹³ Thus Billy Sunday, his well-organized staff, and local volunteers all contributed to the effective outreach to women in greater Boston.

By the end of the Revival, the total attendance for the 133 messages Sunday gave at the Tabernacle reached 1,320,000,⁹⁴ and the number of “trailhitters” who had made a decision and come down the sawdust trail was 64,484.⁹⁵ On the closing day, attendance was 62,000 as he preached four sermons. Probably 40,000 more were turned away. *The Boston Globe* commented, “No one can gainsay that 100,000 persons tried to hear him, for there seemed to be as many outside the Tabernacle as inside through the afternoon and evening.”⁹⁶ The record-breaking free will offering for that day alone was \$50,898 plus church offerings, and 5,196 came forward at the invitations.⁹⁷ These January 21 goodbye meetings brought to a climax the greatest revival campaign Billy Sunday had experienced to date, “meetings which had broken every high record Billy Sunday had set up in other great cities of America.”⁹⁸

The 1950 Billy Graham Revival

While the Billy Sunday campaign had been planned in detail over a two-year period, the Revival of 1950 began initially with a simple invitation for Billy Graham to come and speak at Park Street Church for ten days after a mass meeting at Mechanics Hall. In some ways, the keys to these evangelistic meetings were in the preparation of the speaker and in his previous Los Angeles campaign six weeks before. During 1949, Graham had led unremarkable campaigns in Miami and Baltimore and a discouraging one in Altoona, Pennsylvania.⁹⁹ Why did he then have such a big impact in Los Angeles and Boston less than a year later? During the summer of 1949, Billy had some deep experiences in prayer where he asked “the Lord for a chance to serve him in a greater way.”¹⁰⁰ Before coming to Los Angeles, he had also struggled with the issue of accepting the full authority of Scripture. He had made the decision to surrender “to the authority of the Bible, which he would simply accept by faith as God’s Word.”¹⁰¹ As he began the Los Angeles campaign, his preaching seemed transformed. Billy Graham’s experience demonstrates that one cannot preach with power and authority from God unless one believes in the authority of the Bible. The Los Angeles meetings were also supported by more than 800 prayer meetings and 250 churches. Then the latter half of the campaign led to some high profile conversions and subsequent national publicity. Therefore, when Graham came to Boston six weeks later, people were waiting with considerable interest and anticipation. By then, more churches were supporting the meetings. Nevertheless, the organizers were not fully prepared for the revival and its large crowds.

Dr. Harold Ockenga had prayed for revival for fourteen years and preached about it throughout the 1940s. He had organized evangelistic meetings and invited well-known speakers before, but the desired large-scale revival response he prayed for had not yet materialized. Although Billy Graham was still a young country preacher from the South, this time would be different.

The campaign began on New Year’s Eve, 1949, with a surprisingly large audience of 6,000 at Mechanics Hall, where hundreds more were turned away. The organizers quickly decided to rent the hall again for the next afternoon. It was again filled nearly to capacity with little advance publicity. The front page of *The Boston Globe* said, “Although hotels, night clubs, and bars in the city were crowded last night, the largest gathering in all of Greater Boston packed Mechanics Building to hear Rev. Billy Graham.”¹⁰² He used the New Year’s opportunity to speak out against all forms of wickedness and to urge people to let Christ change their lives and enable them to make a new beginning for the new year. According to the *Globe* report, he said, “Your gangsters can be converted.¹⁰³ Your places of iniquity can be closed up. Your politics can be cleaned up. And when that is done, the city could enter the greatest year of its history. It isn’t impossible. It

can be done if the church people will meet God's conditions for revival.' He made a dramatic plea to all of Boston to make a new start."¹⁰⁴ In those first two services a total of 300 people came to Christ. The front page story in *The Boston Globe* on January 2 read, "Attracted by the magnetic personality and youthful fervor of blonde, handsome evangelist Billy Graham, thousands of Bostonians thronged his revival meetings yesterday, in what was described by local ministers as one of the greatest religious outbursts to sweep the city in years."¹⁰⁵

On the evenings of January 1 and 2, Billy spoke to 2500 people packed into Park Street Church, with thousands more turned away. The sponsoring leaders had promised God that if they all clearly discerned that he was at work in Monday night's meeting, they would step out in faith and seek larger meeting space. God was leading them step by step in faith. They had originally rented the massive Mechanics Hall with the assurance that businessmen Allan C. Emery, Jr. and Malcom Calder would back up any financial needs.¹⁰⁶ However, now they followed the moving of God to rent it for the next four days in faith. On Tuesday, the editor of the *Boston Post* called Dr. Ockenga and challenged his faith further by asking, "If I get you the Boston Garden, will you take it?"

God moved Mr. Emery and all the trustees to agree to this added expense, even though a leading pastor cautioned Ockenga not to rush in and make a fool of himself.¹⁰⁷ The Boston Garden was engaged for January 16 even though it had previously seemed to be fully booked for months. With this new meeting arranged, the organizers decided to fill in the extra days and double the length of the campaign. They were able to rent the Opera House and the Mechanics Hall for the additional days. Even though the additional rentals added up to more than \$10,000, God was clearly moving in a special way, and by the end all expenses were covered. The next four meetings at Mechanics Hall each drew well over 5,000 people.

On January 4, Billy's call for a week of prayer in Boston made first page news in *The Boston Globe*. Prayer meetings for revival were being held every day at Tremont Temple. In the first week of meetings, about 900 people accepted Christ as Savior and signed cards.¹⁰⁸ Thousands attended the second week of meetings as well. With the various Boston papers giving front-page coverage to the meetings, the greater Boston area was becoming aware of the growing revival.

The preparation for the final meeting included an all-day prayer meeting at Tremont Temple, attended at various times by 2,000 to 3,000 people. An hour before the service that night, the Boston Garden was packed with 16,000 people, with 2,500 people in the lobby and 10,000 more in the streets outside. In response to Graham's message on Noah, 1,200 to 1,500 people made decisions to turn to Jesus. In all, the campaign resulted in 3,000 conversions in January.¹⁰⁹ In his autobiography, Graham says, "Response to the invitation at each service overwhelmed us physically. There had been no significant training of counselors in advance of the meetings. Hence, all of us on the team – including Grady, Cliff, Bev and myself – met with individual inquirers, helped by volunteers who stepped forward on the spur of the moment."¹¹⁰ Dr. Ockenga and other pastors were experiencing many additional conversions in response to their own preaching within their churches.

Because all the meeting places were unavailable after January 16, Billy and the campaign leaders reluctantly decided to close the Boston effort. However, they agreed to organize a second phase beginning in late March. When the Billy Graham team returned on March 28, local committees in many of New England's larger cities were prepared to spread the revival to all six states in the region. Dr. Ockenga provided leadership with the help of the Evangelistic Association of New

England and the New England Fellowship of Evangelicals. In the intervening months, pastors and leaders had a little more time to prepare and plan for overflow crowds. They had also recruited people in New England and around the country to pray for the revival. The twenty-day itinerary covered about fifteen cities including Portland, Maine; Manchester and Concord, New Hampshire; Burlington, Vermont; Springfield, Worcester, and Lowell, Massachusetts; Hartford, Bridgeport, and Waterbury, Connecticut; and Providence, Rhode Island among others. God used national and local news media to give the meetings widespread publicity, with newspapers sending fifteen to twenty reporters everywhere Billy went.¹¹¹ “Headlines appeared constantly throughout the campaign, and no less than four hundred and seventy-six newspaper articles were printed about the meetings.”¹¹² Hundreds and thousands of people packed the city auditoriums, sports stadiums and theaters,¹¹³ with crowds overflowing halls and spilling out into the streets. Attendance at the indoor meetings of this second phase was conservatively estimated at 115,000, and more than 6,000 people signed confessions of faith on the decision cards. This phase of the campaign also included important meetings held on college campuses, including MIT, Brown, Harvard, Yale, Amherst, Vassar, Wellesley and the University of Massachusetts. Graham learned that in spite of students’ apparent lack of seriousness, they were open to his straightforward presentation of the Gospel.

