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Key Components of a Culturally Relevant Multiethnic Church Model

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KEY COMPONENTS OF A CULTURALLY RELEVANT MULTIETHNIC CHURCH MODEL

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ABSTRACT

The increasing ethnic and lingual diversity of the City of Richardson in north Texas is a microcosm of a social trend observed in the United States and around the globe. This demographic shift has propelled Ethnos Bible Church to pursue a multiethnic church model, yet, Ethnos does not understand the unique components of a culturally relevant multiethnic church. Therefore, this dissertation seeks to answer one question: What are the key components that Ethnos Bible Church needs to implement in order to cultivate a culturally relevant multiethnic church poised for ministry impact? This research reveals that although the current degree of ethnic diversity in the United States is unprecedented, the multiethnic church model is not a contemporary phenomenon. Rather, it is rooted in the early church. Based on biblical, theological, sociological, and linguistic studies, this research identifies and analyzes four key components in the ministry of a culturally relevant multiethnic church. First, the church counteracts the social narrative of segregation. Second, the church cultivates an identity of inclusion, embodying the vertical and horizontal reconciliation that flows from the Gospel. Third, the church implements a multilingual platform that communicates hospitality and transcendence by embracing the lingual diversity of the community. Fourth, the church develops a leadership team characterized by ethnic diversity and cultural intelligence. I intend to use the findings of my research to design a ministry blueprint that will help Ethnos Bible Church become a culturally relevant multiethnic church poised for ministry impact.

INTRODUCTION

After fifteen years of serving as the Lead Pastor at Ethnos Bible Church in Texas, I have witnessed the demographic changes taking place in the City of Richardson. The church is becoming more engaged with the surrounding multiethnic community and desires to minister more effectively in this new social landscape. However, the problem is that Ethnos does not understand what it takes to become a culturally relevant multiethnic church. Thus, this dissertation seeks to answer one key question: What are the key components that Ethnos Bible Church needs to implement in order to cultivate a culturally relevant multiethnic church poised for ministry impact? Identifying these components and understanding how they work will enable me to design a ministry blueprint to help Ethnos Bible Church become a culturally relevant multiethnic church in the City of Richardson. These findings will also serve as a guide for other churches seeking to embrace a multiethnic church model.

To increase clarity, I divided this dissertation into two sections. Section one establishes the social and theological rationale for pursuing a multiethnic church model. In chapter one I establish the need for a multiethnic church model by paying attention to current demographic trends and identifying two ecclesiastical responses to ethnic diversity. In chapter two I establish a biblical rationale for a multiethnic church model by exploring the struggle that the first Christians experienced in their pursuit of God's vision for the church.

Section two analyzes each one of the four components of a culturally relevant multiethnic church model. In chapter three, I argue that the first ministry component is to counteract the social narrative of segregation. Here, I offer a contextualized

understanding of Galatians 3:26-28 in the framework of U.S. history. In chapter four, I claim that the second ministry component is to cultivate an identity of inclusion in a proactive and corrective manner. Here, I tailor four theological convictions that are uniquely applicable to the church in the United States. In chapter five, I argue that the third ministry component is to implement a multilingual platform. Here, I define the relationship between language and identity, and explain the differences among multilingual systems. In chapter six, I claim that the fourth ministry component is to form a culturally intelligent leadership team that embodies and understands ethnic diversity. Here, I explore unique dynamics of multicultural teamwork. In the appendices I provide supplemental material in four areas. Appendix A summarizes three key factors intrinsic to the journey of the multiethnic church. I call it Route 352. Appendix B describes an anatomy of segregation. Appendix C reflects on the relationship between the worship ministry and an identity of inclusion. Appendix D summarizes ten cultural differences that impact multicultural teamwork. The reader who is familiar with the topic of multiethnic churches will find helpful insights from section two and from the appendices.

I have engaged in this scholarly research for the last three years with the invaluable support of my loving wife, caring family, generous friends, patient church, and dedicated seminary faculty. I began this research with scarce knowledge about the multiethnic church model but driven by a pressing need to understand it. I was glad to discover an insightful body of literature written about multiethnic churches and was privileged to engage with some authors and practitioners in person. I am especially thankful for the invaluable time invested with pastors Mark DeYmaz, Harry Li, Carlos Zazueta, Jeff Adams, Marco Castro, Mark Patterson, Richard Worley, Felix Garza, and

Leadership Richardson Director Kim Quirk. Likewise, I am deeply thankful for the wise insights from my advisors Dr. Clifford Berger and Dr. Sarita Gallagher.

In this dissertation, I have attempted to carefully weave insights from an international body of scholars and practitioners that provide insightful global perspectives into a local dilemma. From the streets of Texas to the hallways of Oxford, from the pews of Bangkok to the hallways of Athens—I have traveled to four continents, visited churches, talked to leaders, and engaged with an extensive body of literature in a variety of fields. I pray that not only Ethnos will benefit from this body of scholarship, but also that God will use these pages to equip Christians around the globe for the unique task of cultivating culturally relevant multiethnic churches poised for ministry impact.

SECTION I

A RATIONALE FOR A MULTIETHNIC CHURCH MODEL

CHAPTER 1

THE NEED FOR A MULTIETHNIC CHURCH MODEL

The goal of this first chapter is to establish the need for a multiethnic church model.[1] In order to accomplish this goal, I will first identify the ministry problem. Then, I will reflect on the history and demographic context of Ethnos Bible Church, and identify two ecclesiastical responses to ethnic diversity. Upon this foundation, I will establish a threefold argument for adopting a multiethnic church approach.

The Ministry Problem

After fifteen years of serving as the Lead Pastor at Ethnos Bible Church, I have witnessed unprecedented demographic changes in the City of Richardson. The church is becoming more engaged with the surrounding multiethnic community and desires to minister more effectively in this new social landscape. However, the problem is that Ethnos does not understand the unique components of a culturally relevant multiethnic church. Thus, this dissertation seeks to answer one question: What are the key components that Ethnos Bible Church needs to implement in order to cultivate a culturally relevant multiethnic church poised for ministry impact? I will use the findings of my research to design a ministry blueprint for the ministry of Ethnos Bible Church.

The Ethnos Bible Church Story

In 1961, Bible Baptist Church was planted in the north end of the City of

[1] Unless the context indicates otherwise, I use the word "church" in this dissertation to refer to Protestant churches in the United States.

Richardson, in an area flourishing with new housing. This was the beginning of a church that has served in the same location for five decades, under four different names, and eight different senior pastors. From the beginning, the church remained predominantly a white[2] middle class congregation, reaching a peak attendance of approximately 300 people in the 1970s. During this stage, the church was named Holly Drive Baptist Church.

Ever since the highest peak in attendance, the church began a slow decline under a period that encompassed three different senior pastors and another change of name to Grace Church of Richardson. During this stage, the church began a nineteen-year partnership with the Arabic Church of Dallas. This Arabic congregation met at our campus, held her own worship services in Arabic, and participated in our children's ministry.

I became the Lead Pastor of Grace Church in 2003 when the membership had decreased to 25 people. During the initial interviews with the church Board, I asked if the congregation had considered merging with another church and selling the campus. Even though the Board members had considered that option, they were compelled to bring in new pastoral leadership one more time, with the understanding that if the Lord did not build the congregation up, they would have to close down the church.

