



Isaac B. Voss, MPH

2001 South Vermont,

Los Angeles 90007

E-mail: ivoss@worldimpact.org

Abiding In the Vine: A Missiological Study on the Foundations and Practices of the World Impact Los Angeles Health Ministry

Most of America's urban poor live in a state of perpetual crisis. The immediate and urgent issues tyrannically dictate the agenda of the day. I picture a single African-American mother who struggles with keeping her two grade-school sons safe at the local public school and paying the overdue rent. Or I think of a 55 year-old Hispanic man without health insurance who struggles to cover the cost of therapy for his prostate cancer and still be the "breadwinner" for his family. I also consider the situation of a young couple who both work full-time to cover the bills. They recently returned home from their two-hour commute to discover their teenage son doing drugs, at which point he also informed them that he had joined a local gang. These are the stories of the urban oppressed.

As I have lived among the urban poor for the past six years, I have seen how easy it is to become conformed to this crisis-oriented culture, to

only see that which is “in your face.” However, to be effective in the long-term and to make sure that we, as urban workers, are moving in the right direction, we must take the time to articulate the ideas and principles that undergird our ministry and practice. We must take a step back and investigate the foundational framework by which we operate. Sociologist Max Weber concisely stated that, “Ideas have consequences.” British economist John Maynard Keynes observed that, “Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist. Madmen in authority, who hear voices in the air, are distilling the frenzy from some academic scribbler of a few years back.”¹ Scripture teaches that as a man “thinks within himself, so he is” (Prov. 23:7, NASV).

Whether on an individual or institutional basis, it is essential that a clear philosophy of ministry is established. The purpose of this paper is to avoid the contextual pitfall of crisis-orientation and to develop a conceptual framework for urban health ministry that is both pragmatically effective and foundationally sound. The scope of this paper will be primarily missiological. The intended audience is the World Impact Los Angeles health ministry staff and the Health Ministry Advisory Board. Because of the purpose of this paper, it will not include a technical discussion on medical-care delivery but will instead focus on the marks of maturity that we can cultivate in health ministry participants. The tool that will be used to articulate this philosophy of ministry is an adapted form of the Frankena model.² Before explaining this tool, a brief history of the Los Angeles Health Ministry will be provided to give context to the discussion on the philosophy of health ministry.

PART I: BACKGROUND

WORLD IMPACT LOS ANGELES HEALTH MINISTRY HISTORY

The Conversation

Although World Impact has had a long history of holistic ministry, dating to the early 1980's, the health ministry in Los Angeles is relatively recent. In February 2003, Ricardo Hong, a World Impact missionary, and I (Isaac Voss) started talking about our desire to see the Church become known for proclaiming the good news *and* doing justice among

the urban underserved. Out of this fledgling discussion emerged the beginnings of the World Impact Los Angeles Health Ministry.

The fledgling discussion was a small drop in a stream of conversation that extends back to such individuals as Dr. Keith Phillips, Mother Teresa, Martin Luther King, Jr., William Carey, William Wilberforce, John Wesley, and Francis of Assisi. The conversation has its fullest expression in the ministry of Christ himself. It is said of Christ that he “went through all the towns and villages...preaching the good news of the kingdom *and* healing every disease and sickness.”(Matthew 9:35, NIV, emphasis mine). It is in the ministry of Jesus that we see both the Evangelistic Stream, and the Social Justice Stream seamlessly integrated.³ It is in the ministry of Christ that we have our model and mandate for what we are called to do. John Stott has summarized the “threefold relationship between evangelism and social activity” as follows:

First, Christian social activity [development] is a consequence of evangelism, since it is the evangelized who engage in it. Second, it is a bridge to evangelism, since it expresses God’s love and so both overcomes prejudice and opens closed doors. Third, it is a partner of evangelism, so that they are ‘like two blades of a pair of scissors or the two wings of a bird.’”⁴

First Steps: The Health Fair Outreaches

The health ministry began with big dreams and simple efforts. In March 2004, the first steps were taken in offering an “experimental” health fair focused on diabetes awareness and education in South Central Los Angeles. Diabetes was chosen because it was a need identified by secondary research and personal relationships in the community. According to a report from the Los Angeles Department of Public Health, South LA had the highest rate of diabetes mortality in the county.⁵ The stated number was more than three times the diabetes mortality rate in West Los Angeles.

The first health fairs took place in the parking lot of Iglesia Sembrando Una Esperanza (Sowing Hope Church, a.k.a. Iglesia Sembrando) and at the Main Street Elementary School. The health outreaches were viewed as an extension of the local church, Iglesia Sembrando. At the fair, the participants' vitals (height, weight, blood pressure, and heart rate) were taken and their Body Mass Index (BMI) assessed. Eiko Comfort, a public health nurse and the first official Health Ministry volunteer, then spoke with participants about their health history and current status. At the conclusion of the health fair, there was a spiritual care station at which a local church member or a missionary sat and shared the Gospel and prayed with community guests.



"Fernando" is waiting to get his blood-sugar tested

The frequency of the health outreaches varied (every other week, monthly, or quarterly) as the Health Ministry leaders attempted to find the most suitable arrangement for those involved. At this point, most of the volunteers were coming through a church in Los Angeles named Young Nak Presbyterian Church, one of the largest Korean Presbyterian congregations in Southern California.⁶

In the summer of 2004, yard sales were added to the fair as a "community bridge." The yard sales also helped to make inexpensive goods available to the community, and to cover basic health fair expenses. The "finger prick test" was also added to assess blood-sugar levels.

One of the early indicative success stories was with a Spanish-speaking man named "Fernando."⁷ After assessing Fernando's blood sugar at a health fair, the volunteer health professionals noticed that it was in the normal range. They congratulated Fernando and told him to keep up the good work. Immediately, this man broke into a wide smile and started pointing up to the heavens and explaining, via a translator, how he had attended the last quarterly health fair and had been told that his blood-sugar

levels were at a dangerous level. The health educator had recommended three, simple interventions: that he exercise three times a week, eat more vegetables, and drink less soda. Fernando did these three things and saw a significant improvement in his well being! It was encouraging to see a man who had been served through the Health Ministry and knew where to point when he wanted to thank someone.

Early in 2005, the health fairs gained two significant additions. The first was Dr. Dora Lee, a dentist from Young Nak Church, who initiated the dental aspect of health fairs in offering basic dental assessments and health education. Dr. Arnie Balber, from the Evangelical Free Church of Canejo Valley, soon stepped in for Dr. Lee as she moved onto other responsibilities.

In the spring of 2005, Jefferson Christian Fellowship, another World Impact church plant, requested that the health fair outreach be offered through their site as well. The church leaders at Jefferson observed that God was working through the outreach at Iglesia Sembrando and wanted to join in. This excitement soon spread to Watts where the health fair outreach connected with a third World Impact church plant named Watts Family of Faith Fellowship Church (W3FC).⁸

There is an important note to make about the larger context that led to the emergence of the health fairs. As Dr. Keith Phillips, World Impact's president, spoke at various colleges and churches in the area, large numbers of individuals were stirred to respond to the pressing needs of the inner city through volunteerism. Veteran World Impact missionaries have taken years to build trust and understanding within the various communities where they have lived and shared the gospel. New volunteers, without that background, were limited in ways that they could assist missionary staff. Health fairs became the avenue through which short-term volunteers could come to World Impact target communities and serve in a mutually beneficial way.

While volunteers' remain a critical part of the Health Ministry, there have been ongoing difficulties with what shall be termed the "Volunteer Phenomenon," in which church or individual volunteerism starts high and then dwindles with time. To address this issue, and to cultivate local community ownership, the Health Ministry has made great efforts to encourage local urban church members to take on leadership roles in the health fairs.

Growing Deeper and Broader

November 18, 2005 was a momentous day for the health ministry. It marked the date of World Impact's first Urban Health Ministry Conference. With one hundred people in attendance, it was designed to mobilize Christian health professionals to better serve the urban poor. It was an event at which attendees were encouraged, educated and connected with each other and resources. The dual themes of this first conference were "How does church-planting connect with holistic ministry?" and "How does the Church respond to the issue of diabetes in Los Angeles?" The keynote speaker was Dr. Keith Phillips, President of World Impact, who spoke on integrating church planting and holistic health ministry. The Latino Community Diabetes Council president, Diana De Leon, gave a plenary talk on "Diabetes in Los Angeles." Ricardo Hong and myself shared on how health fairs are a practical way for churches to respond to diabetes. There were two 45-minute breakout segments with workshops on an array of relevant urban health topics.⁹

In early 2006, the World Impact Los Angeles Health Ministry Advisory Board was established.¹⁰ The board prayerfully articulated its vision, goals, obstacles, strategic directions, and implementation plan. Additionally, in fall of 2006, I (Isaac Voss) started as the full-time Health Ministry Coordinator and the Health Ministry leadership team laid the financial, logistical and legal foundations for the Watts Dental Clinic.

The Watts Dental Clinic was first envisioned in June 2005 when Keith Phillips spoke at the Evangelical Free Church of Canejo Valley and God called Dr. Arnie Balber, a church member, to see a dental clinic started in the inner city. Through follow up meetings, a plan was put together to fund the clinic. Tim Goddu, the World Impact Los Angeles Director, Arnie Balber, and I shared the vision of an urban, church-based dental clinic with Evangelical Free Canejo Valley Church. Again, God worked and within two months, \$25,000 was raised for start-up expenses. The clinic proposal and funds were approved by World Impact's National Board and a dental office license was obtained. Dental equipment was purchased from the University of Southern California to do cleanings, x-rays, root canals, extractions and several other procedures.

Growth through Innovative Partnerships

In October 2006, the *Los Angeles Times* reported that Centinela Freeman Health System would close the Emergency Room at its Memorial campus in Inglewood in December. By doing this it would become the 10th hospital in Los Angeles County to do so in five years.¹¹ Also during this time, due to budgetary cuts, the Los Angeles County Department of Health Services closed 16 county clinics and 2 school-based clinics in underserved areas.¹² It was clear that the urban poor in Los Angeles were facing a healthcare crisis. How would the Church respond? Would it close its eyes, cover its ears and hope that the urban healthcare crisis would go away or would it be the incarnate healing presence of Jesus, stepping into the midst of the chaos and suffering?

In light of this situation, the decision was made that the 2006 Urban Health Ministry Conference would focus on the issue of “access to care” in Los Angeles. The conference planning team took the next step in expanding the breadth and depth of the event by partnering with the Los Angeles Mission Community Clinic, Christian Community Health Fellowship (CCHF), and Young Nak Presbyterian Church. The fruit of the conference was significant both in the tangible results (105 attendees) and the strong sense of collaboration and mutual encouragement.

Throughout 2006, the World Impact Health Ministry continued to develop synergistic partnerships through such events as the CCDA/CCHF Health Conference (February), the Fuller Seminary Global Health Conference (August), the Saddleback HIV/AIDS Conference (December), and the 2006 Urban Health Conference (November).

Specific partnerships were begun with Beacon Community Medical Clinic (BCMC) and Life Wind. Tim Goddu

and I consulted with BCMC, in the MacArthur Park area, in regards to creating a strategic plan to transition from a for-profit clinic to a Christian, non-profit community-



Dr. Arnie Balber, Sam and Pastor Todd Grant

based clinic. The health ministry also began a relationship with Life Wind, an organization that has developed a transformational strategy called Community Health Evangelism (CHE). The World Impact Health Ministry has adapted CHE to function in the American urban context and integrated it with the *Promatora* program (a community health worker model) and the Faith Community Nurse or Parish Nursing model.¹³ The Faith Community Nurse model is an approach in which a church appoints a registered nurse to be a supplementary resource for a congregation's health needs. For example, a Faith Community Nurse would be available at a Sunday morning church services for free health screenings or would be available by phone for medical consultation.

The integration of CHE, the *Promatora* program and the Faith Community Nursing model resulted in the formation of the Shalom Outreach Initiative. In summary, this Initiative is a four to five month, church-based, lay-health educator program that focuses on training congregation members in the three core areas of discipleship, leadership and holistic ministry. The lay health educators, who are called Shalom Workers, enter their community in pairs and do evangelism and education with their neighbors.

Besides the Shalom Outreach Initiative, the health ministry also began to partner each urban church with one or two sister suburban churches. For example, The Church of Rocky Peak was partnered with the Jefferson Health Fair and La Cañada Presbyterian Church was connected with Iglesia Sembrando.

In early 2007, the Watts Dental Clinic saw its first patients. The Urban Health Ministry Conference also took a significant step forward in August of 2007 in integrating with the West Coast Missions and Ministry Healthcare Conference, which is held annually at Fuller Seminary. One of the conference attendees stated that, "In all the years that I have been working with the poor in Los Angeles, I have only recently been feeling that there is really a community of people who care about these issues who are forming in the Body of Christ. It is so encouraging and exciting. God is at work! The conference has helped make this possible!" The conference had over 210 attendees, which was a significant increase from the 100 individuals at the two prior conferences. Some of the highlights from the event included Keith Phillips' plenary talk on the Holistic Urban Missions, encouraging times of worship with Pastor John Evans (Evangelical Free

Canejo Valley) and the Urban Health Dinner that the World Impact Health Ministry, Los Angeles Mission and Christian Community Health Fellowship hosted.

The final important event of 2007 was the establishment of the Watts Christian Community Health Clinic. The World Impact Health Ministry has entered into a partnership with the Los Angeles Mission Community Clinic to start a primary care clinic next to the Watts Dental Clinic in February 2008. The clinic will be operating one day a week and will see approximately 20 patients a day at minimal to no charge.

During the Health Ministry Advisory Board’s meetings in 2006, the members articulated three strategic directions in which the health ministry will move.¹⁴ The first direction is,



to build a Christ-centered foundation. This means ensuring that the philosophy of ministry is Biblically-sound, the practice is Spirit-led, and the community participants are

addressed not only in terms of physical well being but also in their relationship with God. This direction also requires that spiritual formation be integrated into all health ministry activity.

The second direction is *equipping and empowering the local Church through excellent health ministries*. This direction is pursued through the Health Ministry facilitating quality health care out of community-based churches. Although the church plant members have not initially wanted to *lead* the health fairs, they have been incrementally taking ownership of the outreaches.

The third direction is “developing sustainable funding and promoting community awareness.” Sustainable funding will come from grants, donations and local entrepreneurial efforts. In terms of community awareness, the Health Ministry promotional brochure was created, health fairs were advertised in communities, and the urban health conferences were offered, primarily to educate and engage the suburban Church.

As we move in these three strategic directions, we continue to look for God to do even greater things in the years ahead.

A FRAMEWORK FOR UNDERSTANDING CULTURE IN THE CITY

An introductory understanding of the Health Ministries historical and cultural context is essential for foundational clarity as we progress. In this section, a basic framework for understanding culture in the city is provided and the cultural cohorts, which the health ministry aims to serve, are identified.

World Impact began in 1965, the same time as the infamous Watts Riots. The country was in the midst of a crisis fueled by racial, cultural, economic and spiritual alienation. When Dr. Keith Phillips began World Impact, he looked at the city in terms of skin color.¹⁵ When he led his first Bible club students to Christ, he took them to an African-American church to get connected to Christian community. However, when these new Christians attended the African-American church they didn't feel like they belonged. It was not an issue of skin color, Dr. Phillips discovered; it was an issue of culture.

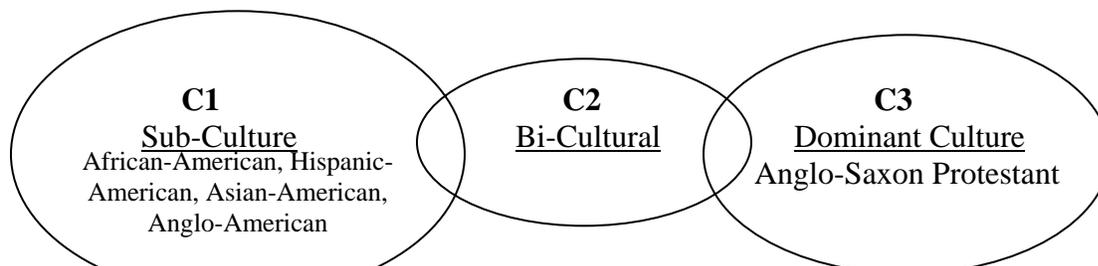


Figure 1. Within the context of this paper the cultural categories of C1, C2 and C3 will be employed to distinguish Health Ministry participants based on where they live, work and are educated.

As a means of personal accountability and as a way of connecting theory with praxis, a group of witnesses will be employed throughout this paper which represent the five different, key populations which the health ministry serves. Each of these five cohorts is given a distinguishing title.

Ray is representative of the *Brief Interaction Guests*, the members of the C1 or C2 culture that we encounter at health fairs or at a clinic. Ray is a large African-American man who marked on the registration form that he was a “Christian.” While the majority of our Brief Interaction Guests mark “Christian” or “Catholic”, we have found that most do not have a personal knowledge of the Gospel.

At the health fair, we assessed and addressed Ray’s health through basic screening, health education and prayer. I remember speaking with Ray as he was leaving the health fair. His face was beaming as he told me how good this health fair was for the community. He also told me that he grew up in Georgia where he would spend every day picking cotton. He had a fifth grade education and was hoping to get a job as a chef. Ray attended the next health fair that was held at Iglesia Sembrando three months later and he brought around 15 of his family members and friends.

Romando is representative of the *Brief Interaction Volunteers*. Romando is a middle-age, Hispanic man who came to Christ through a health fair that was offered by the World Impact Church Plant, *Sembrando Una Esperanza* (Sowing Hope Church). He is culturally designated as a C1 and has a fifth grade education. After Romando came to

Christ and joined *Sembrando*, he came back to the next health fair at that site and served as a volunteer.

Ryan is also representative of the *Brief Interaction Volunteers*, however, he is culturally C3. Ryan is a physician from a suburban church who enthusiastically volunteers at health fairs. He has graduated from UCLA and currently lives in an affluent community in Orange County. Volunteer training and orientations are done with C1, C2 and C3 individuals; therefore we must be careful to have training sessions that are culturally and educationally appropriate.

Andrea is a Shalom Worker in the Shalom Outreach at Jefferson Church. She is a single mother with three daughters who emigrated from Honduras. She was trained as a health worker in Honduras; however, her certifications did not transfer to the United States. She receives minimal funds from her ex-husband and from selling food in the community. Andrea lives, works and has been educated within the Hispanic-Honduran and Hispanic-American subculture (C₁). Andrea volunteers around 20 hours a month with the health ministry and has become a key health ministry leader. Andrea is representative of the *Committed Urban Church (C1 or C2's) cohort*.

Ron is representative of the final cohort termed the *Conference Attendees (C3)*. Ron attended the West Coast Health Care Missions and Ministry Conference at Fuller Seminary. He is a PhD in Leadership studies and the Executive Director of an organization. He has lived, worked and been educated within the dominant C3 cultural context.

Arnie is representative of the *Committed Suburban Church Cohort (C₃)*. Dr. Arnie Balber lives and works in suburban Los Angeles. He was educated at UCLA Dental School. As was mentioned in the prior Background section, Arnie responded to God's call on his life through an appeal that Dr. Keith Phillips gave at his church for a pioneer dentist for the Watts Dental Clinic. Arnie has stepped up to the challenge as the lead dentist for the clinic and as a key health ministry board member.