After speaking in the various New England cities and universities, Graham returned to Boston for four nights (April 19-22) at the Boston Garden and a final Sunday afternoon rally on the Boston Common. When Sunday came, there was a cold, pouring rain, but Billy’s team prayed for the sky to clear. In the afternoon as the first hymn began, the rain stopped, and when Billy stood up to preach the sun came out on the crowd of 40,000-75,000.¹¹⁴ Here on the same hallowed ground, George Whitefield had preached 210 years before with the theme, “Shall God Reign in New England.” Dr. Ockenga planned the final meeting as a “Peace Rally,” a theme which he felt would draw together many people in those times of cold war and gathering threats to peace in the Far East. Using Genesis 6 along with Romans, “Ockenga concluded that wherever you have righteousness you have peace, which is the fruit of righteousness. And the way to peace is through repentance, revival, and righteousness.”¹¹⁵ Ockenga presented a peace offensive for America, and Graham outlined a five-point peace plan emphasizing a revival of true religion of the heart. Then the audience joined in a prayer for peace. In his main message, Billy urged the vast crowd to “Prepare to Meet Thy God.” In response to his closing invitation, hundreds raised their hands to receive Christ.

In all these times of revival, prayer played an important role. While persistent prayer for revival was clearly evident, God often did not bring revival until several years later. In some revivals, church planting was an important result or ingredient. Generally, God worked through a specific person or persons who were filled with his Spirit and power and provided a focus for attracting the public’s attention. Quite often God used publicity from newspapers and other printed sources to prepare the way in arousing the interest of the general public. Although well-known personalities were often involved, the efforts of local pastors and countless laymen and laywomen were always crucial. God seemed to often use people who, in the world’s eyes, were not the most experienced or the most well-educated. These speakers were totally dedicated to God, and their weaknesses perhaps enabled the power of God to shine even more brightly. They were not known for brilliant, and uniquely new ideas, but for preaching the basic Gospel with simplicity, clarity, and power.

Footnotes

- ¹ W. G. Travis, "Revivalism, Protestant," *Dictionary of Christianity in America*, ed. Daniel G. Reid (Downers Grove, Ill.: InterVarsity Press, 1990), 1012.
- ² Hamilton Hill, *History of the Old South Church, vol. 1* (Boston: Houghton, Mifflin and Company, 1890), 1:503.
- ³ Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys* (Downers Grove, Ill.: InterVarsity Press, 2003), 79.
- ⁴ Jonathan Edwards, *A Faithful Narrative of the Surprising Work of God... 3rd edition* (Boston: S. Kneeland, T. Green, 1738). Shorter preface by the Boston ministers signed by Joseph Sewall, Thomas Prince, John Webb, and William Cooper.
- ⁵ Mark A. Noll, 91.
- ⁶ Arnold A. Dallimore, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival, vol. 1* (Westchester, Ill.: Cornerstone Books, 1970), 1:527.
- ⁷ Edward S. Ninde, quoted in Dallimore, 1:412.
- ⁸ Frank Lambert, "Pedlar in Divinity": *George Whitefield and the Transatlantic Revivals* (Princeton, N.J.: Princeton University Press, 1994), 123.
- ⁹ *Ibid.*, 128.
- ¹⁰ *Ibid.*, 127.
- ¹¹ Hill, 1:506.
- ¹² Hill, 1:506 (Quoting Rev. Thomas Prince's account).
- ¹³ Edwin Scott Gaustad, *The Great Awakening in New England* (New York: Harper & Brothers, 1957), 26. Quoting *The Boston Weekly News-Letter*, 25 Sept. 1740.
- ¹⁴ Arthur B. Ellis, *History of the First Church in Boston, 1630-1880* (Boston: Hall and Whiting, 1881), 182, 202.
- ¹⁵ Hill, 1:506.
- ¹⁶ *Ibid.*
- ¹⁷ Dallimore, 1:533.
- ¹⁸ This had actually happened in Jonathan Edwards's church, and he had written up the account of how God had miraculously preserved the congregation from death and serious injury.
- ¹⁹ Hill, 1:508 (quoting Whitefield's Journals).
- ²⁰ *Ibid.*, 1:508 footnote.
- ²¹ Hill, 1:510 footnote.
- ²² Justin Winsor, editor, *The Memorial History of Boston*, 4 vols. (Boston: Ticknor and Company, 1881), 1:234.
- ²³ Dallimore, 1:531; Hill, 1:508.
- ²⁴ Hill, 1:508.
- ²⁵ *Ibid.*, 1:509.
- ²⁶ Dallimore, 1:532.
- ²⁷ Hill, 1:509 (quoting Whitefield's Journals).
- ²⁸ Mark A. Noll, 105. (Citing Peter Timothy's crowd estimate. Whitefield estimated 20,000).
- ²⁹ Hill, 1: 534.
- ³⁰ Harry S. Stout, "Whitefield, George," *Dictionary of Christianity in America*, ed. Daniel G. Reid (Downers Grove, Ill.: InterVarsity Press, 1990), 1252.
- ³¹ Dallimore, 1:538.
- ³² *Ibid.*, 1:539.
- ³³ Hill, 1:519
- ³⁴ Dallimore, 1:536-537.
- ³⁵ Charles E. Hambrick-Stowe, *Charles G. Finney and the Spirit of American Evangelicalism* (Grand Rapids, Mich.: William B. Eerdmans, 1996), 204.
- ³⁶ Moore, 143.
- ³⁷ Vincent Harding, *A Certain Magnificence: Lyman Beecher and the Transformation of American Protestantism, 1775-1863* (Brooklyn, N.Y.: Carlson Publishing, 1991), 173.
- ³⁸ Wisner, 64.
- ³⁹ Harding, 174.
- ⁴⁰ Benjamin B. Wisner, *The History of the Old South Church in Boston, in Four Sermons* (Boston: Crocker & Brewster, 1830), 63.
- ⁴¹ Harding, 174.
- ⁴² Park Street Church records, Feb. 1809-Feb. 1834.
- ⁴³ Harding, 25.
- ⁴⁴ *Ibid.*, 26-27.
- ⁴⁵ *Ibid.*, 222.
- ⁴⁶ *Ibid.*, 224.
- ⁴⁷ *Ibid.*, 223.
- ⁴⁸ Martin Moore, *Boston Revival, 1842* (Wheaton, Ill.: Richard Owen Roberts, Publisher, 1980), 135. Originally published in Boston by John Putnam, 1842.
- ⁴⁹ Hambrick-Stowe, 205.