The initial years of my pastoral leadership consisted of getting to know the church members and developing a strategic leadership process. We established our mission,

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[2] The U.S. Census Bureau uses racial and ethnic categories to describe people. Americans of European descent who have light-color skin are labeled "white" to indicate race and "European American" to indicate ethnicity. Likewise, Americans of African descent who have dark-color skin are labeled "black" to indicate race and "African American" to indicate ethnicity. Following the practice of sociologist and demographers consulted in this research, I use all four descriptors throughout this dissertation.

vision, values, and a chronological ministry projection divided into four phases. During this process we defined a vision to pursue a multiethnic church model.[3] In order to create alignment with our vision, we changed our name to Ethnos Bible Church and began reengineering the organizational structure of the ministry. We currently minister in English, Spanish, and Mandarin to varying degrees.

Working in this dissertation, I discovered that my ministry experience reflects that of many churches in the United States facing similar demographic changes. Today, sociologists, theologians, and pastors are asking new questions about the responsibility of the church in a multiethnic society. Pastor Rodney Woo, who began pastoring Wilcrest Baptist Church in Houston at a time of congregational decline recalls,

> For several years prior to this time, there was only one thing on the church's mind: survival. Several questions controlled the church's decision-making process: Would the church survive the white flight? If the church were forced to change, would the church be radically different than it was presently? What type of leadership was required to turn the church around in a new direction? Would there be so many changes that the church would lose its original identity? Were large-scale changes really necessary? Could the church keep pace with the changes that were occurring in the surrounding neighborhood? What would the worship service be like? Would our church be a white church with other races attending? If other races were incorporated into Wilcrest, could there ever be true fellowship among believers who were so different from one another? If other races were incorporated and given equal standing, would they be able to carry their part of the financial load? These questions had been asked for so long and without any apparent answers; it would take a God-sized movement to change the direction of the church.[4]

These fears and uncertainties that plagued the mind of Wilcrest have also been present in

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[3] We use three adjectives to summarize our vision: *Multilingual* (we reach out to a diversity of languages), *Transcultural* (we celebrate our cultural diversity and spiritual unity), *Multigenerational* (we nurture the spiritual life of the parents and the children alike). We posted our convictions at http://ethnoschurch.org/about/convictions/.

[4] Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches* (Nashville, TN: B & H Academic, 2009), 29.

the life of Ethnos throughout the past years.

Sensing the contextual changes facing the global church, Stuart Murray calls Christians to adjust their ministry strategies to match their new landscape.[5] Mark DeYmaz echoes that call. He identifies three current areas of social transition in the United States. The nation is transitioning (1) from a Christian to a post-Christian society, (2) from a modern to a postmodern society, and (3) from a mono-ethnic to a multiethnic society. DeYmaz argues that churches that desire to serve effectively must adapt to all three areas.[6] Thus, to discern the magnitude of the third transition, I will analyze the national and local demographic context of Ethnos Bible Church.

The Ethnos Bible Church Demographic Context

National Context

The Pew Research Center identifies three demographic factors that are shaping American[7] society. First, the United States is more ethnically diverse than ever due to immigration and birth rates. As of 2016, the largest infant population is composed by ethnic minorities.[8] Second, the growing ethnic diversity has led to an increase in

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[5] Stuart Murray, *Church After Christendom* (Bletchley, England: Paternoster, 2004), 1.

[6] Mark DeYmaz, and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids, MI: Zondervan, 2010), 35.

[7] The Oxford dictionary indicates that the words "America" and "American" can refer to the American continent or to the United States. Because this research is contextualized in the United States, throughout this dissertation I use the adjective "American" to indicate that which is related to the United States.

[8] Pew Research Center, "10 Demographic Trends that are Shaping the U.S. and the World," March 31, 2016, accessed June 28, 2017, http://www.pewresearch.org/fact-tank/2016/03/31/10-demographic-trends-that-are-shaping-the-u-s-and-the-world/.

multiracial marriages and multiracial offspring. In 2013, 10% of all babies born in the United States were of mixed race in contrast to only 1% in 1980. In 2010 about 6.9% of the population identified themselves as multiracial. Currently, 14% of the population is foreign born, in contrast to only 5% in 1956.[9] Third, it is expected that the growth in the working sector will be driven by first and second-generation immigrants through the year 2035.[10] Among these, Asia represents the biggest source of immigrants followed by Latin America, a trend that is expected to continue.[11] As a result of these factors, it is estimated that by 2042 ethnic minorities will comprise more than half of the U.S. population.[12]

Local Context

In a demographic study of the ten most diverse cities in the United States, the area of Dallas-Plano-Irving ranked sixth with a diversity index of 75 points.[13] The City of Richardson is an affluent inner suburb of Dallas County located between the City of Dallas and the City of Plano, with a population of 108,617 according to the 2010 census. Richardson's school district encompasses the cities of Dallas, Plano and Garland.

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[9] Pew Research Center, "Multiracial in America: Proud, Diverse and Growing in Numbers," June 11, 2015, accessed June 26, 2017, http://www.pewsocialtrends.org/2015/06/11/multiracial-in-america.

[10] Pew Research Center, "10 Demographic Trends that are Shaping the U.S. and the World in 2017," April 27, 2016, accessed July 14, 2017, http://www.pewresearch.org/fact-tank/2017/04/27/10-demographic-trends-shaping -the-u-s-and-the-world-in-2017.

[11] Office of the State Demographer, "The Foreign-Born Population in Texas: Sources of Growth," October 2015, accessed July 12, 2017, http://demographics.texas.gov/Resources/Publications/2015/2015_10_07_ForeignBorn.pdf.

[12] Conor Dougherty, "Whites to Lose Majority Status in U.S by 2042," Wall Street Journal, August 14, 2008, accessed December 7, 2015, http://www.wsj.com/articles/SB12186749270553 9109.

[13] "The Top 10 Cities in America," accessed December 7, 2015, http://www.cnbc.com/ 2011/05/17/The-Top-10-Most-Diverse-Cities-in-America.html?slide=6.

In order to inquire more about the impact of the demographic changes in our city, I interviewed Kim Quirk, former president of the school board of education in the Richardson Independent School District (RISD).[14] She provided valuable information that helped me better understand our city and our ministry context.

According to Quirk, Richardson was an affluent growing city in the 1960s, with new housing developments and the proud home of the newly built University of Texas at Dallas (UTD). During those years, the city's population was composed primarily by European Americans. However, after President Lyndon Johnson signed into law the Civil Rights Act of 1964, RISD experienced the first wave of demographic changes. At that point, a small group of African Americans started attending the school district and moving into some of the local neighborhoods. The second wave of demographic changes resulted from an increase in authorized and unauthorized immigration from Latin America. Furthermore, Garland became home to a community of refugees from Asia. Two additional factors—the workforce of international companies such as Texas Instruments and Toyota, and the international student program at UTD—have also contributed to the increase of international migration. As a result, these demographic changes have increased the lingual diversity of the city. In addition to English, there are seventy-two languages spoken in the Richardson school district, including Spanish, Vietnamese, Laotian, Cambodian, Korean, Japanese, French, and German.[15]

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[14] Kim Quirk, interview by author, Richardson, December 4, 2015. For a detailed description of Kim's civic involvement, see Chris Coats, "Leadership Richardson welcomes Kim Quirk as new director," The Dallas Morning News, July 10, 2015, accessed December 7, 2015, http://www.dallasnews.com/news/community-news/richardson-lake-highlands/chris-coats/20150710-leadership-richardson-welcomes-kim-quirk-as-new-director.ece.

[15] List provided by Kim Quirk, e-mail message to author, December 5, 2015. Similarly, BlueCross BlueShiled of Texas includes 17 languages in their monthly bill.

