



**TUMI SATELLITE SUMMIT 2017 • FEBRUARY 10-12**

# **FORGING IDENTITY**

***Destroying Strongholds and Forming Christlikeness with Capstone's Forge***  
***Dr. Bob Lay and Rev. Dr. Hank Voss***

*This Seminar is designed to help you increase the effectiveness of the Capstone Curriculum in your ministry context by identifying best practices and sharing a case study from TUMI Los Angeles. We explore how Capstone helps students forge identity as kingdom citizens and combats the propaganda of the enemy.*

### **Objectives:**

1. Participants will appraise their current understanding of the Capstone Curriculum and be able to identify central convictions, components, and structures of the Capstone Curriculum.
2. Participants will be able to identify how VIM (Vision, Intention, Means) relates to Capstone's use as a forge of Christ-like identity.
3. Participants will be able to provide specific examples of students, graduates, mentors, and site coordinators from the TUMI-LA case study who represent Christ with excellence and are expanding his kingdom.
4. Participants will be able to share stories and ask questions about Capstone's use in various urban contexts.

**Contact:** An Introduction to the Capstone Curriculum (Appendix 1)

*But here someone perhaps will ask, since the canon of Scripture is complete, and sufficient of itself for everything, and more than sufficient, what need is there to join with it the authority of the Church's interpretation? For this reason,—because, owing to the depth of Holy Scripture, all do not accept it in one and the same sense, but one understands its words in one way, another in another; so that it seems to be capable of as many interpretations as there are interpreters. For Novatian expounds it one way, Sabellius another, Donatus another, Arius, Eunomius, Macedonius, another, Photinus, Apollinaris, Priscillian, another, Iovinian, Pelagius, Celestius, another, lastly, Nestorius another. Therefore, it is very necessary, on account of so great intricacies of such various error, that the rule for the right understanding of the prophets and apostles should be framed in accordance with the standard of ecclesiastical and catholic interpretation. Moreover, in the catholic church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. . . . This rule we shall observe if we follow universality, antiquity, consent.*

Vincent of Lerins (d. c. 445), *Commonitory*, 2.6-7, ANF 132

“Indeed this is the pattern of all human accomplishment, even that which—like spiritual formation—can only occur at the initiative and through the constant direction and upholding of God, or through grace. To keep the general pattern in mind, we will use the little acronym ‘VIM’ . . . Vision. Intention. Means.”

Dallas Willard<sup>1</sup>

## I. Vision: Capstone’s Context is the Harvest Fields

A. What is our *VISION*? Matthew 9:36–38

B. **Historical Context:** Great Theological Educators Care about the Great Tradition and the Poor

1. “Moreover it has been my purpose in this labor to prepare and instruct candidates in sacred theology for the reading of the divine Word, in order that they may be able to have easy access to it and to advance in it without stumbling.”<sup>2</sup>
2. “But the ungodly voices of some are heard, shouting that it is a shameful thing to publish these divine mysteries among the simple common people... How then, they ask, can these poor illiterates comprehend such things, untutored as they are in the liberal arts, and (if practice is involved) ignorant of all things?”<sup>3</sup>

C. **Contemporary Context:** Fifty Eight Million Sheep without a Shepherd.

1. In 2008, for the first time since the Tower of Babel, a majority of the world’s population lives in cities.<sup>4</sup>
2. Daily Changes.<sup>5</sup>
  - a) There are 161,000 new-urban poor every day in our world.
  - b) There are 88,000 new urban slum dwellers each day.
  - c) There are **118,000** new non-Christian urban dwellers each day.
3. Annual Changes
  - a) There are 58,765,000 new urban poor every year (1.9 billion by mid 2010).

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<sup>1</sup> Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 85

<sup>2</sup> Jean Calvin, *Institutes of the Christian Religion*, ed. John Thomas McNeill, trans. Ford Lewis Battles, Library of Christian classics 20 (Philadelphia: Westminster, 1960), 4

<sup>3</sup> John Calvin, in the preface to the 1536 edition of the *Institutes*, cited in Zachman, *John Calvin*, 56.