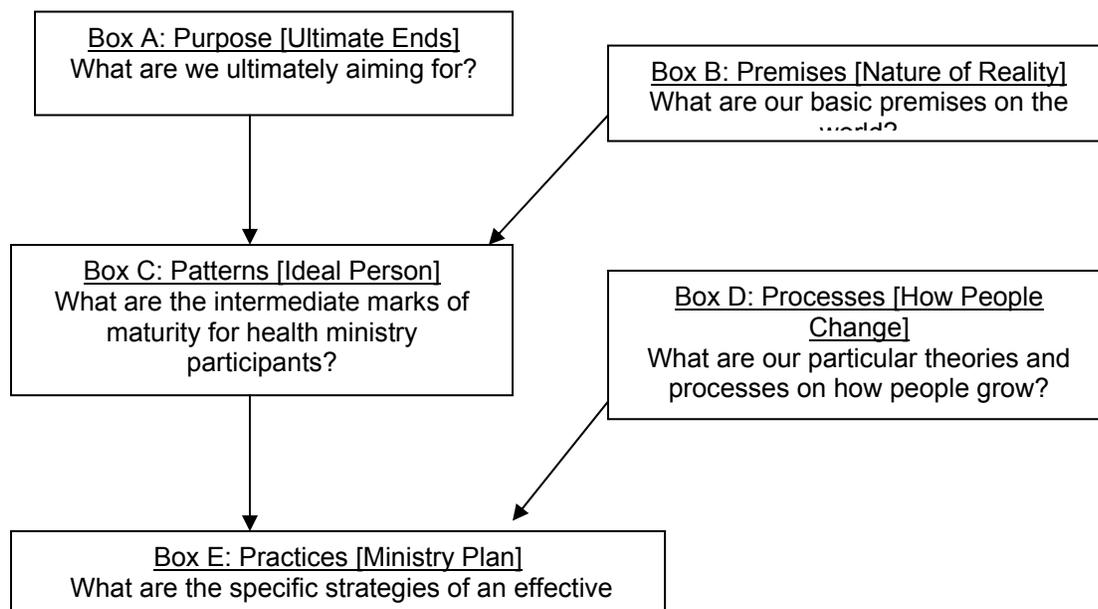
To understand a full picture of health ministry participants it is essential to be aware of the educational, cultural and socio-economic make-up of these five different sub-groups. As we conclude this section, allow me to revisit the difficult reality of the individuals with which I began this paper and the stories of people such as Ray,

Romando and Andrea. Each of the aforementioned stories is based on individuals that I have met in the city. I am confident that there are specific faces that you can think of that demonstrate the tough reality of the urban oppressed. At the end of the day, the success of this paper will be measured by its direct impact on the lives of individuals such as this and their neighbors.

WHAT IS THE FRANKENA MODEL?

The Frankena model is a framework for analyzing the underlying and often unstated ends and premises and then examining how these identified foundations relate to practical methodology. In this paper, an adapted form of the Frankena model is employed which was first developed by Ronald Habermas and Klaus Issler in *Teaching for Reconciliation*.¹⁶

Figure 1: Frankena Model



Box A: The Ultimate End – This section asks the question, what is our *ultimate* aim?

Box B: The Premises – This section explores the basic *premises* by which we live.

Box C: The Marks of Maturity – After the worldview is defined, we can explore the *intermediate marks of maturity* for health ministry participants.

Box D: Processes and Theories – In this section, attention is paid to the *particular theories and processes on how people grow*.

Box E: Practices – Finally, we explore the question of what practical ministry strategies we will employ to move participants toward the identified marks of maturity?

BOX A: WHAT IS THE ULTIMATE END OF OUR LIVES?

This first box of the Frankena model addresses the foundational question of life's ultimate meaning. This section of the paper will address life's ultimate ends through exegeting John 15:5-11 - the Johannine passage which presents Jesus as the True Vine. This passage was selected because it communicates Jesus' final discourse to his disciples before His crucifixion using the metacultural and unifying imagery of life in the vine. The study will take an inductive approach in which the original situation of the text will be explored and general principles induced. Boxes C and E will basically be an application of these principles within the context of the World Impact Health Ministry. This first section develops the ultimate end expressed in Box A. This end is stated as follows: *Our ultimate passion and purpose is to enjoy and bear witness to the presence and reign of the Triune God, the Source of Life, who was revealed fully in the person and ministry of Jesus Christ.*

Understanding the Original Situation

A first step in interpreting any text is to establish the contextual background. The authorship of the book of John is a topic of extensive academic discussion. In regards to external evidence, one of the earliest individuals to address the authorship issue was Irenaeus, bishop of Lyons, in the last quarter of the second century. Irenaeus wrote that, "John, the disciple of the Lord, who leaned on his breast, also published the gospel while living at Ephesus in Asia".¹⁷ Clement of Alexandria (circa 200 A.D.) stated, "Last of all John, perceiving that the bodily facts had been made plain in the gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual gospel."¹⁸ The position that the author takes, which is widespread among biblical scholars, is that John the son of Zebedee was the ultimate authority or "eye-witness" behind the gospel, which

may have been composed in its final form by a well-schooled Hellenistic Jew who was a friend or student of John's in Ephesus in the apostle's latter years.¹⁹

In regards, to the date of the fourth gospel's authorship, it is assumed to be after the composition of the synoptic gospels (Matthew, Mark and Luke), which most conservative scholars place the date around 80-90 A.D.²⁰ The intended audience of John's gospel is not clearly identified, however, from the author's habit of translating Jewish names, locating Palestinian sites and explaining Jewish usages it is highly probable that he was writing to the Gentile church outside Palestine.²¹ In regards to style and theological similarity, it has been traditionally assumed by most conservative scholars that I, II and III John were, either directly from the pen or from the school of the apostle John.²²

The clear purpose of the Fourth Gospel is that the hearers "may believe that Jesus is the Christ, the Son of God; and that believing (they) may have life in His name." (Jn. 20:31a, NASB). The fledgling communities of Jesus-followers were in need of a more sophisticated theological and philosophical foundation to respond to the emerging heretical voices of the day. Cerinthus, for example, was a contemporary teacher who taught that Jesus was a human personality that was possessed by a Christ-spirit at his baptism and who relinquished this spirit on the cross.²³ Cerinthus represented a popular heretical cult and worldview in his day called gnosticism. Gnosticism comes from the Greek word *Gnosis* or knowledge and finds its roots Platonic thought. The Gnostics proposed that the body and all material, physical substance was evil while the Spirit, which is trapped in the human body, is good. Gnostics also taught that the way to salvation was through a secret knowledge that allowed one to escape into immaterial "cosmic safety zones of light."²⁴

The early church leaders, including the Apostle John, saw it as critical to respond to this heretical spirit of the age. Leslie Newbigin notes that:

The boldest and most brilliant essay in the communication of the gospel to a particular culture in all Christian history is the gospel according to John. Here the language and the thought-forms of that Hellenistic world are so employed that Gnostics in all ages have thought that the book was written especially for them. And

*yet nowhere in Scripture is the absolute contradiction between the word of God and human culture stated with more terrible clarity.*²⁵

The Evangelist demonstrates Newbigin's point when he gives a piercing response to the docetism and gnosticism of his day in his ringing declaration of the doctrine of the incarnation in John 1:14, "The Word became *flesh*, and dwelt among us, and we looked on his glory" (emphasis mine).

Context of the Passage

A key part to understanding the situation of the selected passage is ability to picture the specific context within which the passage was communicated. The teaching on the True Vine, is a part of Jesus' ministry to the Disciples in the upper room. The proposed sequence of events in the upper room are as follows: Jesus washed the disciples' feet and discussed his pending betrayal (13:1-30), then gave a farewell discourse, beginning with the announcement of his death (13:31-32), finishing with the call to depart from the upper room (14:30-31).²⁶ The person speaking in the selected passage is Christ to His audience of twelve disciples. In regards to genre, this passage is both a parable (vs.1-6) and an application of the parable (vs. 7-17).²⁷

Exegeting the Passage

This passage begins with the statement "I am", with the predicate "the Vine". There are several other "I am" statements in John (i.e. Bread of life, Light of the world, Truth). The "I am" statements communicate the salvation that Christ offers to humanity in a word picture.²⁸ The selected passage, as well as the whole gospel of John, gives us a unique window into the Trinitarian life. First of all we see the distinctiveness of the Trinity in the Father sending the Son (Jn. 3:16, 14:24), and the Son sending the Paraclete or Helper (15:26). Through the "I am" statements, we see that Christ is claiming to share in God's very existence (see especially 8:58). As the Ultimate End statement in Box A asserts, in this declaration Jesus is claiming to fully reveal in Himself *the Triune God, the Source of Life*.

Moltman and Volf have advocated a view of the Trinitarian life that distinguishes between *constitution* and *relations* as two levels within the three-Person Community. In constitution, the Father is “first,” as he is the source of divinity. However, in terms of relations, the “Father has given all things into his (Son’s) hands” and He “glorifies the Son” (Jn. 13:3, 17:1). Through “self-giving” the Father is “One among the Others” in a perfect, egalitarian and relational community in which power and glory is equal and shared.²⁹

As has been indicated, Christ utilizes the motif of the Vine in this passage. There is an extended biblical tradition of vine imagery. Israel was often referred to in the Old Testament as the Vine or as a Vineyard (Ps. 80:1-8, Isa. 5:1-7, Hos. 10:1-2). It is interesting to note that, all instances of Israel being referred to as a “vine” or “vineyard” in the Old Testament involve Israel being set under judgment for their inability to produce good fruit. In contrast to Israel, Jesus self-identifies as the *True* Vine. It is primarily in Jesus and not in the Church, that the branches are called to find their sustaining source of life.

To abide in this True Vine involves stepping into union or close association with Jesus. This is a call to find one’s ultimate life in Christ. Martin Luther’s reflection on the first commandment comes to mind when he states that, “whatever your heart clings to and relies upon, that is your God; trust and faith of the heart alone make a God and idol.”³⁰ Israel was an inadequate and corrupted source of life. Jesus is presented as the One who is truly worthy of one’s devoted dependence and spiritual sustenance. This is the profound invitation of Christ to his followers to participate in the Divine Nature – the very Trinitarian Presence. The Apostle Peter repeated His teacher’s invitation in the opening words of his epistle (2 Pt. 5:4).

In contrast to those that abide in the Vine, are those that are separate from the Source of the communion life. One of the clearest biblical examples of a “branch” that separated from the “Vine” is Judas Iscariot. Understanding salvation in terms of an invitation to life, specifically eternal life, is a theme of the fourth gospel. One commentator stated that the message of “eternal life” is the summary of the Son’s mission in the Gospel of John.³¹ In verses five to six, it is clear that anyone who is in

union with Christ, specifically through belief (3:16), “will not perish, but have eternal life.” This eternal life is the present, actual possession of the believer (5:24) and the hope that in the “last day” all things will be raised to life (5:28-29, 6:40-41, 13:3).

In verse seven, Jesus states the importance of His “words” abiding or “remaining” in his followers. In prior verses (1-6), abiding in Christ was defined as union or unrivaled faith and devotion to Christ. In this verse, the concept of abiding is further developed to include remaining in the words or revelation and teaching (see verse 10) that Jesus brought. In this sense, Christ can indeed say that when one submits their life to His way and rule - to His Kingdom - then they may ask whatever they wish and it will be given (14:12-14, Matt. 7:7). Dallas Willard has defined the Kingdom of God as follows, “God’s own kingdom or rule, is the range of his effective will, where what he wants done is done. The person of God himself and the action of his will are the organizing principles of his kingdom, but everything that obeys those principles, whether by nature or by choice, is *within* his kingdom.”³² Therefore, participation in this Kingdom-life is possible only for those who abide in the Vine.³³

As a branch remains in the Vine, it will naturally bear fruit. Bultman has defined fruit-bearing as “every demonstration of the vitality of faith.”³⁴ One can add to this definition, that “effective mission in bringing to Christ men and women in repentance and faith” should also be included as a dimension of fruit-bearing (Jn. 15:16). This definition of bearing fruit could be stated in the frequent Johannine terms of “bearing witness” (Jn. 1:7, 15, 5:36-39, 8:14). To put it in contemporary terms, Jesus is saying in verse eight, “Take my followers to court. Go ahead and examine and cross-examine them. Their consistent testimony will be to my glory. Look at their words, scrutinize their deeds and in it you will see my very character and hear my very words.” This abiding presence and reign of Christ in the believer brings glory to the Father, even as Christ’s redeeming word and work brings glory to the Father (17:1). This glory goes to the Father through his disciples “bearing witness” or “fruit-bearing.”

Next, we explore verses nine and ten. In verse nine, another Johannine theme is revisited, the love of God. This love is demonstrated first in the relationship of the Father to the Son, and then from the Son to his disciples. How does a disciple abide in

the Son's love? Just as Christ remained in the Father's love, through engaging in that which delights the Lover.³⁵

Because of God's love and in line with Christ's example, we as Christ's followers are called to a life of obedience to Christ's commands. Here the full meaning of abiding is expressed. In prior verses, it was explained that abiding meant union with Christ, submission to his reign and specifically obedience to His commands. In verse 12 and 17, Christ summarizes his commands as a call to love one another, just as Christ has sacrificially loved us.

What is the result of this abiding obedience to Christ? Joy. Abiding in the presence of Christ (vs. 5-6) and walking in his ways (vs 7-10) produces the distinctive and attractive fruit of joy or delight in the believer. This is not a transient happiness which is incompatible with suffering, but an enduring, robust joy which finds its source in communion with Christ. This is the joy that Jesus experienced while hanging on the cross (Heb. 12:1, 2), the apostles demonstrated after being flogged and mocked by the Sanhedrin (Acts 5:41) and Paul and Silas displayed while shackled in prison (Acts 16:25).

After Jesus gave the disciples this final upper room discourse "they would set out upon the great gentile missions, after the death and resurrection of their Lord, not under the impulse of their own initiative, but with a sense of divine commission, and with the assurance that they had available the strength with which to discharge it."³⁶

Finding Biblical Principles

After exploring the context of the passage, we must exegete cross-cultural principles. There are three that this author would present.

1. Christ's Disciples are to enjoy God's presence

In his book, *Desiring God*, self-identified Christian hedonist John Piper points to the essence of the Christian life when he writes, "Behind the repentance that turns away from sin and behind the faith that embraces Christ is the birth of a new taste, a new

longing, a new passion for the pleasure of God's presence. This is the root of conversion."³⁷ This teaching is in line with the examined Johannine passage and the greater testimony of Scripture in saying that joy and pleasure is to come from abiding in the presence of the Life-Giver (Ps. 16:1). It is this enjoyment of God that forms the heart of true worship (Isa. 29:13, Jn. 4:23-24).

2. Christ's Disciples can do nothing apart from Him

Within the Trinitarian life, God the Father, although he constituted the Source of Divinity, gave "all things" to the Son (13:3). The Son has loved us in the same way (15:9), through the empowering Presence of the Spirit (15:26). Christ's mission was to bring to humanity this "eternal life" both in its present and future capacities through the "laying down of his life for his friends" (13:3). The initiative was taken by the Gardner in planting the Vine (15:1). The Evangelist declares elsewhere, "God so loved the world that He *sent* His only begotten Son..." (John 3:16 emphasis mine). As a branch on the vine, we are dependent on Christ for any life and fruit of eternal value (15:5).

3. Christ's disciples must bear fruit, or bear witness, to the presence and reign of God through proclamation and demonstration.

While a dimension of abiding in Christ is certainly enjoying his presence and depending on Him for life, Christ also taught in this final discourse that abiding is also engaging in those activities that please the Lover (vs. 9-10). This involves submitting to His reign through following the King's commands. Dallas Willard challenges the Church with these words:

Christ's primary command is to love as He has loved us (15: 12, 17). Christ not only proclaimed this love to us but He incarnationally demonstrated it to us (15:13). This passage compels us as Christ's followers to communicate this love to those that are not connected with the true Source of Life.

The following statement summarizes these three principles for Box A of the Frankena Model:

Our ultimate passion and purpose is to honor, enjoy and bear witness to the presence and reign of the Triune God, the Source of Life, who was revealed fully in the person and ministry of Jesus Christ.

This Ultimate end could be further condensed to the simple phrase that our final purpose is to simply, “Abide in Christ”. As we maintain this posture towards God, we will be in a position to bear lasting fruit.

BOX B: WHAT ARE OUR BASIC PREMISES ON THE WORLD?

While the first box of the Frankena Model focuses on the ultimate purpose of the branches of the True Vine, this next box examines the context of the branches. To carry the metaphor further, this section will explore our basic assumptions on vines and branches: What is the nature of the branch? What is the nature of good fruit? Why do some branches “go bad” while others prosper? The World Impact Los Angeles Values will be used as guideposts in addressing these foundational questions. The target audience is those who can embrace the aforementioned ends.

Devotional

The first foundational premise is that we are *devotional*. This means that, who we *are* in Christ is more important than what we *do*. Our ultimate end, which is to abide in the Trinitarian life, informs our primary premise. Unless a branch is connected to the vine it can do nothing (Jn. 15:5-7). God has created us not as self-contained units but as dependent beings.

A fundamental aspect of this devotional premise is that we are image bearers of the triune God. The *imago dei*, or image of God, means that, like the Trinity, humans are essentially self-giving, relational beings.³⁸ Theologian Anthony Hoekma has observed that within the Genesis 1:26-28 account, God places man into a three-fold relationship in regards to God, neighbor and creation.³⁹ While Hoekma does not recognize the biblical data to say that one’s relation or concern for oneself is a fourth defining relationship of the *imago dei*, he does state that this relationship, “underlies all the

others, and makes possible a person's performance in his or her relationships toward God, others, and nature."⁴⁰

An Integrated View of the Image of God

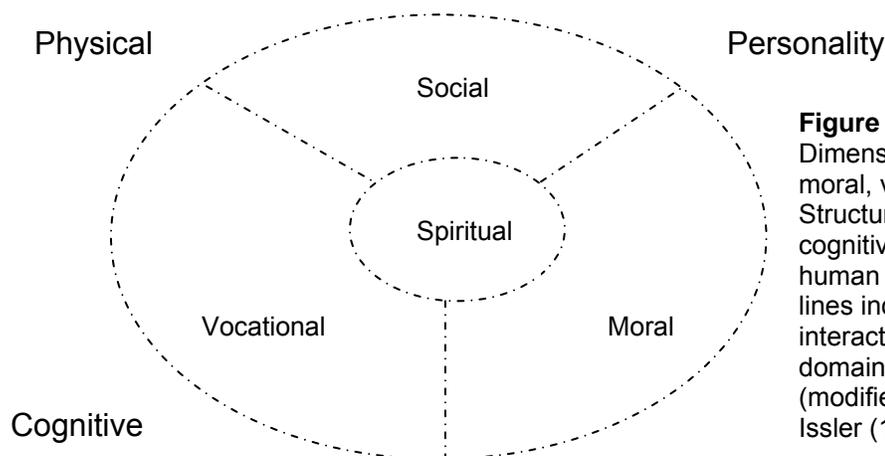


Figure 1: The Functional Dimension (spiritual, social, moral, vocational) and the Structural Dimension (physical, cognitive and personality) of human beings. Note the dotted lines indicating the open interaction between the various domains of human experience. (modified from Habermas and Issler (1992, 77).