In order to discern the magnitude of this demographic transformation, one must compare the original demographic context of Ethnos Bible Church with her current context. When the church was planted in 1961, racial segregation against African Americans was legal and interracial marriages were illegal. European Americans comprised 87% of the Texas population, and there were fewer than three hundred thousand foreign-born residents.[16] Today, European Americans are no longer majority,[17] multiracial marriages are on the rise,[18] and there are more than four million foreign-born residents.[19] Texas is the most international it has ever been since its statehood in 1845.

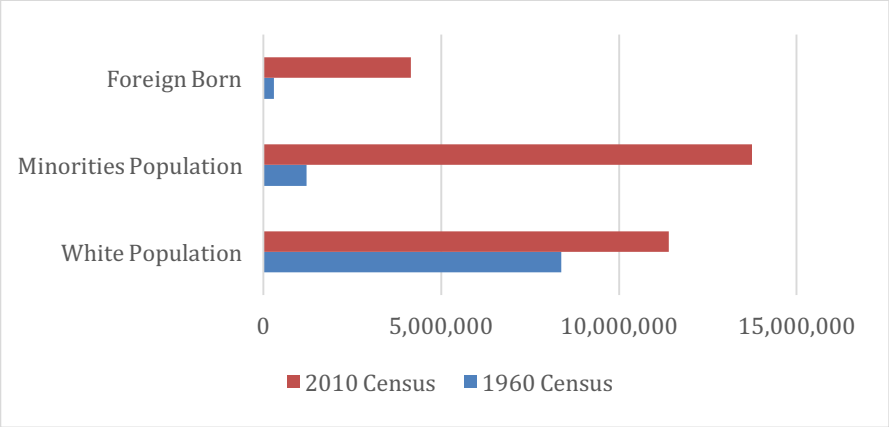

Figure 1.1. A Comparison of Texas Demographics from 1960-2010[20]

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[16] U. S. Census Bureau, "U.S. Census of Population: 1960," accessed July 14, 2017, https://www2.census. gov/prod2.census.gov/prod2/statcomp/documents/1961-02.pdf., 31.

[17] "On the Records: Texas One of Five 'Minority-Majority' States," accessed July 2, 2017, https://www.tex astribune.org/2012/05/17/on-the-records-majority-texas-minority-races.

[18] Congressional Research Service, "The Changing Demographic Profile of the United States," accessed June 29, 2017, https://fas.org/sgp/crs/misc/RL32701.pdf.

[19] Office of the State Demographer, "The Foreign-Born Population in Texas: Sources of Growth," October 2015, accessed July 12, 2017, http://demographics.texas.gov/Resources/Publications/2015/2015_ 10_07_ForeignBorn.pdf. Dallas County is expected to become as diverse as New York or Los Angeles.

[20] Figure 1.1 is based on U.S. Census from 1960 and 2010. U. S. Census Bureau, "U.S. Census of Population: 1960," and U. S. Census Bureau, "Overview of Race and Hispanic Origin: 2010," March 2011, accessed July 6, 2017, https://www.census.gov.

The Dilemma

Although immigration has always shaped the United States, the current demographic shift is unprecedented. These changes have significant repercussions across social institutions, presenting the church with an opportunity that requires multicultural understanding. In light of these massive changes, Woo warns us, "Many churches have done well in going to all the nations, but the increasing dilemma occurs when the nations come to us."[21] Indeed, that is our current dilemma at Ethnos Bible Church. How do we engage with the nations when they come to us? How do we effectively engage with a society that has moved from being mono-ethnic to being multiethnic? To answer these questions, I will now identify two ecclesiastical responses to the ethnic diversity in the United States.

Two Ecclesiastical Approaches to Ethnic Diversity

In order to understand how congregations in the United States respond to ethnic diversity, a group of sociologists conducted the Lilly Survey of Attitudes and Social Networks.[22] This seven-year research revealed that congregations respond to ethnic diversity in two ways. On the one hand, approximately 95 percent of Protestant churches respond to ethnic diversity by remaining ethnically homogeneous. Michael Emerson indicates, "For at least the past 150 years of American history, churches have managed

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[21] Woo, 7.

[22] Michael O. Emerson and Rodney M. Woo, *People of the Dream* (Princeton University Press, 2010), 7. The study encompassed Christian and non-Christian congregations.

racial and ethnic diversity by segregating it."[23] On the other hand, some Protestant churches respond to ethnic diversity by embracing a multiethnic church model. In order to understand the core differences, I will briefly analyze both ministry approaches.

The Homogeneous Church Model

Soong-Chan Rah indicates that in the latter half of the twentieth century, American Protestantism was significantly influenced by a ministry philosophy called the Homogeneous Unit Principle (HUP).[24] First proposed by missiologist Donald McGavran, the HUP asserted that churches grow faster when they are homogeneous. Based on his experience of cross-cultural work in India, McGavran established a correlation between homogeneity and church growth.[25] He considered human prejudice a major obstacle for evangelism, and observed that a church can better evangelize if the target group does not have to overcome racial, linguistic, or economic prejudices in order to embrace the gospel. McGavran argues, "requiring converts to join conglomerate congregations will hinder the church from rapidly spreading to *panta ta ethne*."[26] In 1965, McGavran became the founding dean of the School of World Mission at Fuller Seminary. His teaching became popularized by his partnership with missiologist C. Peter Wagner, a

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[23] Michael Emerson, foreword to Mark DeYmaz, and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids, MI: Zondervan, 2010), 15.

[24] Song-Cha Rah, *The Next Evangelicalism: Releasing the Church from Western Cultural Captivity* (Downer Groves, IL: IVP Books, 2009), 83.

[25] Donald McGavran, *The Bridges of God: A Study in the Strategy of Missions* (New York: Distributed by Friendship, 1955). McGavran identified causes and barriers of church growth in India as well as reproducible principles for church growth.

[26] Donald McGavran, *Understanding Church Growth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990), 261. *Panta ta Ethne* is a Greek phrase the means "to all nations" (Mt 28:19).

pioneer of the church growth movement in the United States.

Wagner did not oppose churches from embracing ethnic diversity, but he highly discouraged it because he considered ethnic diversity an obstacle for church growth. Wagner argued, "If a given church decides to establish a philosophy of ministry around the principle of becoming a public showcase of socio-cultural integration, it can be done…. However, when the task is completed, the resulting church will in all probability find itself rather limited as a base for effective evangelization in the future."[27] In a later work, Wagner indicated, "a sign of a healthy, growing church is that its membership is composed of basically one kind of people."[28] As such, Wagner concluded that a church that remains ethnically homogeneous is healthier and has a better potential for growth.

Even though not all homogeneous churches may be aware of the HUP, the correlation between ethnic homogeneity and the pursuit of numeric growth can still be observed today. Sociologists indicate that when a neighborhood populated primarily by European Americans begins to experience ethnic diversity, many neighbors begin to move out in their pursuit of homogeneous communities. This sociological phenomenon is called white flight.[29] When faced with these demographic changes, churches often decide to relocate in order to remain ethnically homogeneous.[30] When churches decide not to

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[27] C. P. Wagner, *Our Kind of People: The Ethical Dimension of Church Growth in America* (Atlanta: John Knox, 1979), 137.

[28] C. P. Wagner, *Your Church Can Grow* (Ventura, CA: Regal, 1984), 27.

[29] According to Andrew Hacker, when African Americans comprise more than 8 percent of the population, white neighbors start moving out. Andrew Hacker, *Two Nations: Black and White, Separate, Hostile, Unequal* (New York: Scribner's, 1992), 36.