- ⁵⁰ Increase Tarbox, "The Congregational Trinitarian Churches Since 1780," in *The Memorial History of Boston*, 4 vols., edited by Justin Winsor (Boston: Ticknor and Company, 1881), 3:412.
- ⁵¹ H. Crosby Englizian, *Brimstone Corner: Park Street Church, Boston* (Chicago: Moody Press, 1968), 142.
- ⁵² David Otis Mears, *Life of Edward Norris Kirk* (Boston: Lockwood, Brooks and Company, 1877), 165.
- ⁵³ Englizian, 142.
- ⁵⁴ Jacob Knapp, *Autobiography of Elder Jacob Knapp* (New York: Sheldon and Company, 1868), 125.
- ⁵⁵ *Ibid.*, 126-127.
- ⁵⁶ *Ibid.*, 134.
- ⁵⁷ *Ibid.*, 134.
- ⁵⁸ *Ibid.*, 129.
- ⁵⁹ Moore, 141.
- ⁶⁰ *Ibid.*, 96.
- ⁶¹ *Ibid.*, 85.
- ⁶² *Ibid.*, 107, 125.
- ⁶³ *Ibid.*, 67.
- ⁶⁴ L. L. Doggett, *History of the Boston Young Men's Christian Association* (Boston: Boston Young Men's Christian Association, 1901), 27.
- ⁶⁵ Englizian, 148-149.
- ⁶⁶ Hambrick-Stowe, 281.
- ⁶⁷ Charles Finney, *Memoirs of Charles G. Finney*, Chap. 33, www.gospeltruth.net/1868Memoirs/mem33.htm (Jan. 2007).
- ⁶⁸ *Ibid.*
- ⁶⁹ Lyle Dorsett, *A Passion for Souls: The Life of D. L. Moody* (Chicago: Moody Press, 1997), 251.
- ⁷⁰ L. L. Doggett, *History of the Boston Young Men's Christian Association*, 55-56.
- ⁷¹ Dorsett, 252.
- ⁷² *Ibid.*, 253.
- ⁷³ Joseph Cook, "Introduction," in *To All People...* by Dwight L. Moody (New York: E. B. Treat, 1877), 9.
- ⁷⁴ *Ibid.*, 11.
- ⁷⁵ Dorsett, 241.
- ⁷⁶ *Ibid.*, 56.
- ⁷⁷ Margaret Lamberts Bendroth, *Fundamentalists in the City: Conflict and Division in Boston's Churches, 1885-1950* (New York: Oxford University Press, 2005), 144,145.
- ⁷⁸ *Ibid.*, 145.
- ⁷⁹ *The Boston Globe*, Nov. 4, 1916.
- ⁸⁰ *The Boston Globe*, 6 Nov. 1916, 1.
- ⁸¹ *The Boston Globe*, 11 Nov. 1916, 2.
- ⁸² *The Boston Globe*, 22 January 1917, 5.
- ⁸³ *Ibid.*, evening edition, p. 14.
- ⁸⁴ *The Boston Globe*, 13 Nov. 1916, page 1; Bendroth, 146.
- ⁸⁵ Bendroth, 149; *The Boston Globe*, 22 January 1917, 4.
- ⁸⁶ "Nine Men Knocked Out by Sunday Talk," *The Boston Globe*, 3 December 1916, 1.
- ⁸⁷ Roger A. Bruns, *Preacher: Billy Sunday and Big Time American Evangelism* (New York: W. W. Norton and Company, 1992), 200.
- ⁸⁸ "Roar from 34,000 as Sunday Lashes Booze," *The Boston Globe*, 11 December 1916, 1.
- ⁸⁹ "Hear Appeal for Purity," *The Boston Sunday Globe*, 3 December 1916, 4.
- ⁹⁰ Bendroth, 146.
- ⁹¹ *Ibid.*
- ⁹² "Business Women's Luncheon Thronged," *The Boston Globe*, 1 December 1916, 9.
- ⁹³ *The Boston Globe*, 22 January 1917, 5.
- ⁹⁴ *The Boston Globe*, 22 January 1917, 5.
- ⁹⁵ Lyle W. Dorsett, *Billy Sunday and the Redemption of Urban America* (Grand Rapids, Mich.: Eerdmans, 1991), 92. (*The Boston Globe*, 22 January 1917, page 1, gave the number as 62,000).
- ⁹⁶ *The Boston Globe*, 22 January 1917, 1.
- ⁹⁷ *Ibid.*
- ⁹⁸ "Sunday Goodbys to Boston Begin," *The Boston Sunday Globe*, 21 January 1917, 1.
- ⁹⁹ Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York: Oxford University Press, 1997), 220.
- ¹⁰⁰ *Ibid.*, 222.
- ¹⁰¹ *Ibid.*, 223.
- ¹⁰² "Graham Scores Typical Revelry of New Year's Eve," *The Boston Globe*, 1 January 1950, 1.
- ¹⁰³ Jim Vaus, a wiretapper for West Coast gangster Mickey Cohen, had been converted in the recent Los Angeles campaign.
- ¹⁰⁴ *The Boston Globe*, 1 January 1950, 1.
- ¹⁰⁵ "Thousands Hear Billy Graham at Two Revivals," *The Boston Globe*, 2 January 1950, 1.

- ¹⁰⁶ Harold Lindsell, *Park Street Prophet: The Story of Harold Ockenga* (Wheaton, Ill.: Van Kampen Press, 1951), 146.
- ¹⁰⁷ *Ibid.*, 149.
- ¹⁰⁹ *Ibid.*
- ¹⁰⁹ *Ibid.*, 152.
- ¹¹⁰ Billy Graham, *Just As I Am: The Autobiography of Billy Graham* (San Francisco: Harper San Francisco and Zondervan, 1997), 161.
- ¹¹¹ Billy Graham, *Just As I Am*, 164.
- ¹¹² Lindsell, 157.
- ¹¹³ In Houlton, Maine, they even used an airplane hangar for the meetings.
- ¹¹⁴ Lindsell, 159.
- ¹¹⁵ *Ibid.*