This life-encompassing definition of the *imago dei* fits into the tradition of John Calvin who stated that “there was no part of man, not even the body itself, in which some sparks of the [of the image] did not glow.”⁴¹ Hoekma further develops the *imago dei* in suggesting that human beings were created to *function* in the three-fold relationship by worshiping God, loving neighbor and ruling over nature, but he also points out that it is the embodied, *structural* capacities that enable us to do so. To borrow an analogy from anthropologist-missologist Paul Hiebert, a helpful way to consider the interaction of the structural and functional dimensions of a person is to see them as two complementary blueprints for a house. The structural could be the framing of the house, while the functional could be a map of the electrical wiring in the house.⁴² Both blueprints are needed to understand the make-up of the dwelling. Habermas and Issler build on Hoekma’s model for the doctrine of *imago dei* in defining the functional dimension as encompassing humankind’s spiritual, social, moral and vocational dimensions, while the structural element involves our capacities which are influenced more directly through heredity: the physical, cognitive and personality. John Stott has succinctly summarized this view in defining each person as a “body-soul-in-community”⁴³

As an additional distinguishing note, the *functional dimension* involves the domains of human experience that are directly affected when one is “born of the Spirit” (Jn. 3:6) or is initially connected to the Vine. When we become a Christian, the Holy Spirit indwells us (Spiritual - Rom 8:8), we are made living members of Christ’s Body (Social – 1 Cor 12:12-14), our conscience is cleansed (Moral – Heb 9:14) and we are gifted to serve (Vocational – 1 Cor 12:7, 11).⁴⁴

The structural dimension, on the other hand, will be restored primarily when we receive our glorified bodies (1 Cor 15:42).

One of the paradoxes of the Christian faith is that while the salvation life is given freely to us, we must be faithful to “work it out” (Phil. 2:12-13). The spiritual disciplines become the facilitating means by which we grow in our individual and corporate life with God. Dallas Willard has defined a discipline as any activity “designed to help us be active and effective in the spiritual realm of our own heart, now spiritually alive by grace, in relation to God and his Kingdom.”⁴⁵

The five core spiritual disciplines of the World Impact missional community and their intent are as follows:

1. Worship – to enjoy the Trinity as the supreme treasure in life.
2. Bible Study – to know what the Bible says and how it intersects with our lives, corporately and individually.
3. Memorization – to carry the life-giving and life-shaping words of the Scriptures in us at all times and in all places.
4. Meditation – to more deeply gaze upon God in His works and words.
5. Prayer – to align ourselves with Christ and His desires.⁴⁶

The Christian life is one of battle. The spiritual disciplines are a set of weapons that can be used in the warfare. The enemies that we are against as Christ’s followers are Satan (Kakos), the world system (kosmos) and the distorted sinful nature (sarx).⁴⁷ One must be ever vigilant of the seductive, destructive power of these three opponents to God’s liberating reign.

The call of this first premise is essentially to rest in who we are. The prophet Isaiah exhorted the God-fearing people of his day with these words from the “Holy One of

Israel,” “In repentance and rest is your salvation, in quietness and trust is your strength...” (Isa 30:15). Out of this rest we can cultivate a fruit-bearing life of obedience through implementing the transforming spiritual practices.

Communal

A second premise is that we are communal. This means that we must *be* a community that demonstrates God’s reign before we can *reproduce* communities that demonstrate God’s reign. As George Ladd has pointed out, this called-out community has “received the life of the Kingdom and is dedicated to the task of preaching the gospel of the Kingdom in the World.”⁴⁸ The Church must demonstrate Christ’s reign through our individual devotion and through our corporate relationships (I Jn. 2:9; 4:20-21; Jn. 15:12-13).⁴⁹ As was established in the Council of Constantinople in 381BC and then reaffirmed in Ephesus (431) and Chalcedon (451), we recognize that the nature of the Church is “one, holy, catholic, and apostolic.”⁵⁰

In Jesus’ prayer for all believers he asks that they may “be brought to complete unity” (John 17:23). In the image of the Vine and the branches (Jn. 15:5-11), this oneness for the branches is found not in denominational identity or even in the Church, but in Jesus, the True Vine. Because the Christian community is *one*, we commit to loyal love for each other (Jn. 13:34-35, Eph 4:1-3) and to the pursuit of reconciliation when wronged (Rom. 12:16-21, Eph 4:26-27).

Secondly, the Church is *holy* in that it is separated and set apart by God (Col 3:12). This does not mean as the Gnostics claimed, that the Church is perfect in its soul and sinful in its embodied life. However, the Gnostics did teach a partial truth in that the Church is not fully free from the struggle with sin on this side of Heaven (Phil. 3:12a). I John 1:8 clearly states that the individual that claims to be without sin is simply deceiving himself. Although the Church continues to be pruned and sanctified, it is holy because it is connected to the True Vine (separate from the profane) and remaining in the Vine (dedicated to service of God).⁵¹ Because the Church is holy, it commits to growth through the spiritual disciplines. The World Impact community has committed to

the aforementioned five core disciplines (see devotional premise) as a facilitating means of this growth.

Third, the Church is *Catholic*, in that she is universal and has a common identity of origin, lordship and purpose. While we recognize Calvin's teaching that the true Church meets wherever, "we see the Word of God purely preached and heard, and the sacraments rightly administered", we also are aware that this local Body is not *the* entire Church.⁵² Because of this, we as living members of Christ's Body, commit to respecting all of the Christian community (1 Cor 12:7, Rom 12:3-8) whether they are developing culturally conducive theology in Johannesburg, Buenos Aires, Ephesus or Watts.

Finally the Church is *Apostolic* in that it is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone" (Eph. 2:20). This characteristic of the Church means that "the message and the mission of the apostles, as mediated through scripture, must be that of the whole church."⁵³ As Leslie Newbigin has stated the church is, "a community for which the Bible is the determinant clue to the character and activity of the One whose purpose *is* the final meaning of history."⁵⁴ Because of the church's commitment to being Apostolic, we commit to speaking the biblical truth in love to each other and the unbelieving world (Jn. 15:16, Eph. 4:15).

Incarnational

The prior two premises, Devotional and Communal, were rooted in the doctrine of the Trinity. The incarnational premise is rooted in the profound reality that "the Word became flesh." We believe that the unique event of the incarnation of Jesus defines the message and mission of the church and has concrete significance for the way in which the church communicates that message and carries out her mission.⁵⁵ Being incarnational for the World Impact community means simply that we "identify with the urban poor".

Recently a 14-year old boy named Caesar, living in South Central Los Angeles, died suddenly of a viral infection. His story didn't make the Los Angeles Times but in the local World Impact community the loss was personally felt by everyone. Caesar grew up in the World Impact's schools and became a Christian through hearing the stories of

Jesus in World Impact Bible Clubs. He lived next door to World Impact missionaries who would stay up late with him helping him process a fight he had with his non-Christian father or a question he had on his math homework. We all grieved at Caesar's funeral as his body was lowered into the grave. As a local pastor shared at the event, though it was right to mourn we did not mourn as those without hope. Ceasar's father had seen the transforming love that was demonstrated to his son, and in his son, over the years. At the funeral this man humbly stepped forward before a crowded gym to accept Christ.

This story captures some of what it means to identify with the urban poor. It means going beyond intellectual concepts and concerns to feeling what they feel, struggling with what they struggle and rejoicing with what they rejoice. This is the path to understanding culture.

In regards to definitions, anthropologists describe culture as "the integrated system of learned behavior patterns which are characteristic of the members of a society and which are not the result of biological inheritance."⁵⁶ Anthropologist-missologist Charles Kraft has defined culture as the structured customs and underlying worldview assumptions by which people govern their lives.⁵⁷ As we minister incarnationally and cross-culturally, we are compelled to understand and love the host cultures within which we serve. Culture exists not only in terms of ideas (cognitive), but also in terms of feelings (affective) and values (evaluative).⁵⁸ The culture of Andrea, who was introduced earlier as a representative of the committed urban church, is expressed not only in her ideas on how to raise a child, but also in terms of what smells make her feel "at home" and what music moves her to dance.

A cross-cultural worker loves the host culture through first of all addressing oneself. We seek to be self aware as to how our own worldview is impacted by the culture in which we grew up, and we seek to understand how it can be refined towards a more biblical worldview. It can be very difficult to identify one's culture. Culture has been compared to the water in which a fish swims. It seems so natural to our way of life that we can't see any alternative existence. It is easy for incarnational missions to become paternalistic in that it is often affluent, western-educated individuals who move in to urban underserved

neighborhoods as missionaries and immediately work to “fix things.” As an alternative to this, the missionary is encouraged to look to Christ who spent thirty years looking, learning and “growing up” in Jewish culture before he began his public ministry.⁵⁹

Three roles that the cross-cultural worker can assume to effectively combat paternalism are that of a *learner*, *story-teller* and *intercessor*.⁶⁰

When Ray, who grew up in the cotton fields of Georgia, interacts with Arnie, a C3 dentist who graduated from UCLA, a “bi-cultural bridge” must be formed. A bi-cultural bridge means that when two distinct cultures interact a third culture forms that embraces elements of both the cultures.⁶¹ Individuals who are C2 in culture have mastered the creative art of living on the bi-cultural bridge.

As a Christian worker continues to incarnationally navigate a course between paternalism and syncretism, it is important that one engages in ongoing dialogue between theology, anthropology and missions.⁶² The aim of this dialogue is to critically contextualize one’s ministry with the guiding assumption of the host.⁶³ As the Christian community models what it means to speak the truth in love, both cross-culturally and within our own culture, we will find that the Body will be enriched as we “in all things grow up into him who is the Head, that is, Christ” (Eph. 4:15, NIV).

Missional

The missional premise means that we evangelize, equip and empower the urban poor through planting reproducing churches. This premise finds its fundamental precedence and impetus not as an issue of ecclesiology or soteriology but in the nature of the Trinity. Simply put, God is a missional God; therefore His people are to be a missional people. In John’s gospel alone there are 47 references to Christ being sent from the Father. In Jesus’ final discourse to the disciples he states, “as the Father has sent me, I also send you.” (Jn. 20:21, NASV). David Bosch has summarized this point as follows, “God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people.”⁶⁴

The story of creation begins with the earth being “very good” (Gen. 1:31, NASV). The Hebrew word *shalom* captures the beauty of a world in which every relationship of humankind – to God, each other, self and creation – was right and harmonious.

However, sin entered the picture and separated and distorted humanity. Although sin may be understood in various cultures as idolatry, lawlessness, self-centeredness or fear of evil spirits, it is one of Christianity’s most universally understood and empirically verifiable doctrines.⁶⁵ While the most radical effect has been felt in humanity’s relation to God, sin’s effects are also seen at the individual and structural level of society.

Ultimately, as Christian workers, our greatest response to this brokenness is the good news that, “God so loved the world that he gave his only begotten Son, that whoever believes in Him should not perish, but have eternal life.” (Jn. 3:16, NASV). Do we truly know the transforming power of this gospel? I think of a first generation, 24-year old, Honduran woman, whom I will call Blanca. She lives in the Watts - Imperial Courts Projects with her two young boys (six and four years) and her daughter (two years). Her husband left her shortly after they emmigrated from central America. She is scraping by trying to provide the bare essentials for her children and herself. I will never forget this young mother looking at me with unmistakable joy on her face and in broken English saying, “All I have is Jesus.” Because of Blanca’s incredible, God-given capacity to abide in Christ and maintain her true identity in Him, she is able to move forward with life in the midst of the crushing urban pressures. She knows the two hope infusing facts that the perpetual crisis that she lives in not the end of her story and that God is with her in the midst of the struggle.

In this “already and not yet” time of *shalom* in which we live, the Church has been divinely ordained as the primary locus and agent of God’s activity on Earth.⁶⁶ As has been stated, the ultimate passion and purpose of Christ’s followers, the Church, is to enjoy and bear witness to the presence and reign of the Triune God, the Source of Life, who was revealed fully in the person and ministry of Jesus Christ. Missiologist Ralph Winter has advanced the thesis that in the history of the Church there are two structures – the local church (modality) and the mission agency (sodality) – which God has used for carrying out the redemptive mission of the Church.⁶⁷ Under Winter’s described

paradigm, World Impact is a sodality, which has been given a unique mission - to do holistic church planting among America's urban poor. Two important distinguishing marks of this specialized mission, which will now be explored, are the poor and the city. The poor is a dominant theme in Scripture. In the Old Testament alone there are over 300 references to the poor.⁶⁸ Scripture gives three primary causes for poverty: natural disaster, personal laziness and oppression.⁶⁹ Poverty is offensive to God because it is an affront to the *shalom* of His Kingdom. In Deuteronomy, when God laid out the guidelines for his chosen people he commanded them to help the poor in their land (Deut. 15:1-11). When Jesus, the promised Messiah came, he publicly opened his ministry by quoting the words of the prophet Isaiah in saying that he had come on behalf of the poor (Isa. 61:1-8, Lk. 4:18-21). He further demonstrated God's heart for the poor in self-identifying with the underserved. Christ stated that, "whatever you did for one of the least of these brothers of mine, you did for me." (Matt. 25:31-34, NIV).

The second distinguishing mark of World Impact's mission is that we are focused on the city. The biblical story of the city begins with rebellion and sin. Cain established the city as a place of autonomy and personal security outside the "presence of the Lord" (Gen. 4:16-17, NASV). In doing this, Cain rejected the true Vine, the Source of Life. The theme of the city as a symbol of godless self-reliance and arrogance continues with the confusion of Babel (Gen. 11:1-9), which is later used by John as an apocalyptic symbol of godlessness (Rev. 18:1-21). However, we have a window into the profound mercy and unfailing love of God in how God responds to the brokenness of city. In the book of Jonah, God forgives the city that repents. In a critical verse for a theology of the city, God says to an unsympathetic Jonah, "And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who not know the difference between their right and left hand, as well as many animals?" (Jonah 4:11, NASV). How much God's heart must break for such cities as Los Angeles with 20 million! As the biblical role of the city develops, God takes the broken city and uses it for his own redemptive purposes and glory, as he did with other symbols such as Israel's kingship (Isaiah 9:6-7). The story of the city concludes with the city as a symbol of our destination and inheritance (Hebrews 11:16).

With this biblical foundation laid, it is also important to note the contemporary, strategic significance of the city. Veteran urban minister, Ray Bakke notes that, "Mission is no longer about crossing oceans, jungles and deserts, but about crossing the streets of the world's cities. From now on nearly all ministries will be cross-cultural amid the urban pluralism caused by the greatest migration in human history from Southern hemispheres to North, from East to West and, above all, from rural to urban."⁷⁰ Theologian and urban missiologist Harvie Conn stated, "that if we are to reach the world of the 21st century, we must reach its cities."⁷¹ The International Bulletin of Missionary Research observed that in mid-2005 there were 3.16 billion urban dwellers, as compared to 3.3 billion rural dwellers. The number of urban dwellers is set to surpass rural dwellers in 2008. The bulletin estimates on a worldwide scale there are 50,000,000 *new, non-Christian urban dwellers every year*. In 2025, the number of new, non-Christian urban dwellers entering the city yearly is expected to be at 73,000,000.⁷² Most of these urban immigrants are the poor in search of the economic stability that their rural communities no longer offer.

As Christians, we realize that the early church was birthed and nurtured within the urban context of such cities as Jerusalem, Ephesus, Corinth and Rome. As the Church today explores how it will respond to this profound trend of urbanization it is in a sense simply returning to its roots.

Holistic

*...the Christian message is a two-way road. On the one hand it seeks to change the souls of men, and thereby unite them with God; on the other hand it seeks to change the environmental conditions of men so that the soul will have a chance after it is changed. Any religion that professes to be concerned with the souls of men, and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them is a dry-as-dust religion. Such a religion is the kind the Marxists like to see – an opiate of the people.*⁷³

The final foundational premise is "Holistic", which means that *we minister to the whole person and the whole family*. As King found in Montgomery, Alabama in the early 1950's, this premise of ministering to the "whole person" can be a point of contention

within the Church. Author Darrow Miller has termed this pervasive, dualistic way of thinking that separates the inferior physical sphere from the superior spiritual sphere as “Evangelical Gnosticism”.⁷⁴ In many ways it is a modern version of the Gnostic thought of the Apostle John’s day. Paul Hiebert has termed this dualistic thinking as the “Western two-tiered view of reality” in which ultimate questions and otherworldly concerns are dealt with in theistic terms, while the empirical world is dealt with in secular, naturalistic terms. Hiebert points out that under this faulty, western paradigm we operate with the “flaw of the excluded middle”, meaning that there is no middle zone or interaction between these two tiers.⁷⁵ The world of experienced spiritual warfare, healings and other demonstrations of Christ’s power are, by definition, excluded. Leslie Newbigin observed that, due to this two-tiered way of thinking, Western Christian missions has become one of “the greatest secularizing forces in history”.⁷⁶

This two-tiered thinking has not always permeated Evangelicalism. Ralph Winter argues that there was a season from the first glimmers of the Great Awakening (1721) to the onset of D.L. Moody’s influence in 1875 in which there was a dual emphasis on “earthly and heavenly, social and personal”.⁷⁷ This first type of Evangelicalism was embodied in the ministry of John and Charles Wesley, as they labored for personal and social transformation among England’s poor. In his preface to the 1739 Methodist handbook, Wesley stated that, “The Gospel of Christ knows of no religion, but social; no holiness, but social holiness. Faith working by love is the length breadth and depth and height of Christian perfection.”⁷⁸

If evangelicalism is to have a sustainable revival of this truly holistic thinking, it must be under girded by a strong theology of creation and the incarnation. As was mentioned under the missional premise, creation was fashioned to be “very good.” Why do we Evangelicals struggle to free ourselves of the platonic dualism of Evangelical Gnosticism? Essayist Wendell Berry shared a reason for this dualism in saying that, “Christians are encouraged from childhood to think of the church building as ‘God’s House,’ and most of them could think of their houses or farms or shops or factories as holy places only with great effort and embarrassment. It is understandably difficult for modern Americans to think of their dwellings and workplaces as holy, because most of

these are, in fact, places of desecration, deeply involved in the ruin of Creation.”⁷⁹ In the Incarnation, we see how a perfectly holy God entered his creation, without losing his holiness (Matt 3:17). One also sees that Jesus demonstrated holistic care in that he “went through all the towns and villages...preaching the good news of the kingdom and healing every disease and sickness.” (Matt. 9:35). In doing this Christ was demonstrating the freedom, justice and shalom of the Kingdom.

While it is critical that the modern evangelical movement regain the holistic vision of its early founders, we must be careful not to allow the pendulum to swing to the point that we forget that we are sojourners toward “a better country, that is a heavenly one.” (Heb. 11:16). One can think of the great English minister and social activist William Booth, founder of The Salvation Army. Mr. Booth believed that the Kingdom of God was to be established on earth, in the form of a utopian society, before the Final Judgment. He also held that the Salvation Army was the primary driver of this work.⁸⁰ While Booth’s views do not necessarily represent the current views of the Salvation Army, it is a helpful reminder to us of the importance of an appropriate ecclesiology for those engaged in holistic ministry.⁸¹

As we look to live based on this holistic premise, the key question becomes “Is the Church through the combined engagement of all its members, applying the redemptive power of the cross of Christ to *all* the effects of sin and evil in our surrounding lives, society and environment?”⁸² The Lausanne Covenant has succinctly captured the aim of the holistic premise in its slogan: “The whole church taking the whole gospel to the whole world”.