[30] George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: InterVarsity, 2003), 130.

move, they often share the church facilities with the ethnic minorities but remain segregated and homogeneous congregations.[31]

The Multiethnic Church Model

Even though most Protestant churches in the United States respond to ethnic diversity by segregating it, an increasing number of congregations are embracing a multiethnic church model instead. These congregations often embody racial, ethnic, and lingual diversity, and call themselves multiracial, multiethnic, diverse, heterogeneous, interracial, or multicultural.[32] Sharing a common passion for diversity and unity, these churches encompass different methodologies and degrees of ethnic integration.[33]

Emerson explains that a church becomes technically multiethnic when no single ethnic group comprises 80 percent or more of the congregation.[34] This 80/20 proportion is significant because it triggers a new dynamic of shared influence in the ministry of the church. Erwin McManus, one of the pioneers of this movement recalls, "We were not

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[31] Pastor Rodney Woo experienced this segregated model. Before pursuing a multiethnic path, Wilcrest Baptist Church had one Chinese and one African-American congregation using the facilities. Woo recalls, "As we walked through the church foyer, I noticed a deafening silence between the Pastor Search Committee and the Chinese individuals passing by us." Woo, 79.

[32] I will use the word "multiethnic" in this dissertation because it encompasses several of the social dimensions of diversity beyond skin color.

[33] Kathleen Garces-Foley, "New Opportunities and New Values: The Emergence of the Multicultural Church" *The Annals of the American Academy of Political and Social Science* 612, no.1 (July 2007): 209-224. She presents a historical summary of the multiethnic church movement in America.

[34] Emerson and Woo, 35. Gratton describes a tangible change in dynamics when 20 percent is reached T. A. Gratton, "Strategizing an Effective Ministry in an Urban, Evangelical, and Racially Integrated Southern Baptist Church" D. Min. diss., Eastern Baptist Theological Seminary, 1989, WorldCat (21121258). Branson disagrees, arguing that these changes can be experienced even below 20 percent. Mark Lau Branson, and Juan Francisco Martínez, *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 92.

CEOs looking at the bottom line; we were artists creating something beautiful. We were cultural architects determined to design a future in which faith brought the world together, rather than kept us apart. We were told we were attempting the impossible."[35] His words seem to capture the heart of many of the authors that I have read on this topic.

In contrast to the HUP approach, which prioritizes numerical growth, those pursuing the multiethnic path are asking a different question. They are more concerned with adapting to a society that is no longer homogeneous by pursuing an integrated church model that seeks to be reconciliatory, relevant, and biblical. DeYmaz reflects,

> Indeed, the question should never have been, how fast can I grow a church? Rather, it should have been, as it should be now, how can I grow a church biblically? This is the fundamental question that pioneers of the Multiethnic Church Movement are asking and in the future the question that twenty-first-century church planters and reformers should attempt to address. [36]

A Case for Pursuing a Multiethnic Church Model

I find the contrast between the two ecclesiastical approaches significant. It is true that the HUP has helped many churches grow numerically, and I do not propose that every church should be multiethnic. However, I do have four major concerns about the HUP approach to ethnic diversity.

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[35] Erwin McMannus, foreword to Mark DeYmaz, and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids, MI: Zondervan, 2010), 12. McMannus is the founding pastor of Mosaic in California. Sociologist Gerardo Marti wrote his doctoral dissertation about Mosaic. Gerardo Marti, *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church* (Bloomington, IN: Indiana UP, 2005).

[36] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/John Wiley, 2007), 62.

Four Concerns about the Homogeneous Church Model

The first concern is about the biblical evidence.[37] The New Testament indicates that God's desire for the church is not only to preach the gospel to all nations, but also to embrace the nations when living in a multiethnic society. One can observe ethnic diversity in the church in Jerusalem (Acts 6), the church in Antioch (Acts 16), and even the church in heaven (Rv 7). At the same time, the churches that the Apostle Paul planted are never distinguished by race or ethnicity but by location. However, the HUP causes churches to be defined by their homogeneous ethnic composition. Woo observes, "Now we have white churches, black churches, Hispanic churches, Asian churches, and a host of other uniracial congregations. Rarely do we see the removal of the dividing wall within the family of God."[38] In the midst of this ecclesial landscape, I share Pastor Harry Li's concern, "If the kingdom of Heaven is not segregated, why on earth is the church?"[39]

The second concern is about the mission of the church. Numerical growth can indeed increase the human and financial capacity of a ministry. Yet, neither size nor finances are the mission of the church. I believe that the mission of the church is to make

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[37] Critics of the HUP identify various theological and methodological issues. René Padilla argues that the HUP is based on a faulty theological framework, because in an effort to prioritize evangelism, the HUP sacrifices an essential aspect of the gospel: the oneness of the new humanity to be displayed in the church. Enabling people to follow Christ without having to cross social barriers results in a church that replaces oneness with uniformity, and makes race, social status, or gender—rather than Christ—a primary source of identity. This faulty theological framework leads to a missiology that ceases to challenge the *status quo*, creating an environment where the racist and the classist can feel at home. René Padilla, "Unity of the Church and the Homogeneous Unit Principle," in *Landmark Essays in Mission and World Christianity*, edited by Robert L. Gallagher and Paul Hertig (Maryknoll, NY: Orbis Books, 2009), 73-92. Soong-Chan Rah argues that the HUP is based on a faulty anthropological method, because it ignores the core differences in the value system of primary and secondary cultures. While McGavran observed a primary culture shaped by a cast system, he applied his observations to a secondary culture, resulting in a church model that is captive to the Western values of individualism, materialism, and racism. Rah, 97-107.

[38] Woo, 18.

[39] DeYmaz and Li, 31.

disciples—not just converts—of all *ethne* (Mt 28:18-20). This mission calls Christians to take the gospel to the ends of the earth as well as to engage locally with people across ethnic lines (Acts 11:20-21), turning unbelievers into co-servants supernaturally empowered for kingdom impact (Col 1-2). I am concerned that making size the goal, and homogeneity a strategy for growth, risks reducing the church to a business, pastors to CEOs, and congregations to clients. One can observe this tendency in Pastor Derwin Gray's experience. Compelled to plant a multiethnic church in California, Gray received discouraging advice from Christian leaders. He recalls, "I was told by pastors and church planters, 'Don't plant a multiethnic church. It's hard. Those churches don't grow. The offering is terrible. People in America want to be with their own people.'"[40] Based on these comments, it seems that when growth and financial power become priority, the church begins to emphasize comfort over mission. As such, the church may engage in making disciples—but only of one *ethne*—inadvertently distorting her God-given mission.

The third concern is about the inclusive nature of the church. Because the HUP considers heterogeneity a threat to church growth, it leads to a questionable implication for a church located in a multiethnic society. In order to maintain homogeneity, the church would have to primarily target one ethnicity while discouraging other ethnicities from attending the church. As Pastor David Anderson observed, this mindset can potentially develop into an excluding ministry. Anderson recounts,

> An African-American pastor in desperate need of help gave me a call. He said, "White people are coming to my church and I don't know what to do." This

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[40] Derwin L. Gray, *The High-definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015), 40.

> pastor was shepherding a church of about twenty-five black folk in a low-income, suburban community in Illinois. He could not explain why these white people were visiting. In fact, he confessed that whenever the whites would come, he would preach more afrocentrically and with more fire, hoping they would move on. Basically, he tried to preach them away.[41]

In light of this potential exclusion, I agree with Rah's assessment. He criticizes the HUP philosophy because it tends to "emphasize the Great Commission at the expense of the Great Commandment."[42]

The fourth concern is about congruency. The U.S. social landscape has significantly changed since McGavran published his research. Nowadays, social networks are more ethnically diverse and public institutions are more integrated.[43] When a church in a multiethnic society chooses to remain ethnically homogeneous, it may inevitably embody a segregation that is incongruent with the gospel. DeYmaz warns,

> Failure on our part to recognize the changing landscape or to adapt in accordance with Scripture may surrender our work, or worse yet our message, irrelevant. For in an increasingly diverse and cynical society, people would no longer find credible the message of God's love for all people when it's proclaimed from segregated churches.[44]

For many Christians in the United States this segregation is normal. However, for those who have not grown up in the church, this picture is troubling. Such is the case of former NFL player Derwin Gray, who was introduced to Christianity as an adult. He was

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[41] David Anderson, *Multicultural Ministry: Finding Your Church's Unique Rhythm* (Grand Rapids, MI: Zondervan, 2004), 45-46.