Bibliography

- Bendroth, Margaret Lamberts. *Fundamentalists in the City: Conflict and Division in Boston's Churches, 1885-1950*. New York: Oxford University Press, 2005.
- Boston Globe*, 1877, 1916, 1917, 1950.
- Bruns, Roger A. *Preacher: Billy Sunday and Big Time American Evangelism*. New York: W. W. Norton and Company, 1992.
- Carpenter, Joel A. *Revive Us Again: The Reawakening of American Fundamentalism*. New York: Oxford University Press, 1997.
- Conrad, Arcturus Z. *Boston's Awakening: A Complete Account of the Great Boston Revival, 1909*. Boston: The King's Business Publishing Company, 1909.
- Dallimore, Arnold. *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth Century Revival*. 2 vols. Westchester, Ill.: Cornerstone, 1970, 1979.
- Doggett, L. L. *History of the Boston Young Men's Christian Association, 1851-1901*. Boston: Young Men's Christian Association, 1901.
- Dorsett, Lyle. *Billy Sunday and the Redemption of Urban America*. Grand Rapids, Mich.: William B. Eerdmans, 1991.
- Dorsett, Lyle. *A Passion for Souls: The Life of D. L. Moody*. Chicago: Moody Press, 1997.
- Edwards, Jonathan. *A Faithful Narrative of the Surprising Work of God... 3rd edition*. Boston: S. Kneeland, T. Green, 1738.
- Edwards, Jonathan. *Thoughts on the New England Revival*. Edinburgh: Banner of Truth Trust, 2005. Orig. published 1742.
- Ellis, Arthur B. *History of the First Church in Boston, 1630-1880*. Boston: Hall and Whiting, 1881.
- Englitzian, H. Crosby. *Brimstone Corner: Park Street Church, Boston*. Chicago: Moody Press, 1968.
- Finney, Charles G. *Memoirs of Charles G. Finney*. (See Chapter 33) www.gospeltruth.net/1868Memoirs/mem33.htm (accessed January 2007).
- Gaustad, Edwin Scott. *The Great Awakening in New England*. New York: Harper and Brothers, 1957.
- Graham, Billy. *Just As I Am: The Autobiography of Billy Graham*. San Francisco: Harper San Francisco and Zondervan, 1997.
- Graham, Billy. *Revival in Our Time: The Story of the Billy Graham Evangelistic Campaigns*. Wheaton, Ill.: Van Kampen Press, 1950.
- Hambrick-Stowe, Charles E. *Charles G. Finney and the Spirit of American Evangelicalism*. Grand Rapids, Mich.: William B. Eerdmans, 1996.
- Harding, Vincent. *A Certain Magnificence: Lyman Beecher and the Transformation of American Protestantism, 1775-1863*. Brooklyn, N.Y.: Carlson Publishing, 1991.
- Hill, Hamilton. *History of the Old South Church*. 2 vols. Boston: Houghton, Mifflin, and Company, 1890.
- Knapp, Jacob. *Autobiography of Elder Jacob Knapp*. New York: Sheldon & Co., 1868.
- Lambert, Frank. "Pedlar in Divinity?" *George Whitefield and the Transatlantic Revivals*. Princeton, N.J.: Princeton University Press, 1994.
- Lindsell, Harold. *Park Street Prophet: The Story of Harold Ockenga*. Wheaton, Ill.: Van Kampen Press, 1951.
- Long, Kathryn Teresa. *The Revival of 1857-1858: Interpreting an American Religious Awakening*. New York: Oxford University Press, 1998.
- Mears, David Otis. *Life of Edward Norris Kirk*. Boston: Lockwood, Brooks and Company, 1877.
- Moore, Martin. *Boston Revival, 1842*. Wheaton, Ill.: Richard Owen Roberts, Publishers, 1980. Originally published in Boston by John Putnam in 1842.
- Moody, Dwight L. *To All People: Comprising Sermons, Bible Readings, Temperance Addresses, and Prayer Meeting Talks Delivered in the Boston Tabernacle from the Boston Daily Globe verbatim reports, carefully revised and corrected*. Introduction by Joseph Cook. New York: E. B. Treat, 1877.
- Moody, William R. *The Life of Dwight L. Moody*. New York: Fleming H. Revell, 1900.
- Noll, Mark A. *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*. History of Evangelicalism series. Downers Grove, Ill.: InterVarsity Press, 2003.
- Reid, Daniel G., Robert D. Linder, Bruce L. Shelley, and Harry S. Stout, editors. *Dictionary of Christianity in America*. Downers Grove, Ill.: InterVarsity Press, 1990.
- Whitefield, George. *George Whitefield's Journals*. Edinburgh: Banner of Truth Trust, 1960. Especially Journal no. 7. Originally published, Boston: S. Kneeland and T. Green, 1741.
- Winsor, Justin, editor. *The Memorial History of Boston*. 4 vols. Boston: Ticknor and Company, 1881.
- Wisner, Benjamin B. *The History of the Old South Church in Boston, in Four Sermons*. Boston: Crocker and Brewster, 1830

6. Two Secrets of the Quiet Revival

by Dr. Doug and Judy Hall

President, and Assistant to the President, Emmanuel Gospel Center

It has been over 17 years of study since our initial findings in 1989 to discover the secrets of the Quiet Revival. Yet these secrets—we have been shocked to discover—are clearly explained in the New Testament’s Book of Acts. Two insights helped us unravel the mystery and discover some of the ways this revival occurred: first, it operates as a highly interrelated social/spiritual system, and second, it has a timeless redemptive method.

Secret Number 1 – The Interrelated Nature of the Quiet Revival.

The Quiet Revival has been virtually invisible to many Christians. Further, it has taken place without the investment of

- significant resources
- human planning, or
- the involvement of well-known revivalists or evangelists.

How can so many people have missed seeing this, when its effects are so far-reaching? It is because our eyes are blinded to the **interrelational nature** of the Quiet Revival. The dynamic of the Quiet Revival did not operate in a way that lends itself to a mechanistic form of analysis. Therefore, we could not see it. (Actually, the usual ways of doing and understanding ministry has given many of us a learning disability for understanding what God has been doing in historic developments of the faith.)

To understand the interrelated nature of the Quiet Revival, we need to think about ministry in a “cat” way. Such revivals will tend to be invisible to us unless we can use “cat” rather than “toaster” thinking to see the significant levels of ministry in our world.

What do I mean by “cat” thinking? We can disassemble and re-assemble a toaster and it will still be operational, but we cannot do the same with a cat.

- God doesn’t make the toaster; we make toasters—mechanistic items.
- God only makes cats—interrelated systems.

The Quiet Revival operates not as a toaster—something you can take apart—but as a highly interrelated social/spiritual system. When you cut it apart, it dies.

A “toaster” approach is mechanistic. In our individualistic society, the normal way of understanding reality is to look at its component parts and analyze them. Thus, we Christians tend to see ministry organizationally, looking at and analyzing its components separately.

Let me use an evangelistic campaign as an illustration of how we do ministry in a mechanistic “toaster” way. You organize sponsoring churches, promote the event, train the people to do counseling, provide music, preach the gospel, have an invitation, and do a follow up. This is a cause-and-effect method of operation.

One limitation of this segmented “crusade” approach is that often in many evangelistic events as few as 3% of the converts can end up in a church a year later. The segmented components of the crusade are often not part of an interrelated system of activity that makes being in a church a natural outcome of the evangelism effort. It has too many segmented events that are not interconnected with the church. There are few natural avenues of communication into the church for the converts to follow.

A “cat” approach is interrelated. The Quiet Revival used church planting evangelism. Effective church planting—often done in poor urban communities—involves a complex chemistry of ministry in which relational networks are key, and where no significant gap exists between those reached and those who are often in the church. Converts becoming part of a church is a natural part of the chemistry of church planting.

Relationally-oriented Church Development. Not only were high percentages of churches planted, but the average size of churches also significantly increased during this revival. Much of this occurred through the dynamics of inter-relational networks, rather than highly organized programs. Much of the Christian unity in the city is based on personal inter-relationships, not simply organizational participation.

Broad City-System Designed to Grow the Faith. In the Quiet Revival, the Christianity in the entire city operated as one complex system. The city’s faith was a large interrelated system that was designed broadly to produce Christian growth. That is why rapid growth occurred. A highly complex interrelated Body of Christ was making it all happen.

This body represented scores of different people groups and languages, with over one hundred denominations. At times five churches of different denominations—all speaking different languages and with limited resources—would be in one medium-sized building!