Conclusion

These five premises form the guiding perspective for a ministry that is theologically, historically and biblically rooted.⁸³ Box A and B form the worldview by which we approach ministry. This worldview is the deepest level of our shared culture. A worldview is defined as the culturally structured sets of assumptions (values, commitments and allegiances) that define how one perceives and responds to reality.⁸⁴ Like the unseen, deepest part of a flowing river, the deeper beliefs of one’s worldview

affects the cleanliness and direction of the surface. If the base of the river is full of unidentified obstructions and debris, that will inevitably define the perception and clarity at the surface.⁸⁵ Now that the deeper level of the river has been addressed through articulating our shared worldview, we are prepared to explore the issues closer to the surface.

BOX C: WHAT ARE THE MARKS OF MATURITY FOR HEALTH MINISTRY PARTICIPANTS?

What are the marks of an ideal vine? What would be the quality and appearance of the grapes and the branches? One can be confident that the caretaker of a vineyard in Italy or Palestine, in the time of Christ, had a clear image in mind for how the idyllic harvest would appear. In the same way, as we labor in the urban vineyard we must have a clear image of the ideal “branches” that we look to lead towards maturity. This next section (Box C) addresses the marks of maturity for health ministry participants, within the functional dimension. These marks form the intermediate aims of the health ministry.

- Communion - Faith/Spiritual Development
- Community - Social Development
- Character – Moral Development
- Commission – Vocational Development⁸⁶

Each mark corresponds to a dimension of human development that is not directly affected by innate at-birth factors; in contrast to the structural dimensions of human experience: the cognitive, personality and physical. The five health ministry sub-groups which these marks shall be developed in are the:

- Brief Encounter Guests (C1 or C2)
- Committed Urban Church Participants (C1 or C2)
- Conference Attendees (C1, C2, C3)
- Brief Encounter Volunteers (C1, C2, C3)
- Committed Suburban Church Volunteers (C3)

The essence of the Communion mark is, “Who we are in Christ is more important than what we do for Christ.” The Christian is called to “abide in the Vine” (Jn. 15:1-11). This mark of maturity brings together the first activity of our ultimate ends, *enjoying the...presence and reign of the Triune God* and the Devotional premise. This mark addresses the vertical dimension of human experience. The following three marks attend to the horizontal or “fruit-bearing” dimension.

Jesus points out in John’s gospel that to know God is eternal life (Jn. 17:3). J.I. Packer has noted, “Once you’ve become aware that the main business that you are here for is to know God, most of life’s problems fall into place of their own accord.”⁸⁷ A clear understanding of the Gospel message is at the heart of what it means to know God.

Community

The community mark identifies that we are seeking to bring participants into a genuine fellowship that is rooted in the common bond of Christ. It is a community that knits believers together in love and stresses the social and moral maturity of the church. Jesus points out in his upper room discourse that abiding in Christ results in loving one another (Jn 15:10-12). When the early Church is described in Acts, they are “devoted to the apostles teaching and fellowship” and they “met together constantly and shared everything they had” (Acts 2:42-47). Paul recognizes the importance of Christian community when he points out that to love others in the Church is to love the very Body of Christ (1 Cor. 12:27).

As was mentioned in the communal premise, the historic to present-day Christian community is one, holy and apostolic. As a mark of maturity, this means that the intermediate aim is for health ministry participants to be regularly practicing the five community commitments which were addressed in the communal premise. They were:

- Loyal love for each other (John 13:34-35, Eph 4:1-3)
- Speaking the biblical truth in love to each other and the unbelieving world (John 15:16, Eph. 4:15)

- Pursuing reconciliation when wronged (Rom. 12:16-21, Eph 4:26-27)
- Respecting all in the Christian community (1 Cor 12:7, Rom 12:3-8)
- Committing to growth through the spiritual disciplines.

By God's grace, we look to create Kingdom communities that have these qualities in increasing measure.

Character

The incarnation demonstrates the importance of this trait in that in Christ's convictions, attitude, thoughts, words, and actions the very character of the Triune Community is demonstrated. "The Word became flesh and blood and moved into the neighborhood" is how Eugene Peterson poignantly summarizes the Incarnation in "The Message" (Jn 1:14). A dimension of abiding in Christ involves personally bearing witness to his character (Jn. 15:10). The apostle Peter points out the connection between the divine nature and the believer's character in his second letter when he encourages his flock by saying, "He has granted to us His precious and magnificent promises, in order that by them you might become *partakers of the divine nature*, having escaped the corruption that is in the world by lust. Now for this reason also, applying all diligence, in your faith *supply moral excellence...*" (2 Pet. 1:4-5, NASV).

Finally, it is important to note that this character is not only internal in regards to convictions, attitudes and thoughts; it is also demonstrated in our actions. The prophet Micah directs us with these words, "And what does the Lord require of you? To *act* justly and to love mercy and to walk humbly with your God" (Mic. 6:8). As we incarnate Christ's character cross-culturally, we must be careful to do so in a way that truly brings freedom, justice and wholeness.

Commission

We are not seeking to create Christian social clubs. We are seeking to facilitate the growth of *missional* disciples, in church communities, that reproduce in kind and bring *shalom* to their neighborhoods. This final mark addresses the area of vocational

development and incorporates the missional and holistic premises. In the Great Commission, Christ commanded his followers to “Go and make disciples...” (Matt. 28:18-19). Christ holistically embodied this commission command in that he “went through all the cities and villages, teaching in their synagogues, and proclaiming the gospel of the kingdom and healing every kind of disease and every kind of sickness” (Mt. 9:35, NASV). Christ proclaimed, taught and demonstrated the gospel of the Kingdom for the glory of God (Jn. 15:8).

Effectiveness in this missional task is dependent upon one’s capacity for abiding in the Vine. This final mark is interdependent on the aforementioned marks of maturity. Beyond the source of the commission trait, the quality of the trait is also critical. The health ministry must encourage a commitment to excellence in one’s work. Although excellence may look different in the various areas of the health ministry, the motivation for excellence is always to be the glory of God (Jn. 15:8, 1 Cor 10:31).

Conclusion

During the long, dry season when we wait for the Kingdom harvest, we must continue to remember, and call others to remember, the marks of maturity that we envision. Also, we must continue to realize that like an actual vineyard one must be faithful in the tending but the final result is in God’s hands.

BOX D: WHAT ARE THE GUIDING THEORIES OR PATTERNS ON HOW PEOPLE GROW?

The foundations have been laid for the health ministry and the marks of maturity identified. We now turn to the practical theories and patterns on how people grow. To connect this section with the motif of the vine, it is here that we explore particular theories on how vines, and specifically branches, grow. In this section, we ask what processes can lead individuals towards greater spiritual, social, moral and vocational maturity. These domains of growth correspond to the four selected marks of maturity.

As an initial cautionary note, it is important to note that methods and means must not contradict or eclipse the ultimate ends and basic premises. Consider this true story.

From 1932 to 1972, the prestigious U.S. Public Health Service performed an extensive study on the effects of syphilis in Alabama. The purpose of the study was to record the natural history of syphilis in an attempt to learn more about the disease by following six-hundred men. Four-hundred of these men had syphilis. All of them were African-American sharecroppers, most in poverty. In 1947, the cure for syphilis, Penicillin, was discovered. The methodology of the study continued with meticulous precision, however, not one of the subjects was offered the life-saving drug, even though every research participant had joined with the promise of treatment.⁸⁸ This study is infamously known as the Tuskegee Experiment. It was not until 1997 that the U.S. government, under President Clinton, officially apologized to those affected by this research.

This story painfully reminds us that we must always respect the dignity of those made in God's image, we must never let appeal to authority (i.e. U.S. Public Health Service) replace an appeal to truth and we must always be adaptive to new information. Finally, this study reminds us that we must respect Parkinson's Law, which indicates that "hegemony of means over ends" inevitably takes hold of that organization that does not keep the means rigorously harnessed to the ends.⁸⁹

A second preliminary point to this section is that the selected domains of growth (spiritual, social, moral, etc.) are not discrete categories, like the squares on a chessboard. Human beings are *integrated* in that every area affects every other part. Like a pebble thrown into a pond, an interaction with one dimension of the human person affects all the related parts. Intuitively, one can see that a child who grows up in a family (i.e. social development) where there is consistent, unconditional love (moral development) and security (physical development) will find it more natural to develop a trusting relationship with God and others (spiritual and vocational development) than a child who was abandoned at an early age and forced to live in poverty on city streets. Third, this section is *introductory* in the treatment of the various domains of growth. By way of analogy, although we are moving closer to the "forest" and we can point out certain "trees" and "clumps of trees", this section is by no means intended to be an exhaustive examination of every tree in the forest and its unique pattern of growth.

This section continues many theories, methods and tools that are helpful for health ministry. If the reader is not interested in the undergirding conceptual methodology of health ministry, he or she is encouraged to move directly to Box E which is focused on pragmatic implementation strategies.

Spiritual Development: Communion

One of the lifelong passions of Andrea is to become a nurse. When she immigrated to the states from Honduras, she lost her professional health certifications and primary source of income. Recently, as Andrea has become a leader in the health fairs and Shalom Outreach we've seen a transformation in her in terms of dignity and purpose. Her 15 year-old daughter Lily-Beth has also seen the transformation of her mother and has resolved to follow her into the health profession and to become a doctor. As Andrea and various missionaries have heard Lily-Beth's dream, they have been careful to encourage her, yet also challenge her, with the truth that becoming a doctor requires a long, dedicated road of academic study. Lily-Beth's dream is the "V" in what Dallas Willard calls, the V.I.M. Model of personal transformation.⁹⁰ In this model Willard points out that any true pattern of transformation must have Vision, Intention and Means. Lily-Beth has a *Vision* of being a physician but she is still struggling with *Intentional* commitment to the defined, educational *Means* to reach that goal.

This VIM pattern holds true for the spiritual life also. The vision of the Christian life can be stated in different ways. This paper has outlined it basically as "Abiding in Christ." It could also be said that the central element of the Christian vision is the King, *Christus Victor*, and His Kingdom.⁹¹ As the health ministry staff and volunteers look to develop spiritually mature disciples, it is critical that we faithfully hold this vision before those with whom we serve. However, we must also be careful to call new, and veteran, disciples to *intentionally* commit to following the *means* for Christian growth. As has been defined in the Devotional premise, the identified means of grace for growth in Christian spirituality are the spiritual disciplines.⁹²

In addition to the regular practice of the spiritual disciplines, an additional tool for growth in spirituality is the Christian year. The Christian year "represents the simple

remembrance and reenactment of the life of Christ in real time during the calendar year.”⁹³ It is a perennial pattern by which one can organize spiritual disciplines such as bible study, worship, and memorization around the theme of the person of Christ (i.e. birth, crucifixion, resurrection, ascension). The Christian year is also a corporate discipline in that we celebrate Christ’s life alongside the global and historic Church.

How is the corporate spirituality of the urban poor currently formed apart from the Christian year? Is it through the start of the National Football League, the World Cup, the release of the next blockbuster movie? Or is it through American or “country of origin” holidays such as Independence Day or Thanksgiving or Cinco De Mayo? The spirituality of urban disciples is formed, whether intentionally or not, through how time is marked in the communities in which they live. It is time for the evangelical Church to follow the pattern of the early Church and place Christ at the center of how we corporately spend our time.

A discussion on spiritual development would not be complete without addressing the pattern of spiritual warfare that emerges as we seek to bring people into the Kingdom of God. A missionary does not need to be in the field long before they will encounter spiritual opposition to Kingdom advancement (John 15:18-25; 17:15). Alan Tippet and Charles Kraft have developed a helpful model that presents three encounters in Christian witness.⁹⁴ This model will be explained using the story of Wayne, a former leader of a white supremacist group in Fresno.

(1) A *Power Encounter* is an event in which there is a demonstration of the power of the missionary’s God against that of the local deity. Wayne was one of the angriest racists in urban Fresno in the early 1990’s. Wayne was also a drug addict. His behavior eventually led to a cardiac arrest one evening. When Wayne was rushed to the hospital, the physician asked him if he had a friend to call because it did not look like he was going to make it. All of Wayne’s “friends” had disappeared and his characteristic anger suddenly did not seem so powerful. The first person that came to Wayne’s mind to call was a World Impact missionary named John who had been faithfully sharing the gospel, in word and deed, with Wayne for several years. John immediately came to the hospital and met with Wayne. He asked if he could pray for

Wayne's healing. Wayne said "yes" and his life forever changed. Wayne's heart was miraculously healed and God received the glory. A power encounter does not need to be as dramatic as this miraculous healing of a fatal condition or the descent of fire on an altar (1 Kings 18:38). Kraft points out that, "our demonstrations of love, acceptance, forgiveness, and peace in troubled times-plus a number of other Christian virtues-play the same role of attracting attention and leading people to trust God."⁹⁵

- (2) A *Truth Encounter* is an event that results in a countering of ignorance or error to bring people to a correct understanding of Christ. Although Wayne had heard the gospel many times, this was the first time he was in a spiritual condition in which he could truly hear the good news. Wayne understood the Gospel.
- (3) Finally, through the *Allegiance Encounter* one exercises their will in commitment and obedience to the Lord. Wayne left the white supremacist group and actually started a bible study, which soon turned into a new church, in his garage. As the sovereign Lord would have it, Wayne was the only Caucasian in the new church that he was pastoring.

The power encounter is said to lead to freedom, through the vehicle of spiritual warfare; the truth encounter, leads to understanding through teaching; and the allegiance encounter leads to relationship through witness. The cultivation of a Christ-centered life in ourselves and the lives of those we walk with requires that we have vision, intention, and means as we battle the three enemies of God's reign: Satan, the world system and our sinful nature.

Social Development: Community

The goal of social development within the World Impact LA Health Ministry is to bring participants into a genuine fellowship that is rooted in the common bond of Christ. One of the greatest strategists in regards to creating transformational communities was John Wesley, father of Methodist movement. Wesley ministered in the mid-1700s. It was a time of massive social transition as the medieval, agrarian way of life was

replaced by the urban, industrial existence. While the upper-class felt the unprecedented material and intellectual benefits of this socio-economic transition, the unemployed and working poor bore the merciless weight of inhumane working and living conditions, a class-based legal and healthcare system and an affluent and corrupt church. It is to England's oppressed that this high-energy, pragmatic, Oxford-educated minister of the Gospel went with his "method" of small interactive and interlocking groups. Wesley called the five groups that he formed: the class meeting, the band, the select band, the penitent band and the society.⁹⁶ Each one had a specific developmental purpose with its own defined procedures and roles. The goal of Wesley's comprehensive method was to train participants in the basics of Christian discipleship and to mobilize them as agents for social transformation. It is outside the scope of this paper to go into the particulars of his educational methods but it can be said that many historians, both secular and Christian, have noted that the Methodist movement is the primary force that spared England from the bloody revolutions that were felt in France and other countries as a result of the traumatic industrial transition.⁹⁷

One of the most effective means of community development is participation in the local church. World Impact communicates the organic process of planting a Church through the acronym P.L.A.N.T. This stands for **P**repare, **L**aunch, **A**ssemble, **N**urture, and **T**ransition.⁹⁸ In the first step of the model, missionaries move into a neighborhood to live and evangelize (Prepare). If the Spirit moves, a core group of local believers is formed and equipped with the basics of Christian discipleship (Launch and Assemble). As the group grows in faith and identifies their gift mixes, an individual with pastoral gifting is identified. Upon his consent he is slowly transitioned into the role of the congregation's pastor (Nurture and Transition). World Impact missionaries look to follow the M.A.L.L. pattern as they mentor the emerging pastor and other leaders. They **M**odel the practice; **A**ssist the mentee as they perform the task; **L**ook at, or observe, the mentee while they are fully responsible for the task; and finally **L**eave or transition out when appropriate.

As World Impact has sought to form local churches through evangelism, equipping and empowerment, there are several, missiological lessons that have been learned.

First, is the effectiveness of *Oikos* or household evangelism. In *Bridges of God*, Donald McGavaran points to effectiveness of utilizing “bridges” of family ties and kinship within people groups to prompt people movements to Christ.⁹⁹ Ray, the African-American community-member that came to a World Impact health fair, clearly demonstrated this principle. He visited his first health fair and thoroughly enjoyed it. Three months, later at our next health fair in the community, he pulled up with a van full of his family and friends who wanted to be to be prayed with and tested for diabetes.

A church is a community of disciples; therefore it is essential that we focus on the smallest unit of the church through making disciples. In *The Making of a Disciple*, Dr. Keith Phillips points out Christ’s simple method of exponential growth through reproducible discipleship. He says, “If each of our present staff members in Los Angeles (~ 40) disciple one person every two years so well that their disciples could join us in training others, we could reach all of Los Angeles’ urban poor - two million people - in thirty-two years.”¹⁰⁰ To begin the disciple-making process requires an understanding of the gospel. The tool currently used in World Impact is the “5 P’s of evangelism”, which is followed up by George Patterson’s “7 Command’s of Christ.” (See Appendix 1).¹⁰¹

Moral Development: Character

Moral development involves the pruning of the branches so that they can be even more fruitful (John 15:2). The goal of Christian moral development is Christlikeness in personal convictions, attitude, thoughts, words and actions. This Christlikeness flows out of *communion* with God and interdependence with the Kingdom *community*.

Clinton and Leavenworth have noted that, “Leadership development revolves around the issue of character development.”¹⁰² Dennis Bakke, co-founder and former CEO of Applied Energy Services Inc., has observed that, “Moral leaders serve an organization rather than control it. Their goal is to create a community that encourages individuals to take initiative, practice self-discipline, make decisions, and assume responsibility for their actions.”¹⁰³ Leaders with character also create a culture of integrity and trust. Integrity is very similar to the biblical idea of shalom. It involves the leader being in right

relationship in all the different dimensions of life, whether they are having their personal devotions, time with the family or in a business meeting at work. This integrity forms the foundation for leading effective teams in that these types of leader have become worthy of *trust*.¹⁰⁴

How do we create moral leaders? Arthur Holmes has identified three phases in the process of Christian character development. They are:

- (1) Forming the conscience, the seat of our standards of morality (Rom. 14:22-25);
- (2) Learning to make wise decisions, with the conscience being the locus of moral arbitration (Heb 5:14);
- (3) Developing lifestyle habits (1 Cor 9:24-27).

Holmes has further developed his model through identifying eleven steps, within the three phases, which move one through the process of character formation.¹⁰⁵

Lawrence Kohlberg, one of the foremost researchers into the psychology behind moral growth, talks about the Lenses of Moral Growth.¹⁰⁶ In this model Kohlberg explains that while the “content” may remain the same for what we do, our “rationale” or the why changes as we mature. Kohlberg identifies three stages of moral development which correspond to different levels of physical development:

1. Concern for Self (Children)
2. Concern for Self and Others (Younger Teens)
3. Concern for Self, Others and Moral Principles (Adults)

An example of this model would be when a child at church chooses to not steal money from the offering plate; he does so because he knows that mom would slap his hand. The young teen, on the other hand, doesn't take money from the plate because he's aware that the funds are going to help a low-income family in the church. Finally, the mother or father can articulate that they do not take the money from the offering plate because they are aware that it would be a violation of the principles of honesty and integrity.