[42] Rah, 43.

[43] DeYoung indicates, "In absolute numbers, the United States has well over 35 million more people of color in 2000 than it did in 1980." Curtiss Paul DeYoung, Michael O. Emerson, George A. Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford University Press, 2003), 1.

[44] DeYmaz and Li, 37.

shocked after visiting Protestant churches. Now a pastor, Gray observes that if businesses were as segregated as the church, there would be a big public uproar.[45] Pastor Brian Warth, who became a Christian in prison, was also introduced to Christianity as an adult. He noticed that the segregation he observed in Protestant churches resembled the one he had experienced behind bars. Speaking at a conference, Warth exclaimed with passion, "What have we done to the church!"[46] Warth's exclamation is a sobering thought when discerning the role of the church in a multiethnic society.

Three Reasons in favor of the Multiethnic Church Model

After examining the two ecclesiastical responses to the increasing ethnic diversity in the United States, I am compelled by the multiethnic church model for three reasons:

1. The multiethnic model seems to best capture the vertical and horizontal reconciliatory nature of the gospel, creating an inclusive rather than exclusive atmosphere.
2. Embracing ethnic diversity seems to reach a better balance between the Great Commission and the Great Commandment, empowering the church to minister to all *ethne*.
3. A church that pursues diversity over segregation embodies a message that is more congruent with the message of the gospel, making Christ—not ethnicity—the primary source of identity.

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[45] Gray, 49.

[46] Brian Warth, "My Story" (Lecture, Mosaix 3rd National Multiethnic Church Conference, Keller, Texas, November 1, 2016).

Despite the strengths of the multiethnic church model, building a multiethnic church is complex. There are many ways of doing it, many cultural and linguistic factors to consider, and real social challenges to overcome—especially for those transitioning a declining homogeneous congregation into a multiethnic ministry.[47] Thus, before I identify the components of a culturally relevant multiethnic church, I will first develop a biblical foundation for it.

Conclusion

The goal of this first chapter was to establish the need for a multiethnic church model. I accomplished this goal by first reflecting on the history and the demographic context of Ethnos Bible Church. Then, I identified two ecclesiastical responses to ethnic diversity and listed my concerns about the HUP model. As a result, I established a threefold argument that pointed to the multiethnic church model as the best option to shape the ministry of Ethnos Bible Church. In the next chapter, I will develop a biblical rationale to inform the ministry philosophy of Ethnos Bible Church in her pursuit of becoming a culturally relevant multiethnic church poised for ministry impact.

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[47] To understand three unique factors that shape the pursuit of a multiethnic church model, see Appendix A: Route 352: The Unique Journey of the Multiethnic Church.

CHAPTER 2

A BIBLICAL RATIONALE FOR A MULTIETHNIC CHURCH MODEL

In the previous chapter, I established the need for a multiethnic church model. The goal of this chapter is to develop a biblical[1] rationale for pursuing a multiethnic ministry. In order to accomplish this goal, I will first describe the multiethnic context of the early church and explore the struggles that the first Christians experienced as they embraced God's vision for the church. I will then define the theological framework that guided early Christians as they learned to overcome segregation. Upon this foundation, I will identify four components that will inform the ministry philosophy of Ethnos Bible Church in her pursuit of becoming a culturally relevant multiethnic church poised for ministry impact.

Diversity in First-Century Palestine

In order to establish a biblical rationale for a multiethnic church ministry, one must first discern the social context of the early church. The New Testament reveals that living in a multiethnic society is not just a contemporary phenomenon. A long history of shifting imperial powers, a network of highways of international economic significance, and a consistent influx of migration shaped Palestine[2] into a multiethnic society.

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[1] Unless otherwise noted, this dissertation uses the New International Version (NIV) in all biblical references.

[2] Nowadays, the name "Palestine" is often associated with the current political tensions between Israel and the State of Palestine. However, this dissertation uses "Palestine" as a geographic term to describe the Holy Land because (1) it is the standard name used in the geographical and archeological sources I consulted, and (2) Palestine in the New Testament encompasses a geographic area larger than the biblical nation of Israel.

Population and Language

Previous to the first century, the land of Palestine was under the control of various political powers across many centuries. When Jesus was born, from Galilee in the north to Iduema in the south, Palestine's population comprised a diversity of people groups. For this reason, Jewish historian Josephus described Galilee as a region "encompassed with so many nations of foreigners."[3] This ethnic diversity shaped ancient Palestine into a multilingual society.

A body of archeological evidence and ancient inscriptions indicates that the linguistic diversity of ancient Palestine included the use of Greek, Aramaic, Hebrew, and Latin.[4] The biblical evidence is congruent with these archeological discoveries. Throughout the New Testament one can see glimpses of multilingualism. For instance, the very crucifixion of Jesus was publicly proclaimed in multilingual terms; the sign that Pilate used to describe Jesus as King of the Jews was written in Aramaic, Latin and Greek (Jn 19:19-20). Also, the Apostle Paul spoke more than one language. When he addressed the mob that accused him of desecrating the temple, he spoke to the soldiers in Greek and to the Jewish mob in Aramaic (Acts 21:37-22:2). Even the way in which some segments of the New Testament were written implies a multilingual audience.[5] For

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[3] Flavius Josephus, *The War of the Jews* 3.3. Josephus describes in detail the region of Galilee, Samaria, and Judea.

[4] Hughson T. Ong, *The Multilingual Jesus and the Sociolinguistic World of the New Testament* (Boston: Brill, 2016). Ong argues that archeological evidence implies that many Jews used four languages to varying levels of fluency: Aramaic as the home language, Hebrew as the religious language, Greek as the lingua franca, and Latin as the civic language of Rome.

[5] See also, Mt 1:23; Mk 3:17; 5:41; 7:34; 15:22; 15:34; Jn 1:38, 47; 9:47; Acts 4:36.

instance, the author of Revelation explains, "They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon and in Greek is Apollyon (that is, Destroyer)" (Rv 9:11). In these three accounts, one can see how Latin, Aramaic, Greek and Hebrew were languages used in the social context of the early church.[6]

Migration

The commercial and religious significance of Palestine triggered high levels of migration. In addition to sea routes, there were two major international trade routes running through Palestine that connected the continent of Africa with Mesopotamia. David Dorsey explains that the *Via Maris* and the *King's Highway* had a significant impact in international commerce. These routes made the area of Palestine a prized possession for Rome and provided an influx of international traffic across the land.[7] These trade routes allowed the international community to travel to Jerusalem during Passover and Pentecost. Luke describes this migration as a group of God-fearers "from every nation under heaven" (Acts 2:5). Some scholars estimate that this influx of visitors increased the population in Jerusalem from 40,000 to 250,000 or more.[8] That is at least six times its habitual size. Perhaps, because the New Testament describes this diversity in

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[6] Horsley indicates that there were regional variances in the Hebrew language. He distinguishes between "Judahite" Hebrew, which dominates the Torah, and the northern Hebrew, which dominates the Mishnah. Richard A. Horsley, *Galilee: History, Politics, People* (Valley Forge, PA: Trinity Press International, 1995), 249.