All this dynamic activity occurred “off the radar screen”. Its complexity defied organizational analysis. Therefore, leaders with formal organization training were often at a disadvantage in understanding and/or participating significantly in what was occurring.

For the first ten years, there was no parachurch or seminary involvement in this initial growth. The Fellowship Emmanuel Spanish bookstore was started 6 years after the movement began. It was the place where the new churches came to congregate and share ideas.

CUME—The Center for Urban Ministerial Education—was begun in 1976 as a response to the Quiet Revival. Its founder—Eldin Villafañe from New York City—understood the nature of storefront churches and designed CUME to operate in the ferment of the Quiet Revival.

Bringing in highly organized approaches to the Quiet Revival would have destroyed the chemistry of what was occurring. Its invisibility sheltered it from those who might have counterproductively tried to provide a highly mechanistic structure to a primarily organically-operating spiritual reality.

Secret Number 2: The Timeless Redemptive Method of the Quiet Revival.

Christians in Boston proclaimed a first century redemptive message. And, they also used a first century redemptive method. The Book of Acts happened in this 21st century city! The redemptive method used by Christians in Boston was made up of five simultaneously operating components.

Acts of the Apostles	Boston's Quiet Revival
1. Redemption through Christ's atonement.	1. Removal of barriers that inhibit redemptive activity.
2. Coming of the Holy Spirit.	2. Pentecostals initiated the movements.
3. Founding of the Church	3. Churches for everyone.
4. Completion of Scripture, coupled with active expression of Christian truth.	4. Boston Christians doing the Book of Acts.
5. Growth of God's Kingdom through existing social systems.	5. Social/Spiritual system church development.

Two thousand years ago, five simultaneous developments in Christianity changed the world. The first breakthrough that God initiated was Christ's redemption in a fallen world, followed by the coming of the Holy Spirit, the founding of the church, the completion of scripture, and the growth of God's kingdom. These breakthroughs are described in the Book of Acts, part of God's special revelation.

In the past few decades, the secular world has also discovered through natural revelation that five simultaneous breakthroughs are needed for major changes to occur in our world. For example, five new innovations in one aircraft—the DC3—made commercial air travel possible. Industrial leaders in management search for breakthroughs through “learning organizations,” described in Peter Senge's book, *The Fifth Discipline*.

Christianity takes off when its five innovations are operational. Christianity's redemptive method of five principles occurring simultaneously can apply in the first century or today. Greater Boston's Quiet Revival had all five components. Thus, a similar development to what occurred two thousand years ago in the Mediterranean world of the Apostle Paul occurred in this area of the U.S. The Book of Acts gives us a timeless redemptive *message* and a redemptive *method*.

Five critical components of the redemptive method are listed on the left side of the table above as the five redemptive “Acts” of the apostles. Then, opposite each one, the parallel “Quiet Revival” components are listed on the right side of the table.

Now let us examine in more detail how these same components that drove Kingdom growth in the first century are reflected in the Quiet Revival.

The first component is the redemption that God brought to our city by removing the barriers that hinder his work. Here are some of the barriers that were removed, enabling less hindered development of the Quiet Revival. Let me comment on a few.

Immigration quotas were lifted, making way for many people from various part of the world to come to our shores. Many come with a vital Christian faith and others are finding faith in the turbulent resettlement experience.

Space problems. Many churches in the Quiet Revival began in a variety of spaces from storefronts and homes to church buildings, all in places that they did not own. Shared space across denominations and languages is very common. The barrier of defined expectations about spaces that churches should meet in was removed.

Educational requirements and bureaucratic limits of formal church systems were removed. Many mainstream denominations require seminary education for pastors, but the church-planting pastors of the Quiet Revival received their “education” through “on-the-job-training”! Actually, 23% of the mainstream churches—whose pastor were seminary-trained—died in the early years of the revival! Many of the pastors who attend my CUME urban ministry classes have planted three churches before they get to my class! Now many denominations are seeing the value of these practical church-planters and have waived the initial need for training, preferring to get called people into ministry and then helping them achieve relevant ministry training.

Competition and Cults (predators). Praise God, there has been an absence of both! That may be the benefit of being unnoticed! Rather, dynamic unity (not an organized unity—obviously!) has been demonstrated as believers have been working together in Kingdom growth.

Suburban design working against urban development. Being urban-based has allowed the Quiet Revival to grow unhindered by suburban designs, which are often parachurch-based and tend to work against church growth. Rather, the church-based Quiet Revival has been strengthened by urban parachurch organizations that have been working with churches to nurture and develop them.

The second critical component of the Quiet Revival is Holy Spirit empowerment. In this case, Pentecostals initiated the movement. In 1965, Puerto Rican Pentecostal believers full of spiritual vitality began planting churches in our city.

The third component is churches for everyone. The church, as a body of believers, contextualized to multitudes of people groups rather than the church building. This was central to the Quiet Revival.

The fourth component of the Quiet Revival is the active expression of Christian truth. As the New Testament book of the Acts of the Apostles recorded what the early Christians did, so Boston’s “Quiet Revival” Christians practiced the truth as well as knowing it.

The fifth component is social/spiritual system church development. God’s Kingdom grows through existing social systems, as relational cultures, diaspora movements, and city dynamics interact with regional developments, thus pouring out what is in the city to the region and beyond.

In this process, the dynamics of cities and their networks naturally reach out to the region and to the world.

7. The Acts of Metro Boston Christians

by Dr. Doug and Judy Hall

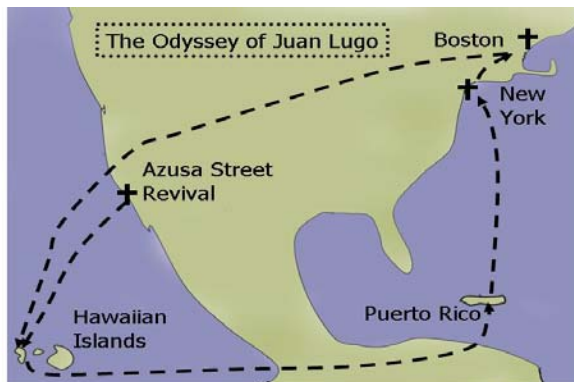
President, and Assistant to the President, Emmanuel Gospel Center

Since the early 1600s people have come to New England. Initially people came primarily from Europe, many seeking religious freedom. In one dreadful period, we also brought slaves from Africa, the ancestors of today's community of African Americans. The original 2002 Multicultural Leadership Consultation, Boston's Book of Acts, was held at the request of a key urban African American leader. Just as we did in 2002, we continue to gather to hear the vision for the faith from immigrants who have been arriving more recently in large numbers. This story takes take us on a world journey...

“Pentecosts” in the homelands

Both the **Book of Acts of the first century** and the **Quiet Revival—its contemporary counterpart**—started with Pentecostal events. In his book, *The Next Christianity*, Philip Jenkins speaks of the Pentecostals “of the southern counter-Reformation.” The dramatic development of Christianity in the southern hemisphere is a very strategic event of contemporary church history. Boston’s revitalized faith has inherited significant contributions from the revival of Christianity in the global south.

But the first wave of Boston’s Pentecostal and spiritually vital Christianity came from the northern hemisphere. Puerto Rican Pentecostalism was the wave of Christianity that initially captured the beaches for the further developments of the Quiet Revival in this Christian invasion of Boston. It all began with a Pentecostal movement, even as Acts itself begins.