The three core moral principles of the health ministry are: freedom, justice and wholeness.¹⁰⁷ In summary, the goal of moral growth for health ministry participants is that they would move from a focus on self to a balanced and Christ-centered moral perspective that includes not only the self but also others and the moral guides of freedom, justice and wholeness. After Paul's famous treatise on the nature of love in 1 Corinthians 13 he states, "When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things." (1 Cor 13:11, NASV). The cultivation of these moral principles will result in greater joy (John 15:11).

As we cultivate moral growth it is important to realize that we are incarnating these moral principles within a cross-cultural context. To return to the example of culture as a river, at a deeper, worldview level we may be identical to a new believer, however, at the surface of the river things may look very different. In Sherwood G. Lingenfelter's book, *Ministering Cross-Culturally*, a helpful model is developed that equips us to better navigate interpersonal, cross-cultural communication. This model is based on six pairs of contrasting traits. Each pair may be viewed as an opposite pole on a continuum. The six pairs involve cultural tensions over time, judgment, handling crises, setting goals, viewing self-worth and vulnerability.¹⁰⁸ While the Lingenfelter model is helpful in understanding the cultural patterns of the target culture, it is also helpful in articulating one's personal cultural biases.

This journey of understanding and speaking truth within a cross-cultural context involves a process of critical contextualization which involves the exegesis of the culture, the exegesis of Scripture and the hermeneutical bridge, a critical response, and new contextualized practices.¹⁰⁹ This model shall be briefly explained using the urban neighborhood "pharmacies" known as "botanicas." Botanicas are small stores that exist in almost every Hispanic neighborhood in South Los Angeles. They offer herbal, and sometimes occultic, remedies to the urban poor's afflictions ranging from diabetes to infertility. For a small church that is looking to come to a biblical, culturally-contextualized perspective on botanicas, there must first be a period in which the church leaders and the missionaries lead the church in *uncritically* exploring the beliefs and customs around botanicas. Then the church must go to Scripture and understand

God's perspective on this topic in a way that makes sense in the cognitive, affective and evaluative dimensions of their culture (see "Incarnational" premise discussion on culture).

The hermeneutical bridge operates as a metacultural framework by which we can move between cultures.¹¹⁰ An example of one hermeneutical bridge, between Jewish and Gentile culture, would be Jesus as the true Vine that gives us life. It gives meaning to Christ through a symbol that makes sense in both the Gentile and Jewish culture.

In the final step, the congregation reflects on the botanicas in light of the new truths and forms new, contextualized practices. While we must be careful of syncretism, we must also allow the interpretive space for the Spirit to bring new customs that may look different from the home culture of the missionary.

Vocational Development: Commission

Vocation is "the response a person makes with his or her total self to the address of God and to the calling of partnership."¹¹¹ It involves living all of life *Coram Deo*, before the face of God. This commissional response incorporates both the missional and holistic premises. We are to be ministers of reconciliation and *shalom* with God and all of creation (2 Cor. 5:18).

In *Walking With the Poor*, Bryant Myers points out that development workers must respect the community's story. A cross-cultural worker must first listen to God's global story, then to the community's story and then they can explore ways in which a program, which is a shared story, can converge with what is happening. The final result of the story is hopefully a *sustainable, shared* story for the community with increased freedom, justice and *shalom*.¹¹² We must remain vigilant of the toxic "Messiah complex" that identifies the community worker and their technology as the savior and thereby disregards or "hijacks" what God has been doing in and through the community's story.¹¹³

One of the most effective strategies by which local empowerment has been attained is through Community Health Workers, or as they are termed in the health ministry, Shalom Workers. David Werner, in his book *Where There Is No Doctor* has made the

case that, “ordinary people provided with clear, simple information can prevent and treat most common health problems in their own homes – earlier, cheaper, and often better than can doctors.”¹¹⁴ “Informed self-care”, Werner states, “should be the goal of any health program.” We are finding that Werner’s book, “Where there is no Doctor”, is becoming increasingly relevant within South Los Angeles as the number of licensed medical practitioners continues to decline.

Instead of some outside “expert” coming into the community to provide continuing services and impart knowledge, local congregation members are trained in the core areas of evangelism, leadership and diabetes so that they can share with their *oikos* (network of family and friends) in a culturally-conducive manner. One of the key factors to the success of the Shalom workers is the effectiveness of the training program. Primarily for this reason, a discussion will be included on a proper framework for the educational process.

Habermas and Issler, co-authors of *Teaching for Reconciliation*, have given a helpful overview of educational theory in their acronym L.E.A.R.N. A brief synopsis of their theory is provided in this section.

The **Levels**, or domains of learning, is the first letter of the acronym. A good teacher must address knowledge (cognition), attitudes, values and emotions (conviction), and physical habits and skills (competence). It is interesting how these three levels correspond to the domains of culture (cognitive, affective and evaluative).

A teacher must also consider the **Extent** of learning through using such critical thinking tools as Bloom’s taxonomy.¹¹⁵ This taxonomy specifies that as one learns they move from awareness, to comprehension, to application of that learning, to problem solving, to synthesis, and finally to evaluation. A recent example of this is Yolanda , one of our Shalom workers, explaining how the teaching on diabetes had begun to make sense and a “whole new world had opened up” for her that she was starting to share with her friends, especially those who had diabetes. Yolanda had moved beyond the initial level of *awareness* of diabetes to *comprehension* and even, *application* of that learning.

A third element of excellent teaching involves the **Avenues** of learning. There are three main theories regarding how people learn: the Conditional or Behaviorist theory, the Social Learning theory and the Information-processing or Cognitive Approach.¹¹⁶ The Conditional Theory teaches simply that environment shapes how and what we learn either through consequences or through cues we receive. The Social Learning Theory teaches that we learn best through observing someone, either through spontaneous or structured modeling. A teenage son works in the garage with his dad and closely observes not only how his dad hangs the new shelves but also how he responds when he hits his finger with the hammer. Finally, the Information-processing approach involves the learner actively participating with their intellect. This happens through either identification learning, forming meaningful “bridges” to the learner’s experienced life, or through inquiry learning in which the learner seeks solutions through case studies and discussion questions. Habermas and Issler point out that children tend to learn best with the conditional approach; youths, through Social Learning and adults with the Information-processing or cognitive approach.¹¹⁷

A teacher must also evaluate **Readiness** to learn through observing the student’s ability and willingness. A Shalom Worker may have a high willingness to learn but may not have the necessary education, in that they have never attended school beyond 2nd grade. On the other hand, Ron, a C3-conference attendee, may have a PhD in leadership studies, but if he considers the plight of the urban poor to be irrelevant to his calling he would probably not be engaged in a session focused on low-income residents in South Central Los Angeles. Another way of exploring a student’s willingness to learn is through understanding how they are motivated. A helpful model for exploring the reasons for a lack of motivation among students is to evaluate the following areas:

- *Attention* - What is their concentration span? How can the material be adapted to accommodate their current capacity for focus?
- *Relevance* of the material – do the students have other more pressing needs (i.e. Maslow’s hierarchy)?
- *Confidence* - Do the student’s lack self-assurance in themselves? The teacher must learn to always believe in their students.

- *Satisfaction* – Have the students stockpiled too many negative learning experiences? How can new, satisfying experiences be given?¹¹⁸

Finally a good teacher must understand the **Nature** of teaching. Teaching is ultimately about change. Change not only through newly acquired knowledge but also through worldview development. Also, teachers must be prepared for change not only in their students but also, within themselves. This can often be the most difficult part of the learning process.

Structural Dimension

While the primary focus of this paper has been on the spiritual, social, moral and vocational dimensions (functional) of the person, it is important to point out that this is not out of an intention to disregard the cognitive, personality and physical dimensions (structural). As the reader can see, the structural dimension has permeated the discussion on the functional dimension, especially in the passage on how we learn. Before completing Box 4, it is important to briefly address the two areas of the structural dimension, personality and physical.

A first psychometric tool that has proved to be helpful in the health ministry, in terms of providing a “language” for the differences in people, is the StrengthFinders test.¹¹⁹ The StrengthFinders test is based on approximately two million interviews that the Gallop Organization conducted on the nature of “excellence, wherever they could find it.” This cohort included such individuals as doctors, salespeople, soldiers, pastors, CEO’s and systems engineers. Over this 30-year study, 34 patterns or “themes” emerged as the most prevalent themes of human talent. Individuals who take the StrengthFinder test use it as a tool to articulate their top five signature strengths so that they can be used and further refined.¹²⁰

There is a second tool that has assisted us in better understanding the structural differences of health ministry staff, volunteers and guests. In the mid-1950’s Isabel Myers, along with her mother, Kathryn Briggs, devised a psychometric tool that was named the “Myers-Briggs Type Indicator”. It helps to describe individual’s personalities on the four spectrums of being Extroverted or Introverted; Sensory or Intuitive; Tough-

minded or Feeling; Scheduling or Probing.¹²¹ With these four characteristics identified one can have a better sense of the distinctives of their personality. Beyond understanding individual distinctiveness the Myers-Briggs Indicator and the StrengthFinders Test are also helpful in building effective teams. The more a team can articulate the uniqueness of each individual, the more successfully the team and the individual can understand what role that person can most effectively play.

The final part of the structural dimension is the physical. The physical will not be given a prominent place of discussion for two, primary reasons. First, as was mentioned in the introduction, the focus of this paper is missiological; therefore, primary importance is put on the functional dimension. Second, from a pragmatic perspective, physical competency looks different throughout the health ministry participants. Lay person Spiritual Care givers at the health fair will have a very different and more limited set of physical competencies than Dr. Arnie Balber would at the Dental Clinic. With that said, it is important to note that the health ministry aligns its practice with the relevant professional guidelines issued by the American Diabetes Association, American Medical Association, American Nurses Association and the American Public Health Association.

Conclusion

Proper methodology is critical if we are to cultivate spiritual, social, moral and vocation growth in those that we serve. The intent in this section was to present theories and patterns (methods and processes) that would contribute toward this intermediate goal. The Tuskegee Syphilis Experiment teaches us that as we work with the underserved we must always keep their well being before our methodology. We must also keep our means rigorously in line with our ends (Parkinson's Law) and constantly evaluate and adapt as new information becomes available.

BOX E: WHAT ARE THE SPECIFIC STRATEGIES OF AN EFFECTIVE URBAN HEALTH MINISTRY?

Up to this point, the outline of the ideal vine, and specifically its branches, was explored (Ultimate Purpose). We have surveyed our basic assumptions on the nature of

vines and the type of soil that is conducive to growth (Foundational Premises). We have defined the specific, intermediate marks of mature vines (Marks of Maturity). In this final section, we will look at the practical strategies on how one can daily “tend to the vines.”

This is the final box of the Frankena model in which the words must take on flesh. Here we ask the question: *what ministry strategies will we use on a weekly and daily basis to reach the identified, four marks of maturity in light of the theories, methods and means that have been discussed on how people mature?*

In the introductory section of this paper, there was a brief background given on the health ministry history. That context will be helpful to keep in mind in this section. The official mission of the World Impact Los Angeles health ministry is as follows:

Flowing out of intimacy with Jesus, our commitment to the urban poor compels us to share God’s love with the unchurched in Los Angeles by providing holistic, excellent health services that empower and serve community-based urban churches

In Figure 5 (see next page) the key indicators of maturity for the health ministry participants are articulated by comparing the four marks of maturity with the different types of groups with which the health ministry is involved. These cohort specific indicators will be applied using various strategies within the context of the different health ministry programs.

Key Indicators of Maturity among Health Ministry (HM)

Participants

	Brief Interaction	Brief Interaction	Committed	Conference	Committed
	Volunteers (C1,	Urban Church	Attendees (C2,	Suburban	
Brief Interaction	C2, C3) Ex:	(C1 or C2) Ex:	C3)	Church (C3)	
Guests (C1 or	Romando &	Andrea*	Ex: Juan or Ron	Ex: Arnie**	
C2) Ex: Ray	Ryan				

<p>Communion Spiritual Development</p>	<ul style="list-style-type: none"> ○ Increased sensitivity to the love of God ○ Gospel message comprehended and point of decision provided 	<ul style="list-style-type: none"> ○ Understands intimacy with Jesus as basis for remaining “C’s” ○ Understands and conveys importance of dignity/image of God ○ Aware of 5P’s & 7C’s 	<ul style="list-style-type: none"> ○ Understands intimacy with Jesus as basis for remaining C’s ○ Integrated, daily prayer and worship ○ Able to explain 5P’s and 7 C’s with ease ○ Understands vision & practice Christian year 	<ul style="list-style-type: none"> ○ Understands intimacy with Jesus as basis for remaining “C’s” ○ Understands biblical basis for urban missions and the image of God 	<ul style="list-style-type: none"> ○ Integrated, daily prayer and worship ○ Able to explain 5P’s and 7 commands with ease ○ Understands vision and nature of Christian year
<p>Community Social Development</p>	<ul style="list-style-type: none"> ○ Knows how to connect with local church ○ Has opportunity to be prayed with ○ Guest feels valued and respected 	<ul style="list-style-type: none"> ○ Understands central role of the Church in urban health ministry ○ Understands World Impact’s mission ○ Builds one cross-cultural relationship 	<ul style="list-style-type: none"> ○ Regularly fellowship-ing in local church ○ Regularly practicing 5 community commitments 	<ul style="list-style-type: none"> ○ Understands central role of the Church in urban health ministry ○ Understands World Impact’s mission 	<ul style="list-style-type: none"> ○ Weekly fellowshiping in local church and regular HM Group ○ Practicing 5 community commitments
<p>Character Moral Development</p>	<ul style="list-style-type: none"> ○ Guest observes freedom, compassion, wholeness and humility modeled by volunteers 	<ul style="list-style-type: none"> ○ Experiences God’s heart for Justice and the poor ○ Understands proper attitude for urban cross-cultural communication 	<ul style="list-style-type: none"> ○ Demonstrating increasing responsibility in HM ○ Daily practice of bible study and memorization ○ Practices 	<ul style="list-style-type: none"> ○ Increased sensitivity to God’s heart for Justice and the poor ○ Understands basic framework for urban cross-cultural 	<ul style="list-style-type: none"> ○ Integrated, daily habit of personal bible study ○ Regular habit of memorization ○ Practices cross-cultural contextualization

			cross-cultural contextualization and Lingenfelter Model.	commun.	n and Lingenfelter Model.
Commission Vocational Development	<ul style="list-style-type: none"> Guest comprehends assessment results Guest understands date of next fair/clinic and follow-up process 	<ul style="list-style-type: none"> Understands urban healthcare crisis in LA and opportunities to respond. Understands importance of excellence Evaluates experience and plans next steps 	<ul style="list-style-type: none"> Understands <i>Coram Deo</i> and role of Deacon and servant leadership Understands "margin" and spiritual gifts. Basic competency in diabetes 	<ul style="list-style-type: none"> Understands urban healthcare crisis in LA and how to respond. Increased understanding and skill in discipline Evaluates experience and plans next steps 	<ul style="list-style-type: none"> Increasingly understands life as <i>Coram Deo</i> Actively committed and competent in one area of HM Competent in fundamentals of servant leadership Understands "margin" and personal "gift mix"

- * Marks of maturity for "Brief Encounter Guests" are included in "Urban Shalom Worker" expectations
- ** Marks of maturity for "Brief Encounter Volunteers" are included in "Committed suburban Church Volunteer" expectations.

Definition	Key Programs of Interaction	Envisioned Level of Learning	Envisioned Extent of Learning
C1 or C2 guest whom is seen 2x or less a month for average of 20mins	Health Fairs, Health Clinic, Dental Clinic	Knowledge(Cognition) Attitude (Conviction) Habits (Competence)	Application Increased Sensitivity Practiced w/ Difficulty

Ray is representative of this first health ministry cohort. Ray was a Brief Interaction Guest at the Iglesia Sembrando Health Fair. Brief Interaction Guests are also those who visit the Watts Health Clinic and Dental Clinic. Since the time with the guest is short (20 minutes on average), we are limited in the extent of knowledge and levels of learning that can be communicated.

In the first trait of *communion*, we intend to make new disciples or encourage current disciples. Using the V.I.M. model, this is done first through spontaneously modeling for the guest an incarnated vision of God's love. Ray, for example, could not figure out why this ethnically diverse group was providing free health care to his community on a Saturday morning. When he learned that we did it because we were seeking to minister God's love, he was visibly moved. This demonstration of the gospel through service is a "power encounter" with the hopelessness and despair that enslaves so many in low-income neighborhoods. This fair or clinic also serves a bridge by which trust is established with the guest. In the health fairs, there are five to six stations before a guest hears the gospel. In the Dental Clinic, Dr. Balber waits until after the dental work is done to ask if he can pray with the individual.¹²² This Power Encounter is followed up with an opportunity to hear the Gospel in a culturally-conducive manner (Truth Encounter). At health fairs, the local pastor or a church plant team member operates the spiritual care station. He or she guides the guest to a point of decision (allegiance encounter) using the 5 P's and 7 C's or an alternative model. Beyond sharing information and modeling the character of Christ, we also look to communicate Christ through the environment of the clinic or fair. In the clinic, we will do such things as show *The Jesus Film*, display verses on the wall, or have murals that depict part of Christ's life. We also communicate safety and transparency to potential guests through having the events in an open parking lot or at a church.

In developing *Community* with the Brief Interaction Guests we look to connect individuals with the local church. At a cognitive level, we want them to be aware of local culturally-appropriate churches through giving them a church referral list. Since our health fairs and clinics are all connected with local churches that are in the Assemble, Nurture or Transition phase of the P.L.A.N.T. process, we can easily connect them with

congregation members. Beyond cognitive awareness of the local churches we also want guests to feel and see the love of a church community. This can happen through guests feeling valued and respected. We do this through not rushing clients through the clinic or fair. We have also recognized the importance of referring to guests with titles that convey dignity. At Mother Teresa's Home for the Dying in Calcutta, India they see the sick, homeless and forgotten. My sister-in-law recently visited the Home and saw an old, emaciated man who had just been taken off the streets and was contently soaking in a bath. Nuns were scurrying past attending to other needs as the man started to call for assistance. One of the sisters immediately yelled out, "Would someone help 'Jesus' get out of the bath?" What dignity and new perspective was given to this man. He was no longer a nameless, forgotten beggar but a human being who bore the very image of Jesus. Out of this motivation to respect the dignity of the poor, we refer to those that enter our health fairs and clinics not by their ticket number or as patients, but as "Guests" or by their name. The health professionals are given name tags that state their name, certification (i.e. MD, RN), the job title of "Servant" and their area of service. This is a practical measure to help volunteers remember why they are there and what they are doing. Finally, we look to cultivate community with these brief interaction guests through the guests seeing the quality of community spontaneously modeled between staff and volunteers.

While *Character* habits will probably not be developed in a 20-minute interaction, the guest can observe the freedom, compassion, wholeness and humility spontaneously modeled by volunteers. For example, at every health fair there is an activity in which we "Wash the community's feet" through providing a car wash or yard sale. We do charge a minimal amount for the participants (ex. \$2 car wash), so that it is not a disempowering handout.¹²³ This adjunct service activity of washing cars or a yard sale also serves the purposes of being a community bridge to connect community members into the health fair and to raise funds to cover expenses. In regards to communicating in a culturally conducive manner, there are several Spanish translators available at clinics and health fairs.