[7] David A. Dorsey, *The Roads and Highways of Ancient Israel* (Baltimore, MD: Johns Hopkins University Press, 1992).

[8] Robert J. Hutchinson, *Searching for Jesus: New Discoveries in the Quest for Jesus of Nazareth and How They Confirm the Gospel Accounts* (Nashville, TN: Nelson Books, and Imprint of Thomas Nelson, 2015), 128.

the simple categories of "Jews and Gentiles," it is easy to overlook the ethnic, lingual, and migratory diversity that defined the soil in which Christianity was born.

Segregation in First-Century Palestine

Even though the social context of the New Testament was ethnically and linguistically diverse, not everybody engaged with that diversity in the same way. On the one hand, there were people who embodied that diversity. Michael Peppard argues that the presence of hybrid names found in the archeological record is evidence that a segment of Palestine had a multiethnic identity—a phenomenon typically found in some sectors of a multiethnic society.[9] On the other hand, there were people who reacted negatively to this cultural diversity, which resulted in a Palestine characterized by regionalism, ethnocentrism, and religious prejudice.

Regionalism

Throughout the New Testament one can observe signs of social fragmentation. For instance, after learning that Jesus was from Nazareth, Nathanael exclaimed, "Nazareth! Can anything good come from there?" (Jn 1:45). This initial perception seems to be born out of an attitude of regional superiority. According to Josephus, Galilee had "two hundred and four cities and villages."[10] Nazareth was one village among hundreds of other villages. Josephus, the Talmud, and even the Old Testament never mention

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[9] Michael Peppard, "Personal Names and Ethnic Hybridity in Late Ancient Galilee," in *Religion, Ethnicity, and Identity in Ancient Galilee: A Region in Transition,* edited by Harold W. Attridege (Tübingen, Germany: Mohr Siebeck, 2007), 99-113. This is an insightful archeological analysis of ancient funerary inscriptions and graffiti.

[10] Flavius Josephus, *The Life of Flavius Josephus* 45.

Nazareth by name.[11] Based on archeological evidence, some scholars estimate that the population of Nazareth was under one thousand people.[12] The apparent perception of Nazareth as an insignificant place seems to lead Nathanael to the conclusion that *nothing good* could come out of Nazareth. This reaction reveals hints of regional prejudice[13] commonly found in segregated societies.[14]

Ethnocentrism

A second example of the social tensions that shaped Ancient Palestine is found in John 4. When Jesus engaged in conversation with a Samaritan woman, he broke the expected cultural norm. John notes, "Jews do not associate with Samaritans" (Jn 4:9).[15] Samaritans and Jews had a long history of antagonism ever since pre-exilic times. Samaria and Jerusalem were the two capitals of the divided kingdom of Israel. As a result of the Assyrian conquest of Samaria, the land became inhabited by a diversity of people

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[11] The relationship between Nazareth and the meaning of Jesus being called a "Nazarene" is unclear. For a summary of the hermeneutical issues related to Matthew 2:23 see Duane Paul Olson, "A Study of Nazareth in the Time of Christ," (ThM. thesis, Dallas Theological Seminary, 1973), WorldCat (13116765), 47-54.

[12] *Contra* Josephus, who seems to indicate that the population of Nazareth was over fifteen thousand people. Olson explains the complexities involved in calculating the population of Nazareth, see Ibid., 16-23.

[13] *Contra* Olson who argues that Nathanael simply believed that the Messiah should come from Bethlehem rather than Nazareth. Ibid., 53. Yet, when taking into consideration Nathanael's words in the larger social context of Galilee, it is plausible to see regionalism.

[14] This social phenomenon is found in American history. Ayers recognizes that regional identity in American society still affects the way Americans see themselves and see other people. Edward L. Ayers, *All Over the Map: Rethinking American Regions* (Baltimore, MD: Johns Hopkins University Press, 1996).

[15] Some scholars believe that this phrase is a later addition because it is omitted in some later manuscripts (Uncial Sinaiticus, Bezae Cantabrigiensis). See Gary Knoppers, *Jews and Samaritans the Origins and History of Their Early Relations* (Oxford: Oxford University Press, 2013), 1.

groups, which increased the tensions between Jews and Samaritans (2 Kgs 17). Both groups had two competing places of worship that claimed to be the legitimate expression of the Abrahamic covenant—Mount Gerizim for Samaritans, and the temple in Jerusalem for Jews. Josephus describes the ethnic tension that existed among them:

> And when they [Samaritans] see the Jews in prosperity, they pretend that they are changed, and allied to them, and call them kinsmen, as though they were derived from Joseph, and had by that means an original alliance with them: but when they see them falling into a low condition, they say they are no way related to them, and that the Jews have no right to expect any kindness or marks of kindred from them, but they declare that they are sojourners, that come from other countries.[16]

In light of these tensions, Jews considered Samaritans ethnically inferior and not trustworthy.[17] As a result, these two regions of Palestine learned to live their ethnic and religious tensions in segregation—Jews did not associate with Samaritans. Period.

Ethnocentrism was also found among Greeks. They often labeled people from other ethnic groups as "barbarians,"[18] implying that those who lacked Hellenistic culture were "crude, coarse, boorish, savage, or bestial."[19] Thus, one can see that either through regionalism or ethnocentrism, the Greco-Roman world was characterized by ethnic fragmentation. At the same time, these tensions were intensified by religious traditions.

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[16] Flavius Josephus, *Antiquities of the Jew*s 14.3.

[17] For a summary of Josephus's views on Samaritans, see Mor Menahem, *Jewish Sects, Religious Movements, and Political Parties: Proceedings of the Third Annual Symposium of the Philip M. and Ethel Klutznick Chair in Jewish Civilization, held on Sunday-Monday, October 14-15, 1990* (Omaha, NE: Creighton University Press, 1992).

[18] The Greek word βάρβαρος was initially used to describe people who spoke a foreign language or who were not Greek. The term is used six times in the New Testament with a non-derogatory meaning.

[19] Paul J. Achtemeier, *Harper's Bible Dictionary* (San Francisco: Harper & Row, 1985), 93.

Religious Prejudice

The Talmud and the Mishna portray the attitude that devout Jews had towards the Gentile world. Alfred Edersheim summarizes many of these religious teachings found in the Rabbinic literature.[20] First, Jews considered Gentiles unclean from birth because of their idolatry. Consequently, devout Jews were not supposed to help Gentiles. They could not even help a Gentile mother in child birth; otherwise, they could become complicit in bringing a heathen into the world. Second, Jews were not allowed to deliver Gentiles from danger—even if it was a life-threatening situation. Third, the house of a Gentile was considered contaminated by idolatry. Thus, a Jew could not enter the house of a Gentile, eat their food, wear any clothes that had any materials contaminated by idolatry, walk through towns that were celebrating pagan festivities, or sit by the shadow of a tree that had been used for pagan worship. Fourth, Gentiles could not be trusted, so a Jew could not receive help of a Gentile physician or entrust cattle to their care. They could not drink the milk, the wine, or eat the bread produced by a Gentile.[21]

In summary, first-century Palestine was highly diverse and highly segregated. One can observe regionalism among Jews, tensions between Jews and Samaritans, Greeks looking down on barbarians, and Jews avoiding Gentiles. Upon careful research, it becomes evident that ethnocentrism, prejudice, and segregation shaped the social context of the early church.

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[20] Alfred Edersheim, *The Life and Times of Jesus the Messiah*, vol. 1 (Peabody, MA: Hendrickson, 1993) 91-92.

[21] Ibid.