The Story of Juan Lugo

Missionaries went out from New England in the 1800s to the Hawaiian Islands. Spiritual vitality from the Azusa Street revival of 1906 made its way to Hawaii, as well. These influences brought Juan Lugo, a Puerto Rican worker in the Hawaiian pineapple fields, into a vital relationship with Christ. Lugo went back to his home of Puerto Rico

New England's Book of Acts

and planted Pentecostal churches all through the island, fundamentally changing its religious topography. Then in the thirties, he followed his people to New York City and planted churches among them there. In the 1960s, those New York churches sent preachers to plant churches in Boston, completing the cycle that started with missionaries from Boston a hundred and fifty years before!

Within the Hispanic churches in Boston, the early contemporary “apostles” of the Hispanic movement included David Marrero and Esteben Soto. Following later were Eldin Villafañe and Juan Vergara and Roberto Miranda. And more recently, the Hispanic Dean of CUME, Alvin Padilla, and many more significant Spanish-speaking leaders are carrying on the legacy.

These are only a few of the significant names that could be mentioned. Spanish Puerto Rican churches first demonstrated how to rapidly grow new churches from small to medium-sized parent churches—often pastored by bi-vocational pastors. This kind of church planting was later used by many ethnic groups in the city, and no doubt was similar to the New Testament.

A Story about David Marrero

David Marrero—besides being an early leader in Hispanic church-planting—was also one of the early leaders of Christianity’s active involvement in fighting crime. In 1972, a riot erupted in the Spanish community of Boston’s South End. It was to be one of the final riots of the era, and Christians brought it to an end. Emmanuel Gospel Center was asked to hold a Christian meeting in the riot area that centered in a local park without the presence of the police, in order to end the riot. After significant prayer, the city did the unprecedented thing of granting a permit for the meeting to the Christians, and the police were removed from the area!

But nothing would have resulted if Rev. David Marrero had not done two things. First, he recruited the youthful rioters to be the security patrol for the meeting! How could you lose? Then, he challenged a militant (who wanted to tear down the stage before the meeting began) by saying: “You and I will fight it out. If you win, tear the stage down. If I win, it stays up!”

The militant replied, “I can’t hit a man of God!”

David replied, “Then the stage stays up!” The ensuing meeting dramatically brought the riot to an end.

From the ashes of Boston’s poverty and ethnic riots was born a movement of church-planting in Boston’s poorest and most crime-ridden neighborhoods. A “quiet revival” of the faith emerged that changed the face of the city from despair to hope.

Holocausts in the Homelands

Even as the church planting and development movement rose from the ashes of America’s race riots, so diaspora peoples emerged in Greater Boston, often fleeing the chaos and holocausts of their homelands.

One of the early holocausts of our modern era involved the Armenian Christians. This was the holocaust that many assume inspired Hitler’s extermination of over six million Jews in Europe. Hitler assumed that since the Holocaust of the Armenians was almost invisible to the world, a

Jewish one could occur similarly. He was wrong regarding the unthinkable events among the Jews, because the whole world came to know about what he did to them, but he was right about the fact that holocausts can often occur and go virtually unnoticed by much of the world.

The Russian Diaspora

The devastations of the Stalin holocaust of the Russian people, followed by World War II brought Russians to the US and to the Greater Boston area. The unique ministry of the Evangelical Baptist Center in Ashford, Connecticut emerged from Russian churches all though the eastern part of North America. Greater Boston Russian churches exist in Rhode Island, Connecticut and Massachusetts.

The Vietnamese and Cambodian Diaspora

From the killing field of Southeast Asia came the diaspora of the Vietnamese and Cambodian peoples. One of the largest concentrations of Cambodians outside Cambodia resides in Lowell, Massachusetts, where an association of Cambodian Churches has been formed. Like all diaspora people, the Cambodians network to church development in their homeland.

Africa

Many countries of Africa have experienced war and various forms of holocausts that have been inflicted on its people in the past few decades. Some of these countries are: Angola, Mozambique, Uganda, Rwanda, Congo, Somalia, Liberia, Sudan, and Burundi. Not mentioned in this list, but not forgotten, is South Africa, which endured the tragedies of apartheid.

Haiti

One of the first people groups to emerge from slavery in the western hemisphere was the country of Haiti. Over the past decades Haitians have been forced to leave the terrible conditions of their homeland that have involved the deaths of countless people. Their migration to this city has been an enriching experience for Greater Boston. Haitians represent one of the larger people groups in the Boston area. Within greater Boston there are 60 Haitian churches. The first Haitian church of Boston, and also the largest church, is pastored by Rev. Verdieu LaRoche. Rev. Othon Noel and his wife Marie Noel were the first team pastors, founding the Haitian Church of God in Boston, mother church to some twenty-five other churches.

The key leader who networks broadly among the Haitian diaspora is Rev. Soliny Vedrine, Emmanuel Gospel Center Minister-at-Large to the Haitian community and pastor of Boston Missionary Baptist Church. Rev. Sol helps lead the Global Vision of Protestantism, an event that brings together many Haitians from all over the world to strategize regarding the future of Haitian Christianity in our world.

Costs in the Homeland

My grandfather came from Norway to seek a better life in this country, like so many other people groups before and since. Diaspora people groups have left their homelands for multitudes of reasons, including economic ones. Diaspora movements from the first century onward are one of the major social dynamics God uses to spread the Gospel to the world. Diaspora movements are used to propagate the faith because they are connected to the dynamics of a city that virtually connects their people's movement to the region and the world.

Korea

The dramatic growth of Christianity in Korea has nurtured a significant growth of Korean churches in our area and throughout the US. Many second generation Asians are now coming together to preserve their Asian identity and nurture ministry that can transition Christian vitality from first generation peoples to their succeeding generations.

Brazil

Greater Boston and increasingly all of Massachusetts is becoming one of the primary places in the U. S. for the Brazilian diaspora. Brazil is geographically about the size of the U.S. but close to 20% of its population are evangelical Christians! One goal of Brazilians in Greater Boston is to reach that percentage of Christians among the Brazilians here. Presently about 7% of the 300,000 Brazilians in the Massachusetts and southern New Hampshire are in evangelical churches, of which there are about 420. Brazilian and Hispanic Christians had a major crusade in the Fleet Center with about 14,000 in attendance. They would like to lead the way in bringing together a huge gathering of believers from all of Greater Boston's people groups.

China

The Chinese are one of America's oldest diaspora people groups from Asia. Today there are about 115,000 Chinese in Boston's metro area—a 100% increase since 1990. The first Chinese church was established in 1946 by founding pastor Rev. Peter Shih. The Boston Chinese Evangelical Church was the second church, established in 1961 by Rev. James Tan. Chinese Bible Church of Greater Boston was the third church, founded by Rev. Stephen Chris. Presently there are many Chinese churches in metro Boston serving the Chinese population, but a large percentage of Chinese still are unreached. Rev. Dr. Tsu-Kung Chuang is a key missiologist in the Chinese community and can speak to the faith in the world's most populated country.

Malaysia and Indonesia

Indonesia is the world's fourth largest country and is the largest Muslim country in the world. Indonesia and Malaysia are the key centers for the populations that make up our world's second largest religion. Indonesians are one of Boston's newly developing people groups.