<sup>4</sup> The United Nations document, “World Urbanization Prospectus: 2005 Revision” reports that “In 2005, urban dwellers numbered 49% of humankind. By 2008, half of the world’s population is projected to be urban.” See [http://www.un.org/esa/population/publications/WUP2005/2005WUP\\_FS1.pdf](http://www.un.org/esa/population/publications/WUP2005/2005WUP_FS1.pdf). Urban theologian Harvie Conn impressed upon his students “that the world can no longer be considered a global village. Instead, it is a global city.”

<sup>5</sup> David Barrett, Todd Johnson, and Peter Crossing, “Status of Global Mission, 2010, in Context of 20<sup>th</sup> and 21<sup>st</sup> Centuries,” *The International Bulletin of Missionary Research* (2010): 36. The following two statistics are also from this source.

- b) There are **43,070,000** new non-Christians urban dwellers in our world every year.
- c) By 2025 One-Third of the World's Population will Live in Urban Poverty.
- 4. What does this mean practically in my local context? What are the numbers in your city?
- 5. Where will we find 587,650 Shepherds?
- D. TUMI National's 2025 Vision
  - 1. 500,000 Great Tradition Urban Church Leaders working among the poor.
  - 2. How many leaders will your satellite contribute? How many will your daughter and granddaughter satellites contribute?

## II. Intention

- A. Do I *INTEND* to forge leaders in the GT? (Vision. INTENTION. Means.)
- B. 1,000,000 Christian Martyrs between 2000 and 2010<sup>6</sup>

## III. Means and the Capstone Curriculum

How is the Capstone Curriculum a *MEANS* to the formation of Great Tradition Leaders?

- A. Capstone is About Forming Christ-Like Leaders<sup>7</sup>
- B. The Capstone Curriculum is *Structured* to Cover the Essential Elements of the Great Tradition Needed by Urban Shepherds.
  - 1. What are the essential skills and content necessary to feed God's flock and maintain personal growth according to *The Capstone Curriculum*?
  - 2. "A curriculum **cannot include everything** a servant of God will need for the rapidly changing world of these last decades of the 20th century, but it **should not omit that which is essential**. Furthermore, it must supply the **basic content and skills** which will enable one to **feed God's flock** and to **maintain personal growth** with increasing responsibilities."<sup>8</sup>
  - 3. "The Capstone Curriculum is a 16-module training program, taught at a seminary level, which we specifically designed to serve as the most

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<sup>6</sup> See the January 2011 issue of *The International Bulletin of Missionary Research* for discussion and defense of this number.

<sup>7</sup> For more on this theme, see: Hank Voss, "The Christocentric Capstone Mentor: To Understand Leadership Development, A Mentor Must Look at Jesus." National Satellite Summit for The Urban Ministry Institute, Wichita, KS. November 10, 2007

<sup>8</sup> Fuller Seminary Web Page, n.p. [cited March 19, 2007]. Online: [www.fuller.edu](http://www.fuller.edu).

essential knowledge and skill learning necessary for effective urban ministry.”<sup>9</sup> (See Appendix 2)

4. Skills and Content Developed in Four Subject Areas:
  - a) *Christ the King* (Biblical Studies)
  - b) *The Kingdom* (Theology and Ethics)
  - c) *The Church* (Christian Ministry)
  - d) *The World* (Urban Mission)
5. Seasons (Two to four Years of Communal Learning.)

**C. The Genre of the Capstone Curriculum is specifically designed for the urban poor.**

1. What are two major differences between Calvin, Erickson, Barth, or Oden’s Systematic Theologies and the Capstone Curriculum?
2. Genre: (Oral and Visual; Communal)
  - a) “The first decision a systematic theologian must make, is what genre will I use to communicate the truths of Scripture?” Kevin Vanhoozer
  - b) Three Parts to each lesson:
    - (1) CONTACT (Case Study)
    - (2) CONTENT
    - (3) CONNECTION (Case Study)

**D. The Capstone Curriculum is specifically designed with issues of Culture, Contextualization, and Colonization in mind<sup>10</sup>**

1. There are hundreds of cultures in the city, how can we respect these different cultures while staying faithful to the Great Tradition?
2. The Role of the Mentor in Contextualization<sup>11</sup>
  - a) “A key difficulty in all distance learning is the ability to take content that is designed for people in a wide variety of settings and make it practically relevant to specific people who face unique situations and challenges.” *Mentor Manuel*, 15.