In the final dimension of *Commission* we want to make sure that guests leave with a clear understanding of their assessment results and a comprehension of what next steps they can take. At health fairs and the clinics, we keep a file of the guests (with their permission) but we also give them a half-sheet that summarizes their assessment results. For individuals who go through the health fairs or the clinic we have a simple health education system. Originally, we would overwhelm guests with brochures packed with information. We have since simplified our method so that we only give guests a laminated refrigerator magnet with three simple, general, health habits (i.e “Drink less soda”). If they want further instructions it will be given, but we have discovered that if guests feel overwhelmed then the brochures will be discarded and the information soon forgotten. With this simple memory aid magnet, they will hopefully integrate these habits into their daily life. Finally, we let guests know what the date of the next health fair (or appointment) is and ask if they would be interested in a home visit. If they answer in the affirmative, we try to follow-up with them with a committed urban Church member and a health professional. We also give them information on local clinics.

Brief Interaction Volunteers

Definition	Key Program of Involvement	Level of Learning	Extent of Learning
C1, C2 or C3 volunteers with whom interaction is limited to ≤ 5 hrs, once or twice every 3 months	Health Fairs	- Knowledge(Cognition) - Attitude (Conviction) - Skill (Competence)	Application Compassion in action Accomplished w/ difficulty

Our hope is that Brief Interaction Guests will become Brief Interaction Volunteers or even Urban Shalom workers that are a part of the local church. An example of a Guest becoming a BIV would be Romando, who visited a health fair and became a part of the hosting, urban church through the event. He and his two sons volunteered at the next health fair that was held in that community.

It is important to note that besides, C1 and C2 individuals this target group also includes C3 volunteers such as Ryan. Ryan is a UCLA trained physician who volunteered at a health fair and attended the same orientation and evaluation as the local, C1 and C2 church members. In regards to programs, BIV’s serve primarily within

the contexts of the health fairs. The extent of learning that we are looking to convey to this group is increased awareness and comprehension. In regards to the level of knowledge, we are looking for them to apply what they have learned and to develop new or deeper convictions and the skill of communicating the gospel.

One of the first strategies by which we hope to cultivate *Communion* in BIVs is through the structured and spontaneous modeling of the event leaders (i.e. missionaries, Shalom Workers). This happens first of all through the orientation and evaluation times providing scheduled space for prayer. Volunteers are also encouraged to focus on Christ through the celebration of the Christian year. For example, if a health fair is held during the Lenten season we would encourage the volunteers to remember that this is a season in which we focus on the suffering of Christ in His work on the cross but also in His willingness to identify with those who suffer. Finally, volunteers are made aware of the 5 P's and 7C's as a means for sharing the Gospel. The hope is that they will be able to share the basics of the gospel, even if it is with difficulty. They are given freedom to use a different method (i.e. 4 Spiritual Laws) if they feel more comfortable with that. This increased awareness of the gospel and the basic commands of Christ will lead them to know God better.

In regards to *community*, we first ask all participants to sign an "Affirmation of Health Ministry Volunteers" form that states that they will have respect for the local church ownership, the Christian identity of the event, and the dignity of those served (see Appendix Two). The orientation and evaluation of volunteers is usually done by a partnership of a local church member and a World Impact staff member. In having a local church member lead the orientation, C1, C2, and C3 volunteers can see that it is a community-based initiative. In the orientation, the World Impact Staff member will state World Impact's purpose and will encourage volunteers, especially the C3 volunteers, to go to the health ministries blog site so that they can stay connected to the community.

This cohort is cross-cultural so we must be aware and intentional in our communication. We look at this interaction between the suburban and urban church as a strategic opportunity for the Church to break down socio-economic and cultural barriers in a context of Christian service. Three specific steps that are taken to address

this goal are as follows: first, we have a bi-lingual orientation and evaluation so that Spanish-speaking volunteers are accommodated. Second, we emphasize the shared, “metacultural bridge” identity that we are all members of Christ’s body. Third, the physical presence of the C3 volunteers in the community is a significant step in this cultural group having a better understanding of the daily world of the urban church members. Finally, World Impact missionaries, who are generally from C3 cultures, are available at these events as resources and examples in cross-cultural incarnational living.

Beyond community, we are also cultivating *character* or moral growth in BIVs. The foundation of this character, Christ’s death and resurrection, is provided in the presentation on the 5 P’s. Among C3 volunteers, they may come to a Saturday morning health fair tired and focused on what they need to do after they leave. Under Kohlberg’s moral growth model we desire to make BIVs aware of the community they are serving and more importantly to make them aware that God has been at work in this urban community, and will continue His work in community member’s lives, after they leave. In asking volunteers to come with an attitude to serve, it is critical that the event leaders present a model of Christ-centered, others-focused servanthood.

We look to also cultivate an increased sensitivity to God’s heart for the poor through three means. First, a devotional is given in the orientation on some aspect of God’s heart for the poor. Second, through encouraging them to listen to the stories of individuals who come through the door (i.e. look for “Jesus” just like the Sister’s of the Missionaries of Charity). Third, in the evaluation time we share the stories with others of what people heard and saw. To encourage freedom and servanthood among the local church members, the urban host church will make lunch for the C3 volunteers. The C3 volunteers can make a donation to the local church, as they feel led.

In this final area of *commission* we look to inform volunteers of the larger reality of the health care situation in Los Angeles, to encourage them toward excellence and to inform them of the next service opportunity. In understanding the health-care crisis, all the volunteers will not only hear and see the stories of people who have directly felt the effects. Three strategies for increasing excellence in the BIVs are: always having

evaluation times after events in which honesty is encouraged and modeled, having forms available for written feedback (i.e. tally sheets) and modeling by the leaders of excellence in attitude and action. As volunteers leave, they will be made aware of a specific, upcoming date for service. They will also be reminded by email or through an announcement in the church.

Committed Urban Church

Definition	Key Program of Involvement	Level of Learning	Extent of Learning
C1 or C2 volunteers that go through the Shalom Training	Shalom Outreach Initiative, Health Fairs, Watts Dental and Health Clinic	- Knowledge(Cognition) - Attitude (Conviction) Skill (Competence)	Problem-solving Compassion in action Accomplished w/ difficulty

Within the health ministry we desire to see urban health ministry participants move from being Guests, to Brief Interaction Volunteers, to committed Urban Shalom Workers. The context in which the marks of maturity are worked out in the Shalom workers is mostly during the 3-5 hour weekly training times, which extends for four months. At this training time, there are five to ten individuals. Workers also often serve as the co-coordinators for the health fairs.

Andrea is an example of this particular health ministry target community. She is a member of the Shalom Outreach Initiative, a committed Christian and involved in the local Church. The extent of knowledge that we aim to convey at this level is problem-solving, in which the individuals will be able to distinguish facts in their relationships. Problem-solving involves activities such as categorizing, diagramming and outlining information. In regards to the other levels of knowledge, we are also asking the Shalom workers to develop specific convictions and competencies.

In regards to *communion* we look to convey to the workers a vision of what it means to abide in Christ and some practical means by which they can move in this direction. As with the other cohorts, this involves leaders modeling the spiritual disciplines, group practice in the disciplines and open, honest discussions on the nature of the disciplines. With prayer, for example, the leader starts sessions with a time of prayer, then allows

time for the Workers to pray, which is followed by a time of open discussion on how prayer can be practiced in everyday life. Worship is also integrated into training times through of singing a song together. Workers are also led to focus on Christ through devotionals that correspond to the Christian year. As they feel comfortable, they are put in a position to lead the others in the class in the devotional. The Workers are also encouraged to know God through being able to outline the Gospel using the 5 P's and through understanding the basics of discipleship using the 7 Commands of Christ. The method through which they learn these evangelistic tools is the M.A.L.L. process.

Community is encouraged in this cohort through the practice of the five community commitments, which are hopefully consistently demonstrated by missionaries and other health ministry leaders. The community commitments such as loyal love, speaking the truth in love, and pursuing reconciliation are essentially skills or habits that one initially accomplishes with difficulty. However, the more one practices these the easier they become. Besides modeling, we employ three other strategies to facilitate the community growth process. First, we discuss case studies brought up in the devotional or from the Shalom Workers life. Second, we as the facilitators assist the community to articulate the history of their local church and what God is doing in it. Third, we intentionally recognize and celebrate the practice of the community commitments through verbal or tangible means. As workers practice these commitments, trust (the critical characteristic of any effective team) will grow. Beyond trust, another key element of an effective team is commitment. The Workers must be committed to the local church. They must be committed to the church even more than to the Shalom Outreach Initiative. Within the small-group context it is easy to identify individuals who are no longer active participants in the church community. A final, key strategy in this area is having specific times or avenues to build community, such as field trips or Christmas parties.

As previously mentioned, the foundation and source of *character* is *communion* with Christ and interdependence in *community*. There are several, primary strategies that are employed in moving Shalom workers toward Christ-like character. First, we teach them inductive-study methods so that they can discover life-guiding principles from

Scripture. Second, we have them memorize eight to ten verses to encourage meditating on Scripture.

Due to the ethnic diversity of the city, the Shalom Worker must learn to incarnate Christ's character within a cross-cultural context. Therefore, a key skill for Shalom Workers is the ability to relate cross-culturally. The Workers are encouraged to understand culture and apply Scripture to issues using the critical-contextualization approach. This process is initially facilitated by the missionary, but the goal is for the Workers to practice it independently. Cross-cultural skills are also developed through serving at World Impact health fairs or the health clinic. It is a vision-expanding, cross-cultural experience (i.e. for Andrea, who is from Honduras, to spend a day volunteering at the Watts Dental Clinic where most guests are African American). Finally, cross-cultural self-awareness and skill is increased through explaining the Lingenfelter Model or if possible, administering the Lingenfelter's *Basic Values Questionnaire* to the Shalom Workers.¹²⁴

Finally, we look to develop the workers in the area of *commission*. This involves development in the two areas of leadership and health education (i.e. diabetes). In regards to leadership, we seek to lay the biblical foundations for the role of the deacon through understanding servant leadership and integrity (i.e. *Coram Deo*). The Pastor, or a church leader, will teach this section as a structured part of the training course. At the conclusion of the training program, there is a commissioning service in which Shalom Workers are recognized by the pastor and church congregation as deacons.

The second area of competency for the workers is basic knowledge of diabetes. One of the biggest challenges that we have discovered in working with the urban, mostly first generation immigrant population is that they usually have not been educated beyond a third grade level. Once again, this says nothing about their natural intelligence but only that they have not had adequate opportunity to develop some basic critical-thinking skills. Due to this reality we must have teaching methods that develop critical-thinking skills *and* cover the basics of diabetes. We are always looking to follow Albert Einstein's word of advice: "Everything should be as simple as possible, but not simpler."¹²⁵

In regards to teaching the Workers, all three learning theories are employed. Strategies employed under the “conditioning learning family” involve pre-test and post-test evaluation and continuous verbal and non-verbal encouragement (consequence learning). Other strategies in this family involve memory games and singing familiar songs with the words changed to remember the material (cue learning). In the Modeling or “Social Learning Family”, we utilize such strategies as structured modeling by the instructor (i.e. “Let’s pretend that I’m a Shalom Worker...”), conversations with guest health professionals in the training times or spontaneous modeling of health professionals at health fairs or clinics. Finally, the “Information-Processing Learning Family” is employed through case studies and through teaching their fellow Shalom Workers and ultimately their neighbors. One method that we have discovered for developing critical thinking skills with the Shalom Workers is Reflection Journaling, in which ten to fifteen minutes of class is dedicated to either open reflection or answering specific, focus questions. One example of a reflective-journaling time, which was focused on motivation, involved asking two, open-ended questions: First, is this training important to you? And second, if so, please give three concrete examples of how you hope to use it.

One final area that we look to develop the Shalom workers is in “margin” or healthy boundaries. This happens through the spontaneous modeling of the instructor and through open team and individual discussions on how they can effectively organize their time.

Conference Attendees

Definition	Key Programs of Involvement	Envisioned Level of Learning	Envisioned Extent of Learning
C1 and C2 individuals who attend annual 2 day health conference	West Coast Missions and Ministry Conference at Fuller Seminary	Knowledge(Cognition) Attitude (Conviction) Skills(Competence)	Comprehension Empathy Accomplished with some difficulty

This third target population of the health ministry will include individuals from other health ministry cohorts (i.e. Brief Interaction Volunteers). However, most of the individuals in this group will only have a basic knowledge of urban issues. Ron is

representative of this group as a C3 individual who is highly educated but not familiar with many of the existential and cultural issues of the urban poor. Beyond C3 conference attendees such as Ron, there are also C2 individuals who attend. C1 individuals are welcome to attend, however, at this point we are not able to offer bi-lingual sessions for attendees. Beyond the cultural diversity of the conference attendees, there is also diversity in the disciplines that are represented. The five tracks of the conference aim at medical professionals, nurses, lay leaders and psychologists/social workers. The conference is organized into two major, complementary areas, global and local. Both grids are organized according to the aforementioned disciplines and various dimensions of human experience with a foundational session on Theology and the Church. The dimensions include spiritual, emotional, physical and socio-economic.

The *communion* theme corresponds to the theology/Church and spiritual track of the conference. In these sessions we address evangelism and spiritual formation. These sessions have specific objectives with time for discussion. A key part of the theology-track workshop is a presentation on urban missions and the importance of the *imago Dei*. The spiritual track also involves a teaching in which attendees are taught strategies for sharing the gospel within a health-care context (i.e. 5 P's). Music is a key part of the conference. The days are begun with worship music and an evening praise concert is offered.

There are several strategies, which have been implemented to encourage *community*. First, there is a built-in Church/Theology track, which centers on the role of the Kingdom community, the Church, in the healing ministry. Invited speakers and exhibitors must have the church as a central element in their strategy for bringing change. Second, there is a plenary speaker that shares about World Impact's strategy of planting transforming-church communities in the city. Third, conference attendees look at the specific trends of urban communities (i.e. 50,000,000 new, non-Christian urban dwellers every year). A fourth strategy for creating community is through allowing different venues for networking and discussion, implemented through the extended meal times,

on-campus catered lunches and interest group dinners. The urban underserved are also encouraged to participate in the community through scholarships that are offered.

The *character* of the attendees is also addressed. This occurs primarily through attendees having an increased sensitivity to God's heart for justice and the poor. Attendees are made aware of biblical passages that speak of God's character and they hear of God's faithfulness through the structured modeling (testimonies) of the urban underserved. At the conference this past year three young men from Watts shared their stories of living in the city. Their presentation was followed by a time of question-and-answer. This mix of structured modeling and information-processing discussion was effective in communicating to the mostly C3 audience the struggle of living for freedom, justice and wholeness among the urban poor. After hearing the three men's stories, the audience was moved beyond increased sensitivity to empathy.

Finally, the *commission* of the conference attendees is addressed through several strategies. First, they should have an increased comprehension of the health-care situation in low-income urban areas, and specifically in Los Angeles, through presentations that were given and stories that were told. Second, conference attendees should have an increased understanding and skill in their discipline through attending the conference. Simple strategies for increasing knowledge and competence involves structured times of question-and-answer during each session and presentations that include specific habits that can be implemented in the workplace or home. Finally, commissioning would not be complete without having specific and clear next steps for the attendees.

There are four key strategies for addressing this area. First, exhibitors are available throughout the conference with opportunities to volunteer. Second, speakers, exhibitors and other attendees serve as a model for attendees in ways that they can biblically respond to the urban health care crisis. Third, an evaluation form is given that guides attendees in thinking through next steps. Finally, the last plenary session is a direct charge to attendees to live differently because of what they have seen and heard.

Committed Suburban Church

Definition	Key Programs of Involvement	Envisioned Level of Learning	Envisioned Extent of Learning
Committed Suburban Church (C3) volunteer serving >5 hrs a month in HM area	Board Members, Health Clinic, Dental Clinic, Health Fairs and Shalom	Knowledge(Cognition) Attitude (Conviction) Skills(Competence)	Evaluation Compassion in Action Accomplished with improvisation

Dr. Arnie Balber is a committed suburban Church volunteer. He has been obedient to Christ’s call to believers to serve the “least of these” through using his specific gifting as a dentist at the Watts Christian Community Clinic. As the health ministry has grown it has been tempting to focus all the attention on the underserved population we are reaching out to and neglect those who are doing the serving. This cohort is composed of the faithful saints from the suburban church who serve in the various branches of the health ministry. The ideal volunteer in this cohort is able to judge facts within the urban context from a biblical and professional standard (evaluation). They will have an attitude that demonstrates compassion in action and they will be able to accomplish their tasks within their area of involvement with excellence and improvisation. World Impact missionaries who serve in the health ministry are expected to meet these baseline expectations, with the addition of standard missionary community qualifications.

Individuals such as Dr. Balber must first be encouraged to abide in Christ through *communion*. This is where the spiritual disciplines of daily prayer, worship and Bible study are strongly encouraged. The missionaries and other committed volunteers can serve as spontaneous models of the practice of the spiritual disciplines. As has been mentioned, a key element in knowing God is comprehension of the gospel story and the basics of discipleship. Therefore, volunteers in this cohort are taught to master and share the 5 P’s and 7 C’s through the M.A.L.L. method. As a strategy for organizing the spiritual disciplines and staying centered on Christ, the Christian year is celebrated in the health ministry. Strategies for celebrating the Christian year involve hanging up liturgical calendars in the clinic or HM office, integrating specific Christian holidays or seasons into health ministry events and offering volunteers “The Guide to Prayer”.¹²⁶

This book is a devotional guide that basically follows the Christian year and daily leads one through a time of prayer and meditation.

We cannot work out our spirituality except in *community*. It is an expectation that volunteers in this cohort are weekly involved in a local church. We reproduce in kind. If we are not deeply committed to the Church, how can we expect those we disciple to be? This cohort of volunteers must also be practicing the five community commitments. Strategies for cultivating these commitments are modeling by missionaries and other leaders, posting the commitments at HM sites, having open discussions during periodic training sessions and through positively recognizing those that practice these commitments (i.e. verbal recognition). On the other hand, there will be times when an individual does not practice these commitments and the truth must be spoken in love (consequence learning). As with the formation of effective Shalom Outreach Teams, volunteers from this cohort must also practice these commitments so that integrity and trust can be established and productivity pursued on their team.

In following the Methodist tradition the health ministry looks to establish volunteers into formation groups or “Learning Communities” that cultivate the identified marks of maturity. These groups are composed of no more than eight to ten people. They are for individuals who work together in a specific area of the health ministry. An Outreach Coordinator (OC) and a Member Care Coordinator (MCC) lead each Learning Community. The Outreach coordinators responsibility is primarily the structural elements of the outreach while the Member Care Coordinator focuses on the functional elements. This distinction of tasks is simply in terms of emphasis. Both facilitators can, and should, be assisting the other coordinator in the proper operation of their role. A third key member of the team is an Administrative Assistant who helps the OC and MCC in email communication, scheduling and other logistical items. This Learning Community will meet together prior to the health ministry event and afterwards for a brief time of evaluation. The elements of the time together should involve a time of prayer, a short devotional (that corresponds to the Christian year) and/or testimony and a time to talk through the structure of the event. Outside of the specific event the group will be encouraged to communicate prayer requests via email and to schedule regular

times of fun and celebration. In the larger health ministry volunteer community, a sense of fellowship and celebration will be fostered through an annual volunteer appreciation dinner and through the annual health conference. The Health Ministry Board operates as a select learning community in which leaders from the various HM learning communities can share ideas and encourage one another.