India

We will conclude our study of Boston people groups with India. The world's largest democracy is the rapidly growing second most populated country in the world. India has the world's largest Hindu population and its second largest Muslim population. It is approximately 3% Christian.

Reporting for this country is an Indian leader who has worked for decades in Mumbai (Bombay), one of India's most strategic cities. Viju Abraham has been doing ministry much like we have been doing in Boston for about two decades. There is a growing interest in India to bring major cities to work together regarding a higher level of urban ministry in our world—something we are also beginning to think more about in the US. The vision is not simply to have groups of cities working together in one country, however, but potentially to even have groups of cities working together with others from several countries, in this case, India and the U.S.

Christians in Boston are from all over the world. The world can be reached from a major world class city. And this city is being reached by vital Christians from around the world.

8. The Five Stages of Sustained Revival

by Dr. Doug and Judy Hall

President, and Assistant to the President, Emmanuel Gospel Center

The following diagram shows a pyramid representing the five stages of a major movement of God, similar to what occurred in the book of Acts. Each of the levels of development represents a multiplication of the faith that leads to another even higher level of Christian multiplication.



The first stage of traditional evangelism must move into the church growth stage that follows, or the movement begins to fall in on itself.

In the orchard stage individual churches are born first, then churches that plant churches, then networks of churches we call "orchards" of churches, such as an ethnic group of churches that nurture the development of other ethnic groups to grow as well.

In the city-wide stage the overall numbers of churches in the city grows. This produces a faith that reaches the region around the city.

The following stages of kingdom growth involve the city and its region planting churches throughout the world. Those doing the work are diaspora peoples who have come to Boston from all over the world. In the final stage, multiple cities participate in all five stages.

The New Testament experience of the faith clearly involved the multiple city stage. At this consultation we are approaching this final stage of development. At this point the Quiet Revival no longer is based in Greater Boston. Rather, the movement is operating at a level of Kingdom development that involves the interrelation of a number of cities experiencing their own "quiet revivals" and reaching the world. What would be happening if there were ten cities doing what has been described here today?

9. Thy Kingdom Come on Earth as it is in Heaven

by Rev. Dr. Gregg Detwiler

Director, Intercultural Ministries, Emmanuel Gospel Center

The last Diaspora saint of the Bible, John the Revelator, was sovereignly “displaced” to an isle called Patmos. But, as is the case in all the scatterings of God’s people over the face of the earth, there was divine purpose in the move. And so it was that in Revelation 4:1 John records that purpose:

After this I looked, and there before me was a door open in heaven.

What did John see as he looked through that open door into the Kingdom of Heaven? He saw many things, but centrally he saw the throne of the Lamb of God, and around that throne were all of the hosts of heaven singing,

You are to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

A little later he looked again and recorded the fulfillment of the angel’s song:

...before me was a great multitude [of worshippers] that no one could count, from every nations, tribe, people and language, standing before the throne and in front of the Lamb.

What are we to make of John’s vision and of what importance is it to us now? Simply put, the Church on earth must take its cues from looking at the Church in heaven! Jesus underscored this when he instructed his disciples to pray,

Thy Kingdom come, Thy will be done, on earth as it is in heaven.

Since John’s prophetic vision is our ultimate destination and since Jesus instructed us to pray for its reality to come to the earth, our role as the Church on earth is to find ways of expressing and advancing this vision of the Kingdom of God. The more we align ourselves with this vision the more fully we will demonstrate the glory of the Lord on the earth. But, alas, the opposite is also true. The less we align ourselves to this vision the less accurate we will demonstrate the glory of the Lord on the earth.

So let us, like John, take a good gaze at God’s Kingdom. And, then having gazed, let us pray and take whatever steps we can to align our lives, our churches, our organizations and our communities to more fully express and advance that Kingdom reality on the earth today.

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 Punkapoag,” <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
New Hampshire	Worcester	11,892
	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 kidnappers 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 Response*, *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.worldchristiandatabase.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 discipled 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 Confucius 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. Lapien

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. Zuhry 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

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 Zodiates. 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 Zodiates 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. Zodiates 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.

Section Three: Appendices

Overview of the Church	1
1. Surveying Churches	2
2. Church Facts that Tell a Story	10
3. New England's Newcomers	14
Leadership Development	19
Evangelism & Church Planting	29
Youth & Second Generation	43
Social Ministry	49
Diaspora	54
Prayer	59

1. Surveying Churches

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

by Rudy Mitchell
Senior Researcher, Emmanuel Gospel Center, Boston
and Steve Daman
Communications Director, Emmanuel Gospel Center, Boston

Why survey churches?

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

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

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

What we wanted to learn

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

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

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

Starting with a knowledge base

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

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

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

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

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

Networking with networkers

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

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

Printed and online surveys

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

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

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

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

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

Site visits

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

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

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

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

Getting the big picture

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

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

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

Research Findings: A Sampling of What We Are Learning

Growth in numbers

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

New churches for the next generation

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

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

New ethnic and immigrant congregations

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

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

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

Challenges Facing the Churches

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

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

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

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

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

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

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

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

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

Diversity in Boston Churches

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

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

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

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

2. Church Facts that Tell a Story

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

Numbers of churches

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

Denominational diversity

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

Ethnic diversity

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

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

Neighborhoods

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

Language

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

Shared space

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

Notes and Resources

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

Founding dates of Boston and Cambridge churches existing in 2006.

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

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

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

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

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

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

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

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

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

3. New England's Newcomers

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

by Rudy Mitchell

Senior Researcher, Emmanuel Gospel Center, Boston

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

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

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

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

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

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

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

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

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

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

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

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

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

Data Tables:

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

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

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

Notes for this article:

- ¹ John Dillon, "Mexican Labor on the Farm," Vermont Public Radio, 18 January 2006, <http://www.vpr.net/> (21 Aug. 2007).
- ² Sam Hemingway, "Mexican Farm Workers Lack Adequate Health Care," *Burlington Free Press*, 14 August 2007. (Quoting the 2005 Agency of Agriculture, Food and Marketing Study).
- ³ Ibid.
- ⁴ 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.
- ⁵ Harold M. C. Lopian, "Indonesian Churches Report," Boston, Mass., 28 Aug. 2007. Unpublished paper.
- ⁶ Ana Cristina Braga Martes, *Brazilians in the United States: A Study of Immigrants in Massachusetts* (Sao Paulo: Editora Paz e Terra, 1999). Brief English summary of Brasileiros nos Estados Unidos: Um Estudo Sobre Imigrantes em Massachusetts. To date there are no detailed English studies on Brazilian immigrants in Massachusetts. See also Michelle Chihara, "The Rio World," *Boston Phoenix*.
- ⁷ "Brazilian Immigrants in Boston," Boston Redevelopment Authority, City of Boston, April 2007, <http://www.cityofboston.gov/bra/PDF/ResearchPublications//IAP%20Brazilian%20Profile.pdf> (22 August 2007).
- ⁸ Martes, Summary page 4.
- ⁹ Cairo Marques, "The Story of the Brazilian Church in Greater Boston," in *Boston's Book of Acts* (Boston: Emmanuel Gospel Center, 2002), 36.
- ¹⁰ Long Beach, California has the highest concentration of Cambodians.
- ¹¹ Institute for Asian American Studies, Univ. of Massachusetts, Boston, "Asian Pacific Americans in Lowell," 1995, 1.
- ¹² Suzanne Presto, "Cambodian Immigrants Make an Impact on City in U.S. Northeast," *Voice of American News*, 4 May 2005, <http://www.voanews.com/english/archive/2005-05/2005-05-04-voa72.cfm> (24 August 2007).
- ¹³ Paul S. Biswas, *Bengali Report for the Intercultural Leadership Consultation*, 2007. Unpublished paper.
- ¹⁴ Sharon Kahn Luttrell, "We Can Do That," *The Lutheran*, May 1999. Available online.
- ¹⁵ John E. Mulligan, "Bill Extends Liberian Legal Status," *Providence Journal*, 9 August 2007.