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<sup>9</sup> Don Davis, n.p. [cited, January 21, 2009]. Online [www.tumi.org](http://www.tumi.org).

<sup>10</sup>See “The Key Components of ‘In Context’ Theological Education,” Appendix 10 in *Multiplying Leaders for the Urban Harvest Field: Shifting the Paradigm for Servant Leadership Education*; and Don Loyd Davis, “Black and Human: Rediscovering King as a Resource for Black Theology and Ethics (Martin Luther King, Jr.)” (Ph.D., The University of Iowa, 2000).

<sup>11</sup> The importance of the Mentor for the Capstone Curriculum cannot be overstated. For more on Capstone mentors, see TUMI’s *Mentor Manuel*.

- b) “This diversity, both within any given learning group, and between different learning groups across the nation[s], demands that Mentors play a key role in contextualizing the learning... We have deliberately designed our approach to distance education to include a person (the Mentor) who can guide students through the learning experience.” *Mentor’s Manuel*, 15<sup>12</sup>
  - c) Evaluation is the Breakfast of Champions
    - (1) Self-evaluation (“What’s up D.O.C.C.C.? See Appendix 7)
    - (2) Student-evaluations
    - (3) Peer-evaluations
    - (4) Site-director evaluations
- 3. The Role of Case Studies in the Contextualization Process**
- a) The Capstone Curriculum includes over 380 case studies, and between a third and a half of each class is spent wrestling with case studies.
  - b) “While this emphasis on contextualization should guide everything you do in regard to your students, it is particularly important in the parts of the lesson that are prepared and taught directly by the Mentor, that is, in the *Contact* and *Connection* sections.” *Mentoring Manuel*, 16.

## **E. Authority and Capstone**

1. How does Capstone address Vincent’s Rule (d. 445)? (To answer this question, the significance of Appendixes 1-10 should not be missed.)
2. The Authoritative Tradition (Appendix 4, 10).
  - a) The Kingdom of God and the Unity of the Bible as a single Story featuring King Jesus (Appendixes 5,7,8,9).<sup>13</sup>

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<sup>12</sup>For more on this point, see: Hank Voss, “The Christocentric Capstone Mentor: To Understand Leadership Development, A Mentor Must Look at Jesus.” National Satellite Summit for The Urban Ministry Institute, Wichita, KS. November 10, 2007.

<sup>13</sup> For more on this theme see the following: Michael Goheen and Craig G. Bartholomew, *The Drama of Scripture: Finding our Place in the Biblical Story* (Grand Rapids, MI: Baker Academic, 2004); Michael R. Goheen and Craig G. Bartholomew, “Story and Biblical Theology,” in *Out of Egypt: Biblical Theology and Biblical Interpretation*, ed. Craig G. Bartholomew et al. (Grand Rapids: Eerdmans, 2004), 144-171; Michael Goheen, “The Urgency of Reading the Bible as One Story,” *Theology Today* 64 (2008): 469–83; Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: InterVarsity, 2006); Davis, *The Most Amazing Story Ever Told*; Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005)

- b) Student Scripture Memory (160 Verses).<sup>14</sup> Student Exegetical Work (16 exegetical papers). Student use of Scripture in Ministry (16 Student Ministry Projects).
  - c) The 16 volumes of the CC interact with 8,080 passages.<sup>15</sup>
3. The Nicene Creed and the Great Tradition (Appendix 1, 2, 10).
- a) “We seek to retrieve and be informed by the Great Tradition in theology, spirituality, and service, i.e., that biblical thought and practice of the ancient, undivided Church which represents that evangelical, apostolic, and universal core of Christian faith and practice.”<sup>16</sup>
  - b) “The Nicene Creed is our curricula’s critical foundation. [17] It serves as our understanding of historic orthodoxy and provides us with the content to create various syllabi for catechetical teaching in Christian belief and doctrine...Furthermore, we believe the Nicene Creed provides us with the essential outline for doctrinal formation of the Church’s leaders and under-shepherds.”<sup>18</sup>
  - c) What does the Nicene Creed do?
    - (1) It summarizes the teaching of Scripture.<sup>19</sup>
    - (2) It teaches us to read Scripture as a Single Story.<sup>20</sup>
    - (3) It teaches us to find Christ at the center of the story.<sup>21</sup>
    - (4) It teaches us that Israel’s Yahweh is a Triune God.