Finally, this cohort of volunteers must be competent in explaining World Impact's church planting strategy and the stages of the local church plant. Committed volunteers will master this information through hearing it presented in their initial orientation, at other health ministry volunteer orientations (i.e. health fairs) and at the health conference.

As the aforementioned learning communities operate in coordination with what God is doing, the *character* of individuals will be formed. While individuals will not be required to memorize verses they will be encouraged to memorize and meditate on selected passages. They will also be encouraged in a daily habit of Scriptural study.

Cross-cultural growth for these volunteers will be encouraged first of all through their consistent, physical presence in the city. As they build relationships and become familiar with the sights, sounds and stories of the city they will become increasingly bi-cultural. Volunteers will be encouraged to play the three cross-cultural roles of learner, story-teller and intercessor. They will also be taught the pattern of critical contextualization as they experience new ways of doing things. As in other HM areas the missionary, who is usually C3 in background, can serve as a cultural interpreter and model for how to relate to an urban, C1 neighbor. Finally, cross-cultural self-awareness and skill is increased through explaining the Lingenfelter Model or if possible, administering the Lingenfelter's *Basic Values Questionnaire*.

In this final section, we ask what strategies can be used to facilitate the growth of *commissional*, committed C3 volunteers. First, we begin with encouraging these volunteers to see all of life as *Coram Deo*, before the face of God. God is concerned about the spiritual state of men's souls *and* their embodied struggles. He desires excellence and *shalom* in all parts of creation. An effective means of increasing awareness of God's presence in the midst of the ordinary is through the regular practice

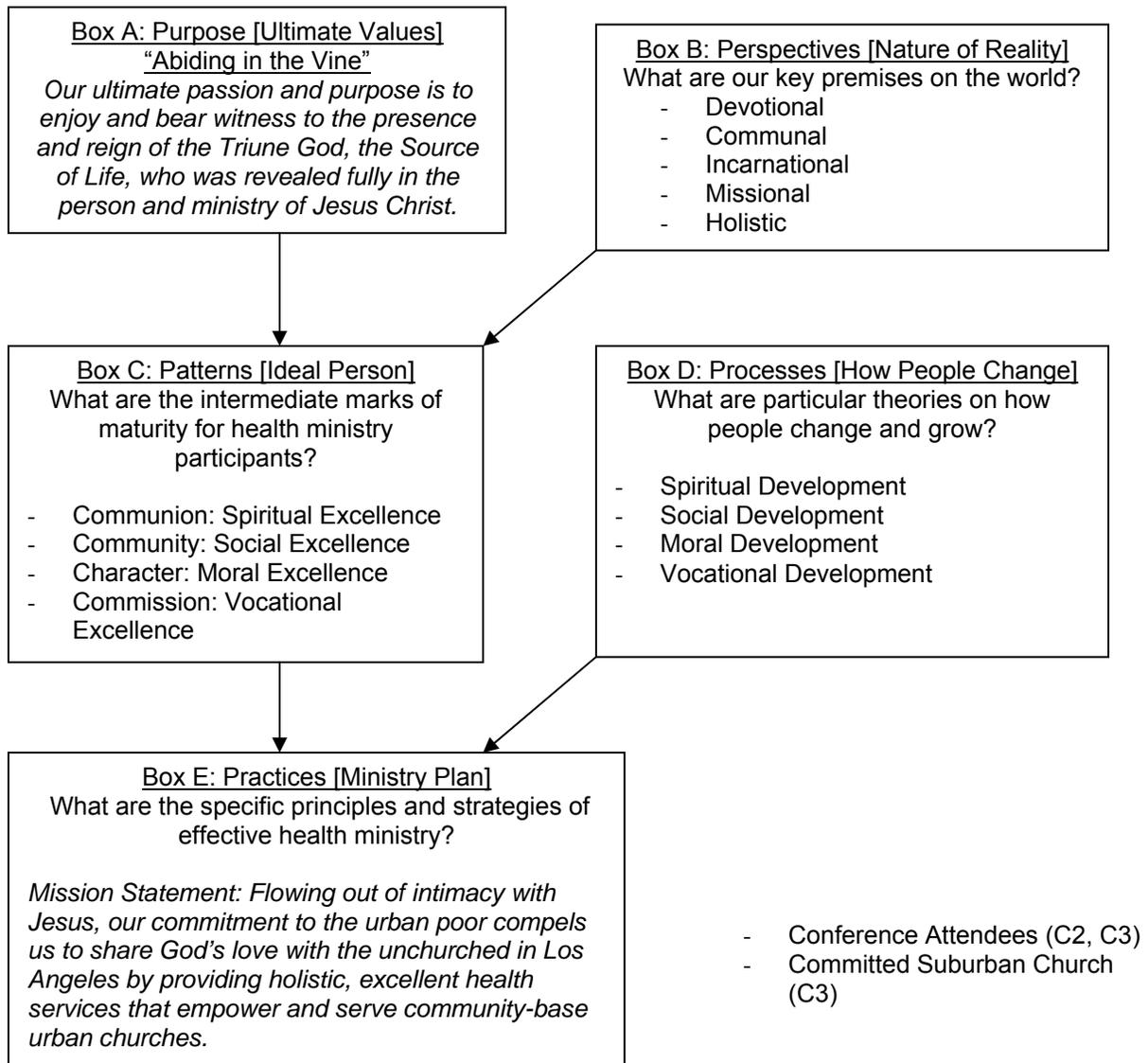
of such liberating spiritual disciplines as memorization, meditation, prayer, simplicity and service. This final discipline of service is the Christian's key to the appropriate attitude for the leader. As volunteers are commissioned to serve with humility, they are also encouraged to remember that who they are is more important than what they do (see Devotional premise) through practicing "margin" or healthy boundaries in their lives. The occupational hazard of the "serving" vocations is the possibility of exhaustion and burnout due to the urgency of the need. Strategies for encouraging margin in mission are accountability from the coordinators of the learning community, models for healthy boundary-makers (i.e. study the life of Christ) and an encouragement to practice the spiritual disciplines, especially those that Dallas Willard calls the disciplines of abstinence.¹²⁷

A key element of cultivating long-term, vocational excellence is motivation. Four strategies for addressing motivation are as follows. First, it is important to identify the volunteer's passions, personality and giftings so that they can serve in a position of maximum impact for the Kingdom. The tools that are utilized to find a good fit for the volunteer in the health ministry are the volunteer application, the StrengthFinders test and the Myers-Briggs Indicator. Once the volunteer has found the best fit, motivation is maintained through conversational and written feedback within the learning community, access to further equipping and training and through fostering a sense of celebration and joy.

CONCLUSION

The city is full of struggle, poverty, beauty, diversity and people that God deeply loves. Throughout this paper the true stories of such people as Andrea, Sam, Ray and Romando have etched out the often forgotten face of the city. The intent of this paper was not so much to outline the need in the city but to develop a pragmatically effective and foundationally sound framework for the World Impact Los Angeles health ministry that would equip us to biblically respond with freedom, justice and wholeness.

Figure 4: The Health Ministry Frankena Model



As we survey the journey from here, we see that it began in the lofty language of life’s ultimate purpose and our foundational premises. The purpose and premises converged to form our intermediate goals or marks of maturity. These marks of maturity were then integrated with identified theories and methods on how people grow, to develop the pragmatic strategies that are employed to accomplish our task. Although this paper is broad in scope, it is not exhaustive. The conversation will continue on how the Church can most effectively be Christ’s hands and feet in the city.

The unifying motif for the framework has been the image of Jesus as the True Vine and his followers as His branches. Although the parts of this described ministry model may change as the health ministry matures, our most fundamental purpose and premise must always be maintained: abiding in the Vine. It is in this relationship, that we will find our only true, sustaining source of life and joy as we look for Jesus in the faces of those that we serve in the city.

Notes

¹ John M. Keynes, "The General Theory of Employment, Interest and Money," (New York: Harcourt Brace, 1964): 383, quoted in Dallas Willard, *The Divine Conspiracy*, (San Francisco, CA: HarperCollins, 1998), 5.

² William K. Frankena. *Philosophy of Education* (New York: Macmillan), 1965.

³ Richard Foster gives a fuller history of these two streams in his book *Streams of Living Water*. This book is highly recommended for a fuller understanding of these two great Christian traditions. Richard Foster, *Streams of Living Water* (San Francisco: HarperSanFrancisco, 1998).

⁴ John Stott. "Twenty Years After Lausanne: Some Personal Reflections." *International Bulletin of Missionary Research*. 19(1995), 50-55.

⁵ Los Angeles Department of Public Health. *Key Indicators of Health by Service Planning Area*. 2002/2003. <http://lapublichealth.org/wwwfiles/ph/hae/ha/keyhealth.pdf>, 13.

⁶ Young Nak Church, www.ynem.org.

⁷ Names of the Health Ministry guests have been changed to respect privacy.

⁸ Watts Family of Faith Fellowship, www.w3fc.org.

⁹ Topics included: Diabetes among Hispanics in LA, Inner-city Health Fairs: the cultural, logistical and spiritual issues, Healthcare among the Urban Homeless, How to Start a Health Ministry in Your Church, Inner-city nursing: A Panel Discussion, and Called to the Urban Poor: A Health Professional's Perspective.

¹⁰ Founding members of the Health Ministry Advisory Board included: Arnie Balber, Luann Lee, Joe and Rebecca Henderson, Ricardo Hong, Diane Pogroszewski, Eiko Comfort and Isaac Voss.

¹¹ *Los Angeles Times*, October 15th, 2006.

¹² Los Angeles County Department of Health Services, posted October 1, 2002, ladhs.org/clinics/docs/hcnotice0902.pdf.

¹³ Esperanza Community Housing Corporation, www.esperanzachc.org/focus/health.html. For information on Parish Nursing or Faith Community Nursing see American Nurses Association, *Faith Community Nursing: Scope and Standards of Practice* (Silver Springs: ANA. 2005), 1.

¹⁴ The strategic planning process came from the following source. The Institute of Cultural Affairs, *Technology of Participation: Participatory Strategic Planning* (Phoenix: The Institute of Cultural Affairs, 1986).

¹⁵ Keith Phillips, *Out of Ashes*, 97.

-
- ¹⁶ Ronald Habermas and Klaus Issler. *Teaching for Reconciliation*. (Grand Rapids: Baker Books, 1992).
- ¹⁷ Beasley-Murray, G. *Word Biblical Commentary: John*. (Waco, TX: Word Books Publisher, 2003), 36: lxvi.
- ¹⁸ Ibid., lxvii.
- ¹⁹ This position is also taken by R.V.G. Tasker, *The Gospel According to St. John* "Tyndale New Testament Commentaries" (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1980), 17.
- ²⁰ K. L. Barker and J.R. Kohlenberger, *The Expositor's Bible Commentary - Abridged Edition: New Testament*. (Grand Rapids, MI: Zondervan. 1994), 291.
- ²¹ Ibid., 292.
- ²² Ibid.
- ²³ Barker, et al., *Expositor's Bible Commentary*, 292.
- ²⁴ Ray Bakke, *A Theology As Big As Big As the City* (Downer's Grove, IL: InterVarsity Press, 1997), 120.
- ²⁵ Leslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1986), 53.
- ²⁶ Beasley-Murray, *Word Biblical Commentary: John*, 244.
- ²⁷ Ibid., 269.
- ²⁸ J. Green, ed. et al *Dictionary of Jesus and the Gospels* (Downer's Grove, IL: InterVarsity Press, 1992), 377.
- ²⁹ Miroslav Volf. *Exclusion and Embrace*, (Nashville TN: Abingdon Press, 1996), 176-180.
- ³⁰ Rosner, Brian S. "Idolatry", *The New Dictionary of Biblical Theology*. T.D. Alexander, ed. electronic ed. (Downer's Grove, IL: Intervarsity Press).
- ³¹ Green, J. *Dictionary of Jesus and the Gospels*, 380.
- ³² Dallas Willard, *The Divine Conspiracy*. 25.
- ³³ L. Ryken, et al. *Dictionary of Biblical Imagery* (Downer's Grove, IL: InterVarsity Press, 1998), 917.
- ³⁴ Beasley-Murray, *Word Biblical Commentary: John*, 273.
- ³⁵ Ibid.
- ³⁶ Tasker, *The Gospel According to St. John*, 176.
- ³⁷ John Piper, *Desiring God* (Sisters, OR: Multnomah Books, 1996), 69-70.
- ³⁸ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 1999), 44.
- ³⁹ Anthony Hoekma, *Created in God's Image* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986), 75-82.
- ⁴⁰ Ibid., 102.
- ⁴¹ Ibid., 68.
- ⁴² Hiebert terms this complementary school of thought as critical realism. For further study see Paul Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Books, 1994) 41.
- ⁴³ Ron Sider, *Good News and Good Works* (Grand Rapids: Baker Books, 1999) 141.
- ⁴⁴ Habermas and Issler. *Teaching for Reconciliation*. 76-77.
- ⁴⁵ Willard, *The Divine Conspiracy*, 353.

-
- ⁴⁶ A. Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us* (Downer's Grove, IL: InterVarsity Press Books, 2005), 10-13.
- ⁴⁷ Don Davis, "The Kingdom Of God" *The Urban Ministry Institute: Capstone Curriculum* (Wichita: World Impact Press, 2005), 22-30.
- ⁴⁸ George Ladd, *The Gospel of the Kingdom*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1959) 116.
- ⁴⁹ Klaus Issler's argues in *Wasting Time with God* that "for believers, the level of intimacy we experience with God is largely affected by and limited to the depth of intimacy we experience in our human friendships" See Klaus Issler, *Wasting Time with God*, (Downer's Grove, IL: Intervarsity, 2001) 39.
- ⁵⁰ Nicene Creed
- ⁵¹ R.L. Omanson. "The Church", Ed. Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids: Baker Books, 1984), 231.
- ⁵² John Calvin, *Institutes of Christian Religion*, 4.1.9. 1023.
- ⁵³ R.L. Omanson, "The Church" *Evangelical Dictionary of Theology*, 231. .
- ⁵⁴ Newbigin, *Foolishness to the Greeks*, 62.
- ⁵⁵ This statement is adapted from a question posed by Darrell Guder's in Darrell Guder, *The Incarnation and the Church's Witness* (Eugene, OR: Wipf and Stock Publishing, 2004) xii-xiii.
- ⁵⁶ Charles Kraft. *Christianity In Culture: A Study in Dynamic Biblical Theologizing in Cross-cultural Perspective* (New York: Orbis Books, 1990), 46.
- ⁵⁷ Charles Kraft, "Culture, Worldview and Contextualization." In *Perspectives On the World Christian Movement: A Reader*, eds. Ralph Winter and Steven Hawthorn, (Pasadena: William Carey Library, 1999), 384 – 391.
- ⁵⁸ Paul Hiebert and Eloise Heibert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids: Baker Books, 1995) 38-40.
- ⁵⁹ Viv Grigg, *Companion To The Poor: Christ in the Urban Slums* (Waynesboro: Authentic Media, 2004) 51.
- ⁶⁰ Dr. Betty Sue Brewster is credited with identifying these three roles in Charles Van Engen and Jude Tiersma, *God So Loves the City: Seeking a Theology for Urban Missions* (Monrovia: MARC, 1994) 25.
- ⁶¹ Hiebert, *Anthropological Reflections*, 147-158.
- ⁶² See Harvie Conn, *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Dialogue* (Grand Rapids: Zondervan, 1984) as cited in Hiebert, *Anthropological Reflections*, 10.
- ⁶³ Don Davis, "The Kingdom Of God". 250.
- ⁶⁴ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*. (New York: Orbis Books, 1991), 392.
- ⁶⁵ Charles Kraft speaks of different cultural understandings of sin in Charles Kraft, *Christianity In Culture* (New York: Orbis Books, 1990) 95.
- ⁶⁶ For an excellent biblical study on the shalom of the Kingdom see Howard Snyder, *A Kingdom Manifesto*. (Eugene: Wipf and Stock Publishers) 17-25. For a study on the role of the Church and the Kingdom see Ladd. *The Gospel of the Kingdom*, 107-122.

-
- ⁶⁷ Ralph Winter, *The Two Structures of God's Redemptive Mission*. In *Perspectives*, ed. by Winter and Hawthorn, 220 – 229.
- ⁶⁸ Lausanne Committee for World Evangelization. "Christian Witness to the Urban Poor". In the *Report of the Consultation of World Evangelization Mini-Consultation on Reaching the Urban Poor*. 1980.
- ⁶⁹ Dr. Don Davis. *Foundations of Christian Mission*. (Wichita: World Impact Press, 2007) 189-196.
- ⁷⁰ Ray Bakke. *A Theology As Big As the City*, 13.
- ⁷¹ Harvie Conn. "Urban Mission", In *Toward the 21st Century in Christian Mission* (Grand Rapids: Eerdmans, 1993).
- ⁷² David Barrett, et al, "Missiometrics 2005: A Global Survey of World Mission", *International Bulletin of Missionary Research*. 29, No. 1 (Jan 2005) 29.
- ⁷³ Martin Luther King Jr. *Stride Toward Freedom* (New York: Harper & Row, Publishers), 36.
- ⁷⁴ Darrow Miller, *Discipling the Nations* (Seattle: YWAM Publishing, 2001)
- ⁷⁵ Paul Hiebert, *Anthropological Reflections*. 1994, 196-197.
- ⁷⁶ Leslie Newbigin, *Honest Religion for the Secular Man* (Philadelphia: Westminster, 1966).
- ⁷⁷ Ralph Winter. "The Future of Evangelicals in Mission," *Missions Frontiers* 29:5 (Sep-Oct 2007): 6-15.
- ⁷⁸ D. Michael Henderson. *A Model for Making Disciples* (Nappanee: Francis Asbury Press, 1997) 86-87.
- ⁷⁹ Wendell Berry. *Sex, Economy, Freedom and Community*. (New York: Pantheon Books, 1993) 100.
- ⁸⁰ Roger Green, *William Booth, Founder of the Salvation Army* (Nashville: Abingdon Press, 2006), 203.
- ⁸¹ See "The Soldier's Covenant" at www1.salvationarmy.org.
- ⁸² Christopher Wright. *The Mission of God*. (Downer's Grove, InterVarsity Press, 2006).
- ⁸³ See Richard Foster, *Streams in the Desert*, 2006 for six historical traditions of the Christian faith.
- ⁸⁴ Kraft, "Culture, Worldview and Contextualization." In *Perspectives*, 384 – 391.
- ⁸⁵ *Ibid.*, 385.
- ⁸⁶ These marks are based on those developed by in Habermas & Issler, *Teaching for Reconciliation*, 87-98.
- ⁸⁷ J.I. Packer, *Knowing God* (Downer's Grove: InterVarsity, 1973), 29.
- ⁸⁸ Paul Farmer, *Pathologies of Power* (Los Angeles: University of California Press, 2003), 196-197.
- ⁸⁹ David Keirse, *Please Understand Me II* (Del Mar: Prometheus Nemesis Book Company, 1998) 327.
- ⁹⁰ Dallas Willard. *Renovation of the Heart* (Colorado Springs: NavPress, 2002), 85-90.
- ⁹¹ Don Davis, *Marking Time: Forming Spirituality Through the Christian Year*. (Wichita: World Impact Press, 2007).
- ⁹² For an excellent introductory examination of the theological and philosophical basis of the disciplines see Willard, *The Spirit of the Disciplines*, 1988. For a practical examination of the disciplines see Richard Foster, *Celebration of Discipline* (San

Francisco, HarperSanFrancisco, 1998) or Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us*, 2005.