Leadership Development

4. Surviving and Thriving in Urban Ministry: The Essential Qualities and Skills of an Effective Urban Worker	20
5. Center for Urban Ministerial Education	21
6. URBACAD	24
7. Instituto para la Excelencia Pastoral	27

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



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 14 — February 2006

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



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

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

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

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

5. Center for Urban Ministerial Education

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

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

History of CUME

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

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

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

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

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

CUME's Educational Philosophy and Methodological Underpinnings

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

A Philosophy of Contextualized Urban Theological Education

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

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

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

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

An emphasis on a multiethnic, multicultural constituency

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

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

Curriculum

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

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

Contact

Gordon-Conwell Theological Seminary
 Center for Urban Ministerial Education
 90 Warren Street
 Roxbury MA 02119

617-427-7293

Admissions: cumeinfo@gcts.edu

Registration: cumereg@gcts.edu

Online: www.gordonconwell.edu/boston

6. URBACAD

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

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

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

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

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

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

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

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

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

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

The Urbacad Philosophy of Education

Points of contrast with traditional seminaries

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

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

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

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

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

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

Key Standards of Urbacad

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

Methodology of Urbacad

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

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

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

Contact

Rev. Paul Bothwell, Director
 459 Putnam Ave. Cambridge, MA 02139
 bothwellmta@juno.com

7. Instituto para la Excelencia Pastoral

Pastoral Excellence for Hispanic Pastors in New England

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

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

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

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

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

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

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

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

Contact

Yoxmar Rodriguez, IEP Director

yrodriguez@excelenciapastoral.org

617-541-4455 x15

Evangelism & Church Planting

8. What Church Planters Are Saying.....	30
9. Resources on Church Planting.....	31
10. Greater Boston Church Planting Collaborative	35
11. Vision New England	36
12. The Praxis Center for Church Development	37
13. YWAM Boston.....	40

8. What Church Planters Are Saying



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 13 — January 2006

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

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

The Panelists:

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

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

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

9. Resources on Church Planting

by Ralph Kee and Rudy Mitchell

I. Books and Papers about Urban Church Planting

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Essays by urban practitioners/urban missiologists.

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

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

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

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

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

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

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

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

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

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

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

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

A book that is influencing many church planters.

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

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

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

II. Articles

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

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

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

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

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

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

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

III. Organizations and Websites

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

(www.urbanexpression.org.uk)

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

(www.redeemer2.com/themovement)

World Impact – How to plant a church.

(www.worldimpact.org/resources/plant)

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

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

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

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

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

(www.mentorandmultiply.com)

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

(www.coachnet.org)

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

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

10. Greater Boston Church Planting Collaborative

Churches planting churches which plant churches...

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

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

GBCPC offers participants:

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

GBCPC welcomes those who are:

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

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

Contact

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

11. Vision New England

Intentional Evangelism in New England

A RADICAL MISSION

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

THE WHOLE CHURCH

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

THE WHOLE GOSPEL

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

THE WHOLE NEW ENGLAND REGION

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

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

Contact

Vision New England
85 Constitution Lane, Suite 200A
Danvers MA 01923
978-929-9800
info@VisionNewEngland.org
www.VisionNewEngland.com

12. The Praxis Center for Church Development

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

A call for a spiritual revolution

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

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

Domestication of Christianity

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

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

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

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

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

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

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

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

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

The Church as Vendor and as Circus

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

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

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

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

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

Some Assembly Required

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

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

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

Contact

The Praxis Center for Church Development
PO Box 4878
Manchester, NH 03108

603-821-1703
info@praxiscenter.org
www.praxiscenter.org

13. YWAM Boston

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Contact

YWAM Boston
23 Emerson St.
Newton, MA 02458

412-600-1096
connect@ywamboston.org
www.ywamboston.org

Youth & Second Generation

13. Reaching the Second Generation	44
14. Wisdom for Urban Youth Ministry.....	45
15. neXus Boston.....	46

14. Reaching the Second Generation



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

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

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

by **Soong-Chan Rah**

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

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

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

15. Wisdom for Urban Youth Ministry



Resources for the urban pastor and community leader
published by Emmanuel Gospel Center, Boston
Issue No. 15 — March 2006

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

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

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

The Panelists:

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

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

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

New England's Book of Acts

16. neXus Boston

Mission

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

Support

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

Training

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

Networking

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

Research

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

neXus Boston Collaboration Council

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

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

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

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

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

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

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

Advisors

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

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

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

contact

Rev. Matthew Gibson, Director
617.427.7293 x 6210
nexus@bostonnexus.org

Our office is in the CUME building at 90 Warren St., Roxbury, MA 02119

Social Ministry

16. The Role of Churches in Mapping Out a Road to Higher Education	50
17. How Does Your Church Serve People Who Are Homeless? ..	51
18. Universal Human Rights International & Open Door Refugee Ministry.....	52

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



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

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

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

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

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

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



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

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

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

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

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

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

19. Universal Human Rights International & Open Door Refugee Ministry

The World is Coming to America

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

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

(Source: National Immigration Forum 2002 Manual)

The Need

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

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

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

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

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

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

Goals

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

Objectives

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

Contact:

Torli Krua, President
Universal Human Rights International
& Open Door Refugee Ministry
31 Heath St.
Boston, MA 02130

617-522-2020
uhrinews@yahoo.com
www.uhrionline.org (*under construction*)

Diaspora

- 19. The Great Omission: How to enter the exciting mission field of “Samaria” 55
- 20. Discovering Your Samaria through Demographic Research... 56
- 21. Global Outreach & Church Planting 57
- 22. Haitian Ministries International 58

20. The Great Omission: How to enter the exciting mission field of “Samaria”



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

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

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

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

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

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

New England’s Book of Acts

21. Discovering Your Samaria Through Demographic Research



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

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

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

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

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

22. Global Outreach & Church Planting

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

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

23. Haitian Ministries International

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

Overview

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

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

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

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

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

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

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

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

Prayer

23. Boston's Pastors and Leaders: a Praying Community 60
 The Vitality Project and Prayer Movements 61
 BEHOLDING THE CITY: Transit-Oriented Intercession..... 62
24. New England Prayer Networks 63

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

by Angie Wilshire

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

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

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

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

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

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

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

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

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

The following churches hosted prayer gatherings during the first year:

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

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

The Vitality Project and Prayer Movements

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

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

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

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

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

BEHOLDING THE CITY: Transit-Oriented Intercession

by **Angie Wilshire**

How do you pray for an entire city?

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

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

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

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

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

** 21st Century King James Version*

25. New England Prayer Networks

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

**DO NOT
PRINT THIS
PAGE**