Segregation in the Early Church

In light of the previous analysis, one can begin to identify unique challenges in the social backdrop of the early church. Because the church was planted in the soil of segregation, the first Christians faced four challenges recorded in the book of Acts and Galatians. Each one of these events had the potential to fragment the church due to the presence of cultural diversity and social prejudice.

Acts 6: Discrimination in Jerusalem

Luke describes a conflict between two groups within the Christian Jewish community. It involved the majority ethnic group overlooking the widows of the minority ethnic group during food distribution (Acts 6:1). Even though from the outside they were all Jews, from an insider's perspective they were not all the same *kind* of Jew.

During those days, there were many Jews of the Diaspora that had returned to Jerusalem.[22] The level in which Greek culture had shaped the identity of the Jewish community resulted in two types of Jews. Hellenistic Jews spoke Greek and adopted more elements of the Greco-Roman culture, while Hebraic Jews favored speaking in Aramaic and resisted the influence of Greek culture.[23] As a result of these different levels of Hellenistic influence, there was a sense of pedigree of Jewishness among the Jewish community. There were those like the Apostle Paul who could call themselves a "Hebrew

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[22] Craig S. Keener, *Acts: An Exegetical Commentary,* vol. 2 (Grand Rapids, MI: Baker Academic, 2012), 1259. Keener is one of the most in-depth exegetical commentaries of the book of Acts that I found.

[23] Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2d ed., vol. 1 (United Bible Societies, 1990), 134-135.

of Hebrews" (Phil 3:4-6). This cultural fraction among the Jews also resulted in segregated synagogues. There were some synagogues in Jerusalem that were primarily composed of Hellenistic Jews in contrast to Hebraic Jews (Acts 6:9).

Based on this analysis, one can begin to discern the unique cultural nuances that shaped the conflict related to food distribution for the widows.[24] It was the immigrant minority that felt repeatedly overlooked by the local majority. Whether the neglect was intentional or not, it was the minority that felt the effects of discrimination and brought it up. The Apostles targeted the conflict by recognizing the cultural nuance of the problem. The church chose a group of leaders to address the issue. "They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism" (Acts 6:5). Luke explains that people intentionally chose a group of leaders that reflected the identity of the Hellenistic Jews, as evidenced by their Hellenistic names.[25] He also notes that Nicholas from Antioch was a Gentile converted to Judaism.[26] In a wise move that prevented a potential schism in the early church, the Apostles diversified the ethnic and cultural makeup of the leadership team. This decision resulted in a threefold benefit: "the word of God spread. The number

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[24] Hertig explains the power dynamics that shaped the events of Acts 6. Young Lee Hertig, "Cross-cultural Mediation: From Exclusion to Inclusion," in *Mission in Acts: Ancient Narratives in Contemporary Context,* edited by Robert Gallagher and Paul Hertig (Maryknoll, NY: Orbis Books, 2004), 59-86.

[25] Keener, 1280-1289.

[26] Judaism used two different labels to indicate the degree of Gentile assimilation into the Jewish religion. A *God-fearer* was interested in Judaism but was not a full convert. A *Proselyte* embraced Judaism and practiced circumcision. Rabbinic tradition often looked down on Proselytes. Ibid., 1285.

of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (Acts 6:7). This was the first case in which discrimination and ethnic fragmentation tested the fiber of the early church, but it was not the last.

Acts 10: Xenophobia in Caesarea

The second challenge tested the perception that Jewish Christians had of Gentiles. This account describes how an uncircumcised Italian man who served as a leader in the Roman army became a Christian with his household. It also describes how God took Peter through an elaborate process in order to help him overcome his prejudice against Gentiles. [27]

The location was Caesarea Maritima. John McRay, who invested over a decade of his life in archeological excavations in Caesarea, explains that this region was a coastal city of political significance. Caesarea was the second most important city after Jerusalem, the residence of the Roman governor of Judea, the base of Roman activity in Palestine, and had at least two Roman legions stationed there.[28] It had a small population of Jews, being primarily a city of Gentiles, who, in more than one occasion showed antagonism toward the Jews.[29] Cornelius was a Centurion, one who was in charge of about 80 soldiers in the Italian regiment. He was not a convert to Judaism but was a

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[27] A full exegesis of these chapters is beyond the scope of this research. Kyrychenko provides an impressive body of scholarship about the role of the centurion in Luke's narratives. Alexander Kyrychenko, *The Roman Army and the Expansion of the Gospel: The Role of the Centurion in Luke-Acts* (Berlin, Germany: De Gruyter, 2014). Also see Darrell L. Bock, *Acts* (Grand Rapids, MI: Baker Academic, 2007).

[28] John McRay, *Paul: His Life and Teaching* (Grand Rapids, MI: Baker Academic, 2003), 210-214.

[29] Josephus, *Antiquities of the Jews,* 13. 245.

sympathizer, described as a God-fearing man rather than a proselyte. From the Jewish perspective, Cornelius belonged to the unfavorable categories of uncircumcised and oppressor, being the face of the political tyranny that kept the Jewish nation subjugated under the power of Rome. [30]

As noted earlier, Jewish traditions often encouraged prejudice. The Apocrypha commanded, "Separate yourself from the Gentiles, and do not eat with them, and do not perform deeds like theirs. And do not become associates of theirs" (Jubilee 22:16). Keener observes, "Some later rabbis compared eating with uncircumcised persons to eating unclean flesh, bathing with the uncircumcised to bathing with a leper, and touching the uncircumcised to touching the dead."[31] Consequently, understanding the deep prejudice that Peter inherited from Judaism reveals the significance of these events. Through the vision of Acts 10, God was forging into Peter a Christian identity that called him to embrace the people that Judaism considered unembraceable.[32]

When Peter eventually arrived at Cornelius's house, he explained, "You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call anyone impure or unclean. So, when I was sent for, I came without raising any objection. May I ask why you sent for me?" (Acts 10:28-29). He later adds, "I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right" (Acts 10:34-35). In light

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[30] Ward researched the social and military roles of centurions in Rome based on ancient writings and archeological discoveries. See Graeme A. Ward, "Centurions: The Practice of Roman Officership," (PhD. diss, University of North Carolina, 2012), UNC Electronic Theses and Dissertations (4385).

[31] Keener, 1789.

[32] For the theological background of Peter's vision see Lv 11, Ez 4:14.

of Peter's words, one can discern the intensity of his experience. God took him through a process aiming to peel off layers of prejudice from his mindset. God did so, first through the vision, then through meeting Cornelius, and then through witnessing Cornelius and his household speaking in tongues—the same gift which Peter himself had experienced at Pentecost. The implication was clear. An uncircumcised Gentile did not need to become circumcised or embrace Judaism in order to become part of God's community. Yet, what became evident to Peter was not yet clear for the leaders in Jerusalem.

The leaders in Jerusalem were not anticipating that the gospel included the uncircumcised. Thus, their initial reaction to Peter was rooted in prejudice. Luke recounts, "… when Peter went up to Jerusalem, the circumcised believers criticized him and said, 'You went into the house of uncircumcised men and ate with them.'" (Acts 11:1-2). In their eyes, Peter had betrayed Jewish convictions. However, after Peter explained what had happened, the leaders began to see that God was at work in unexpected ways. Luke explains, "When they heard this, they had no further objections and praised God, saying, "So then, even to Gentiles God has granted repentance that leads to life" (Acts 11:18). Thus, God led Peter and the first Christians to confront deeply held convictions rooted in ethnic prejudice. The combination of having an angelic messenger, a supernatural vision, and the gift of tongues were all evidence of God's hand. God was leading the first Christians to a new chapter of inclusion that they were just beginning to understand. Yet, as the third event reveals, not all Messianic Jews embraced God's vision of inclusion.