⁹³ Don Davis, *Marking Time*. (2007), 7. For a full evangelical exploration of the Christian Year and spirituality see the Ancient Future Series, especially Robert Webber. *Ancient Future Time: Forming Spirituality through the Christian Year* (Grand Rapids: Baker Books, 2004).

⁹⁴ See Alan Tippet, *Introduction to Missiology*. (Pasadena, William Carey Library, 1987), 84-85 and Charles Kraft, "Three Encounters in Christian Witness." In *Perspectives*, ed. by Winter and Hawthorn, 408 – 413.

⁹⁵ Charles Kraft, "Three Encounters in Christian Witness.", in *Perspectives*, 411.

⁹⁶ Henderson, *A Model for Making Disciples*, 11.

⁹⁷ *Ibid.*, 12.

⁹⁸ Keith Phillips, *Out of Ashes*. 75-94.

⁹⁹ Donald A. McGavran, "The Bridges of God.", In *Perspectives*, ed. by Winter and Hawthorn, 323 – 338.

¹⁰⁰ Keith Phillips, *The Making of a Disciple* (Los Angeles: World Impact Press,), 24.

¹⁰¹ See Engel, Bob "The 5 P's of the Gospel." (Handout, World Impact, Los Angeles, 2006) and Patterson, George. "The Spontaneous Multiplication of Churches." In *Perspectives*, ed. by Winter and Hawthorn, 595 – 605.

¹⁰² Robert Clinton and Paul Leavenworth. *Starting Well: Building a Strong Foundation for a Lifetime of Ministry* (Altadena: Barnabas Publishers, 1998), 59.

¹⁰³ Dennis W. Bakke, *Joy at Work* (Seattle: PVG Publishing, 2005) 13.

¹⁰⁴ See Clinton, Robert and Paul Leavenworth. *Starting Well: Building a Strong Foundation for a Lifetime of Ministry* (Altadena: Barnabas Publishers. 1998) 59-76. For an excellent presentation on trust and team formation see Patrick Lencioni, *The Five Dysfunctions of a Team* (San Francisco: John Wiley & Sons, 2002) 188.

¹⁰⁵ Phase 1 : Forming the conscience

1. Concioussness-raising
2. Concioussness sensitizing
3. Values Analysis
4. Values clarification
5. Values Criticism

Phase Two: Learning to make wise decisions

1. Moral Imagination
2. Ethical analysis
3. Moral decision-making

Phase Three: Developing Character

1. Responsible Agents
2. Virtue development
3. Moral Identity

Arthur F. Holmes, *Shaping Character* (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 41-72.

¹⁰⁶ Lawrence Kohlberg. *The Philosophy of Moral Development* (San Francisco: Harper and Row, 1981).

¹⁰⁷ Don Davis, "The Kingdom Of God". 250.

-
- ¹⁰⁸ Sherwood Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally* (Grand Rapids: Baker Academic, 2003), 29.
- ¹⁰⁹ Hiebert, *Anthropological Reflections on Missiological Issues*, 88-91.
- ¹¹⁰ *Ibid.*, 69.
- ¹¹¹ James Fowler, *Becoming Adult, becoming Christian: Adult Development and Christian Faith* (San Francisco, Harper Row, 1984) 94-95.
- ¹¹² Don Davis, "The Kingdom Of God". 250.
- ¹¹³ Bryant L. Myers, *Walking with the Poor*, 138.
- ¹¹⁴ David Werner, *Where there is no Doctor* (Berkeley: The Hesperian Foundation, 1992), Introduction.
- ¹¹⁵ Benjamin Bloom, et al. Taxonomy of Educational Objectives. Handbook 1: Cognitive Domain (New York: David McKay, 1956).
- ¹¹⁶ Craig Dykstra. "Learning Theory". In Harper's Encyclopedia of Religious Education, eds. Iris V. Cully and Kendig B. Cully (San Francisco: Harper and Row, 1990).
- ¹¹⁷ Habermas and Issler, *Teaching for Reconciliation*, 110-123.
- ¹¹⁸ Model developed by John Keller, "Development and use of the ARCS model of Instructional Design". *Journal of Instructional Development*. (10(3) 1987), 2-10. Source cited in Habermas and Issler, *Teaching for Reconciliation*. (1992), 353.
- ¹¹⁹ Marcus Buckingham and Donald O. Clifton, *Now, Discover Your Strengths* (The Free Press: New York, 2001) 13.
- ¹²⁰ *Ibid*, 13.
- ¹²¹ Keirse, *Please Understand Me II*, 12.
- ¹²² We are still working out a regular, integrated practice for evangelism in the WCC Health Clinic.
- ¹²³ John Perkins, *Beyond Charity* (Grand Rapids: Baker Books, 2005), 23.
- ¹²⁴ The questionnaire is available in the book, Sherwood Lingenfelter, *Ministering Cross-Culturally*. 29.
- ¹²⁵ Habermas and Issler. *Teaching for Reconciliation*. 339.
- ¹²⁶ Reuben Job and Norman Shawchuck, *A Guide To Prayer* (Nashville: Upper Room Books, 1983).
- ¹²⁷ Willard identifies the disciplines abstinence as solitude, silence, fasting, frugality, chastity, secrecy and sacrifice. See Willard, *Spirit of the Disciplines*, 159.

Bibliography

- Bakke, Dennis W. *Joy at Work: A Revolutionary Approach to Fun on the Job*. Seattle: PVG Publishing, 2005.
- Bakke, Ray. *A Theology As Big As the City*. Downer's Grove: InterVarsity Press. 1997.
- Barrett, David, Todd M. Johnson and Peter F. Crossing. "Missiometrics 2005: A Global Survey of World Mission", *International Bulletin of Missionary Research*. 29, No. 1 (Jan 2005) 29.
- Barker, K. L. and J.R. Kohlenberger, *The Expositor's Bible Commentary - Abridged Edition: New Testament*. Grand Rapids: Zondervan. 1994.
- Beasley-Murray, G. *Word Biblical Commentary: John*. Vol 36. Waco: Word Books Publisher, 2003.
- Berry, Wendell. *Sex, Economy, Freedom and Community*. New York: Pantheon Books, 1993.
- Bloom, Benjamin et al. *Taxonomy of Educational Objectives. Handbook 1: Cognitive Domain*. New York: David McKay, 1956.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis Books. 1991.
- Buckingham, Marcus and Donald O. Clifton, *Now, Discover Your Strengths*. The Free Press: New York, 2001.
- Calhoun, Adele Ahlberg. *Spiritual Disciplines Handbook: Practices that Transform Us*. Downer's Grove: InterVarsity Press Books,. 2005.
- Calvin, John. *Calvin: Institutes of the Christian Religion*. Ed. John T. McNeill. Philadelphia: Westminster. 1960.
- Conn, Harvie. "Urban Mission". In *Toward the 21st Century in Christian Mission*. Grand Rapids: Eerdmans, 1993.

-
- _____. *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Trialogue*. Grand Rapids: Zondervan, 1984.
- Clinton, Robert. *The Making of a Leader*. Colorado Springs: NavPress, 1988.
- Clinton, Robert and Paul Leavenworth. *Starting Well: Building a Strong Foundation for a Lifetime of Ministry*. Altadena: Barnabas Publishers. 1998.
- Conn, Harvie. *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Trialogue*. Grand Rapids: Zondervan, 1984.
- Davis, Davis. "Module 2: The Kingdom Of God". *The Urban Ministry Institute: Capstone Curriculum*. Wichita: World Impact Press, 2005.
- _____. "Module 4: Foundations of Christian Mission". *The Urban Ministry Institute: Capstone Curriculum*. Wichita: World Impact Press, 2007.
- _____. *Marking Time: Forming Spirituality Through the Christian Year*. Wichita: World Impact Press, 2007.
- Dykstra, Craig. "Learning Theory". In *Harper's Encyclopedia of Religious Education*, eds. Iris V. Cully and Kendig B. Cully. San Francisco: Harper and Row, 1990.
- Engel, Bob "The 5 P's of the Gospel." Handout, World Impact, Los Angeles, 2006.
- Farmer, Paul. *Pathologies of Power*. Los Angeles: University of California Press, 2003.
- Fowler, James. *Becoming Adult, becoming Christian: Adult Development and Christian Faith*. San Francisco: Harper Row, 1984.
- Foster, Richard. *Streams of Living Water*. San Francisco: HarperSanFrancisco, 1998.
- _____. *Celebration of Discipline*. San Francisco: HarperSanFrancisco, 1998.
- Fowler, James. *Becoming Adult, becoming Christian: Adult Development and Christian Faith*. San Francisco: Harper Row, 1984.
- Frankena, William K. *Philosophy of Education*. New York: Macmillian, 1965.
- Green, J. ed. et al. *Dictionary of Jesus and the Gospels*. Downer's Grove: InterVarsity Press, 1992.
- Green, Roger. *William Booth, Founder of the Salvation Army*, Nashville: Abingdon Press, 2006.

-
- Grigg, Viv. *Companion To The Poor: Christ in the Urban Slums*. Waynesboro: Authentic Media, 2004.
- Guder, Darrell *The Incarnation and the Church's Witness*. Eugene: Wipf and Stock Publishing, 2004.
- Habermas, Ronald and Issler, Klaus. *Teaching for Reconciliation*. Grand Rapids: Baker Books, 1992.
- Hoekma, Anthony, *Created in God's Image*. Grand Rapids: William B. Eerdmans Publishing Company, 1986.
- Holmes, Arthur F. *Shaping Character: Moral Education in the Christian College*. Grand Rapids: William B. Eerdmans Publishing Company, 1991.
- Henderson, D. Michael. *A Model for Making Disciples*. Nappanee: Francis Asbury Press, 1997.
- Hiebert, Paul. *Anthropological Reflections on Missiological Issues*. Grand Rapids: Baker Books, 1994.
- Hiebert, Paul and Eloise Heibert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. Grand Rapids: Baker Books, 1995.
- Institute of Cultural Affairs, *Technology of Participation: Participatory Strategic Planning*. Phoenix: The Institute of Cultural Affairs, 1986.
- Job, Reuben and Norman Shawchuck, *A Guide To Prayer*. Nashville: Upper Room Books, 1983.
- Keirse, David. *Please Understand Me II*. Del Mar: Prometheus Nemesis Book Company, 1998.
- King, Martin Luther Jr. *Stride Toward Freedom*. New York: Harper & Row Publishers, 1958.
- Kohlberg, Lawrence. *The Philosophy of Moral Development*. San Francisco: Harper and Row, 1981.
- Kraft, Charles. *Christianity In Culture: A Study in Dynamic Biblical Theologizing in Cross-cultural Perspective*. New York: Orbis Books, 1990.
- _____. "Culture, Worldview and Contextualization." In *Perspectives On the World Christian Movement: A Reader*, eds. Ralph Winter and Steven Hawthorn, 384 – 391. Pasadena: William Carey Library, 1999.

-
- _____. "Three Encounters in Christian Witness." In *Perspectives On the World Christian Movement: A Reader*, edited by Ralph Winter and Steven Hawthorn, 408 – 413. Pasadena: William Carey Library, 1999.
- Ladd, George Eldon. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959.
- Lencioni, Patrick. *The Five Dysfunctions of a Team*. San Francisco: John Wiley & Sons, 2002.
- Lewis, C.S. *The Weight of Glory*. Grand Rapids: Eerdmans. 1966.
- Lingenfelter, Sherwood G. and Marvin K. Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids: Baker Academic, 2003.
- McGavran, Donald A. "The Bridges of God." In *Perspectives On the World Christian Movement: A Reader*, edited by Ralph Winter and Steven Hawthorn, 323 – 338. Pasadena: William Carey Library, 1999.
- Miller, Darrow L. *Discipling the Nations*. Seattle: YWAM Publishers. 2001.
- Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development*. New York: Orbis Books, 2005.
- Newbigin, Leslie. *Foolishness to the Greeks: The Gospel and Western Culture*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1986.
- _____. *Honest Religion for the Secular Man*. Philadelphia: Westminster, 1966.
- Packer, J.I. *Knowing God*. Downer's Grove: InterVarsity. 1973.
- Patterson, George. "The Spontaneous Multiplication of Churches." In *Perspectives On the World Christian Movement: A Reader*, edited by Ralph Winter and Steven Hawthorn, 595 – 605. Pasadena: William Carey Library, 1999.
- Perkins, John *Beyond Charity: The Call to Christian Community Development*. Grand Rapids: Baker Books. 2005.
- Phillips, Keith. *Out of Ashes*. Los Angeles: World Impact Press, 2005.
- _____. *The Making of a Disciple*. Los Angeles: World Impact Press. 1977.
- Piper, John. *Desiring God*. Sisters: Multnomah Books, 1996.

- Ryken, L. et al. *Dictionary of Biblical Imagery*. Downer's Grove: InterVarsity Press, 1998.
- Snyder, Howard. *A Kingdom Manifesto: Calling the Church to Live Under God's Reign*. Eugene: Wipf and Stock Publishers, 1985.
- Sider, Ronald J. *A Theology for the Whole Gospel: Good News and Good Works*. Grand Rapids: Baker Books, 1999.
- Stott, John. "Twenty Years After Lausanne: Some Personal Reflections." *International Bulletin of Missionary Research*. 50-55: 19. 1995.
- Tasker, R.V.G. *The Gospel According to St. John* in "Tyndale New Testament Commentaries" Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980.
- Tippet, Alan. *Introduction to Missiology*. Pasadena: William Carey Library, 1987.
- Van Engen, Charles and Jude Tiersma, *God So Loves the City: Seeking a Theology for Urban Missions*. Monrovia: MARC, 1994.
- Volf, Miroslav. *Exclusion and Embrace*. Nashville: Abingdon Press, 1996.
- Webber, Robert. *Ancient Future Time*. Grand Rapids: Baker Books, 2004.
- Werner, David. *Where There Is No Doctor: A Village Health Care Handbook*. Berkley: The Hesperian Foundation, Rev. ed. 1992.
- Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs: NavPress, 2002.
- _____. *The Divine Conspiracy: Rediscovering our hidden life in Christ*. San Francisco: HarperCollins, 1998.
- _____. *The Spirit of the Disciplines*. San Francisco: HarperSanFrancisco, 1988.
- Winter, Ralph. "The Future of Evangelicals in Mission," *Missions Frontiers* 29:5 (Sep-Oct 2007): 6-15.
- _____. "The Two Structures of God's Redemptive Mission." In *Perspectives On the World Christian Movement: A Reader*, edited by Ralph Winter and Steven Hawthorn, 220 – 229. Pasadena: William Carey Library, 1999.
- Wright, Christopher J.H. *The Mission of God*. Downer's Grove: InterVarsity Press, 2006.

Appendix 1:

5 P's and 7 Commands of Christ

The 5 P's

1.) **Purpose** (*The Reign of God*) - God created the world with a purpose, and it was perfect. He created us for relationship with Him. **Genesis 1, Romans 1:18-20, Psalm 19:1-4**

2.) **Problem** (*The Anger of God*) - Humans rebelled against God by sinning. Our sin separates us from God. **Romans 3:23, 6:23, Genesis 3:21-24, Romans 3:11-12**

3.) **Plan** (*The Love of God*) - God sent his Son Jesus to pay the penalty for our sin. He died in our place, so we can have relationship with God again. **John 3:16, Isaiah 53, Romans 3:25-26, Romans 5:1, 8, 10-11**

4.) **Priority** (*The Command of God*) - It is the priority of every human to decide what to do with Jesus. Those who believe in Him and repent of their sins are saved. Those who do not are still separated from God. **Romans 10:9-10, I John 1:9, Acts 2:38, 3:19, II Corinthians 7:9-10**

5.) **Proof** (*The Expectation of God*) - Those who repent and believe will be transformed by the Holy Spirit. They will show the reality of their faith by their works, their character and the fruit of the Holy Spirit. **James 2:14-26, Galatians 5:16-26, Matthew 7:16-20, John 15:1-8**

7 Commands of Christ

1. **Repent and Believe** (*Acts 2:22-41*) Matt. 3:2, 4:17, Acts 2:38,17:30, II Cor. 7:8-11
2. **Be Baptized** (*Acts 8:26-40*) Matt. 28:18-20, Rom. 6:1-5, Acts 2:38, Gal. 3:26-29, I Peter 3:21-22
3. **The Lord's Supper** (*Luke 22:1-22*) Matt. 26:26-29, Mk. 14:22-25, Lk. 22:19-22, I Cor. 11:17-34
4. **Prayer** (*Matt. 6:5-15*) Matt. 5:44, 6:5-13, Lk. 18:1-8, Rom. 8:26, 12:12, Eph. 6:18, Phil. 4:6-7, I Thess. 5:17, I Tim. 2:1-8, Jam. 5:13-18
5. **Giving** (*II Corinthians 9:6-15*) Mal. 3:6-10, Acts 20:35, II Cor. 8:1-5, 9:6-8
6. **Love God and Neighbor** (*Lk. 10:25-37*)
 - a. **God** Deut. 6:5-9, Josh. 22:5, Ps. 31:23

-
- b. **Others** Lev. 19:9-18, Matt. 5:43-48, John 13:34-35, John 15:13, Rom. 12:9-21, 13:8-10, I Peter 1:22
 - c. **Both** Matt. 22:37-40
7. **Make Disciples** (*John 15:1-17*) Matt. 10:24-25, 28:19-20, Lk. 6:40, 14:26-27, 33, Jn. 8:31-32, 13:35, 15:8

Appendix 2:

Affirmation of Health Ministry Volunteer Expectations

Thank you for your willingness to come and serve at this event! Out of a desire to be clear with what we expect of you, we ask that ALL volunteers sign this document before attending a health outreach for the first time.

Please read over the following expectations and sign if you agree to them.

1. Local Ownership – I, the health fair volunteer, understand that the health fair is an outreach of a community-based church. The host church has been in the community before me and the members will remain after I leave. Therefore, I come with an attitude of respect and service for the local church leaders who will be the primary health fair coordinators.
2. Christian Identity – I understand that because the local church, through which the health fair is offered, is Christian and since it desires to be true to its identity, the health fair will seek to communicate God's love in word and deed throughout the Fair. Practically, this may look like a devotional in the Health Fair Volunteer Orientation, a Prayer/Spiritual Care table or sharing about Jesus at one of the other stations.
3. Dignity – I understand that we are expected to serve the individuals who come to the health fair with dignity and excellence. We must be careful to respect and care for even the very "least of these" who come through the door. Success is measured in terms of the *quality of the relationships and care given* to health fair guests, rather than in *how many we process*.