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<sup>14</sup>“Personally, I would never undertake to pastor a church or guide a program of Christian education that did not involve a continuous program of memorization of the choicest passages of Scripture for people of all ages.” (Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988); Don Davis, *Master the Bible Guidebook: Charting your Course through Scripture Memorization* (Wichita, KS: The Urban Ministry Institute, 2008)

<sup>15</sup> I owe this bit of statistical data to Frank and Melody Shultz who completed Capstone’s first Scripture Index in February of 2009. These 8,080 passages come from every biblical book except the book of Esther. Of the 8,080 passages, 1,880 are found in the Old Testament, and 6,200 are from the New Testament.

<sup>16</sup> Don Davis, “The Great Tradition,” n.e. [Cited January 21, 2009] Online: <http://www.tumi.org>. See also: Don Davis, “Creedal Theology as a Blueprint for Discipleship and Leadership: A Time Tested Criterion for Equipping New Believers and Developing Indigenous Leaders.” Available at [www.tumi.org](http://www.tumi.org).

<sup>17</sup> At The Urban Ministry Institute, each class begins with singing or reciting the Nicene Creed; the “church’s pledge of allegiance.”

<sup>18</sup> Don Davis and Terry Cornett, *Equipping God’s Leaders: The Urban Ministry Institute Mentor’s Manual*, Wichita: The Urban Ministry Institute, 2008) 11.

<sup>19</sup> Craig Blaising, “Creedal Formation as Hermeneutical Development: A Reexamination of Nicaea,” *Pro Ecclesia* 19:4: 371–88

<sup>20</sup> Pau Blowers, “The regula fidei and the Narrative Character of Early Christian Faith,” *Pro Ecclesia* 6 (1997): 199–228.

<sup>21</sup> Don Davis, *Sacred Roots: A Primer on Retrieving the Great Tradition* (Wichita, KS: The Urban Ministry Institute, 2010), 85–100



4. The Expectation that God will Raise up “Founders of Denominations and Orders” from among the Urban Poor (Appendix 10).

#### IV. Case Studies (TUMI-LA and Rwanda)

- A. The Story of TUMI LA ([www.tumi-la.org](http://www.tumi-la.org))
- B. A True Story from Rwanda

**Doris** a Tutsi disciple of Jesus, led Pastor **Tito**, a Hutu, to Christ in 1984. Doris’ niece, **Edith**, who had been raised by Doris, stood as sponsor for the bride when Pastor Tito married a Tutsi in 1991. During the Rwandan genocide Tito was arrested several times, beaten, and forced to watch many Tutsi’s being killed. Doris hid in his house, but was eventually discovered on May 7<sup>th</sup>, 1994 by a mob. He and Doris were dragged away, and the killers handed him a club and told him to kill Doris. “At first I refused when they handed me a club, but then out of fear, I hit her twice on the head. An *interahamwe* finished her off. I sank to the ground and they beat me.” For years Pastor Tito told no one what had happened, and he was assigned increasing responsibilities in his denomination. On September 16, 1999, Pastor Tito confessed to both his wife and Edith what he had done. Edith asked for time to reflect on how to respond. On New Years day, 2001, Pastor Tito read the words of Isaiah 61 in church, and the words about the “Lord’s favor or mercy spoke directly to Edith. She stood and said, “A year ago someone told me he had killed Doris, asking for my forgiveness. I now want to tell him that in the year of the Lord’s mercy, I forgive him.” Today Pastor Tito and Edith belong to a ministry called *Moucecore*, and travel to speak together in Rwandan prisons and churches about the power of God’s forgiveness.

*In what ways might Capstone forge identity in our students so that they would respond differently than Tito did when confronted by the gang of killers, or to respond like Edith did when she heard God’s Word about now living in the last times, the year of the Lord’s favor?*

#### V. Appendixes

1. Quiz: An Introduction to the Capstone Curriculum
2. What’s up D.O.C.C.C.? Evaluating Capstone Modules.