Acts 11: Discriminatory Evangelism

The early church faced a third challenge which tested her willingness to embrace God's vision of Gentile inclusion. After Stephen's death, the church in Jerusalem was persecuted and many Christians from Jerusalem fled to the surrounding regions. Luke explains that there were two different mindsets among these Christian Jews. One group of Christians shared the Gospel "only among Jews" (Acts 11:19). However, the second group also shared the Gospel with Gentiles: "Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus" (Acts 11:20).[33] While Judaism encouraged segregation, the Gospel called Christians to practice inclusion. As a result of their obedience to God, "The Lord's hand was with them, and a great number of people believed and turned to the Lord" (Acts 11:20). This cross-cultural evangelistic effort resulted in the birth of the Church of Antioch.

The city of Antioch was the administrative center of Syria, and the third most important city in the Roman empire. Because of its beautiful and strategic setting, it became a merging place for Eastern and Western cultures.[34] Highly influenced by Hellenism, Antioch also had a Jewish community well integrated across social strata.[35]

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[33] There is a textual variance in Acts 11:20. Some manuscripts use the word Ἑλληνιστάς (Hellenists) while others use the word Ἕλληνας (Greeks). I favor the reading Ἕλληνας as does Bruce. For a detailed discussion on the different views and textual evidence, see Bruce A. Metzger, *A Textual Commentary on the Greek New Testament*, Second ed. (Stuttgart, Germany: German Bible Society, 1994), 340-342.

[34] Christine Kondoleon, *Antioch: The Lost Ancient City* (Princeton, NJ: Princeton University Press, 2000), 4.

[35] Ibid., 29-36.

Christine Kondoleon observes, "Antioch, with one of the most complex amalgams—Greeks, Jews, Syrians, Christians, Romans, and visitors from many lands—developed a splendid cosmopolitan character."[36] This diversity also resulted in multilingualism, including Greek, Latin, Aramaic, and Syriac. However, like many cosmopolitan cities, it was also characterized by ethnic fragmentation. The city had two main sections, one for Syrians and one for Hellenists, with several ghettos populated by different ethnic groups, as well as a large population of slaves.[37] Even though Antioch was a segregated cosmopolitan city, God used the very soil of segregation to plant the first integrated multiethnic church.

Luke asserts that people in Antioch were receptive to the Gospel, and many became Christians (Acts 11:21). In a strategic move, the church in Jerusalem sent Barnabas to help the Antiochean church. Barnabas was a Cyprian Levite and resident of Jerusalem who, with his cousin John Mark, played an important role among the early Hellenist and Hebraic Jews. Because of his biculturalism, Barnabas was an appropriate leader to help in the planting of the first multiethnic church in Antioch,[38] bringing the Apostle Paul to join him in the effort. Luke notes, "So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch" (Acts 11:26).

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[36] Kondoleon., 13-14.

[37] Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton: Princeton University Press, 1996), 157.

[38] Michael F. Bird, *An Anomalous Jew: Paul among Jews, Greeks, and Romans* (Grand Rapids, MI: W. B. Eerdmans, 2016), 170-204.

Luke describes three unique aspects of the Antiochean church. First, the leaders of Antioch were ethnically diverse (Acts 13:1). DeYoung observes that Paul and Barnabas were Jews familiar with Greek culture and fluent in Greek and Aramaic. Manean was the step-brother of Herod Antipas. Lucius of Cyrene came from North Africa. Simeon, called Niger (black), was probably a black African.[39] Second, due to the diversity of the Antiochean church, this is the first time in history that the followers of Jesus were called *Christians* (Acts 11:26).[40] Previous to Antioch, the majority of Christ's followers had first embraced Judaism. At Antioch, however, Jews, proselytes, and uncircumcised Gentiles were one diverse community united by their allegiance to Christ. Strauss summarizes the significance of this new label coined at Antioch,

> [Antioch] was a church made up of large numbers of Gentiles who met as equals with Jews in a new sociological unit, unified by their identity with Christ. Instead of ethnicity being a factor of exclusion or identity as the people of God, Luke wanted his readers to see that ethnicity had been replaced by identity with Christ. Luke's message in Acts 11:26 is that the church is to be so identified with Christ that outsiders cannot find any other socioethnic label by which to characterize its people.[41]

Third, Antioch became a platform for global missions. The Holy Spirit set apart the Apostle Paul and Barnabas from Antioch to start planting multiethnic churches across the

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[39] DeYoung, Emerson, Yancey, and Kim, 28.

[40] Throughout the book of Acts, the disciples of Jesus were known as people from "The Way" (Acts 19:9, 23; 22:4; 24:14, 22). The tile Χριστιανούς was first used in Antioch and later used again by King Agrippa (Acts 26:28). Luke does not explain the meaning or circumstances that led to this new designation. Taylor argues that it was the Romans who first used the word "Christians" as a synonym of sedition. Apparently, the Romans accused Christians for the unrest that took place in Antioch around 39-40 AD. Justin Taylor, "Why Were the Disciples First Called Christians at Antioch? (Acts 11:26)," *Revue Biblique* 101, no. 1 (1994): 75-94. Strauss disagrees. Instead, he argues that the new label simply emphasized the group's allegiance to Christ. He provides a solid scholarly evaluation of these views with relevant implications for the contemporary church. See Stephen J. Strauss, "The Significance of Acts 11:26 for the Church at Antioch and Today," *Bibliotheca Sacra* 168, no. 671 (2011): 283-300.

[41] Strauss, 298. Brackets added for clarity.

Roman Empire. In a significant turn of events, the global church grew when Christians rejected segregation. Antioch embraced God's vision for Gentile inclusion and God blessed them for it (Acts 11:21). However, ethnic tensions and segregation did not completely disappear from the early church.

Galatians 2: Prejudice in Antioch

The early church faced a fourth challenge which tested her ability to overcome internal ethnic tensions.[42] The Apostle Paul recounts,

> When Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?" (Gal 2:11-14).

Even though a full exegesis of this text is beyond the scope of this chapter, one can observe that the Apostle Peter still struggled with the prejudice inherited from his religious upbringing—even after Cornelius. Barnabas and the other Christian Jews also struggled with it. As the ethnic tension unfolded, the Apostle Paul confronted the issue. He strongly believed that practicing discrimination and segregation was not in line with the truth of the gospel. The book of Galatians reveals that even though the early church believed in the inclusion of Gentiles, embracing the ethnic and cultural diversity of the body of Christ was challenging. DeYoung observes, "Ultimately, the unity of the first-

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[42] There are many exegetical challenges related to Galatians 2, because the text does not provide background details. Bird presents a solid analysis of the Antiochean crisis and the resulting effects in Paul's ministry. See Bird, 170-204.

century church was the result of the miracle of reconciliation—a conversion from their ethnocentrism to the intention, practice, and vision of Jesus."[43] Apparently, this conversion was a painful and slow process for the first Christians.

In light of this analysis, one can observe that the early church was planted in a fragmented society built on faulty beliefs (ethnocentrism and stereotypes), that led to distorted perspectives (prejudice and xenophobia), which resulted in excluding behaviors (discrimination and segregation).[44] Not surprisingly, Christians struggled to overcome these divisive tendencies, but God called them to be a countercultural community that challenged segregation. Thus, biblical theology instructed Christians to adopt a new set of countercultural beliefs, attitudes, and behaviors in order to embrace God's vision for the church.

Table 2.1. An Anatomy of Segregation

Faulty Beliefs		Distorted Perspectives		Excluding Behaviors	
Ethnocentrism	*Stereotypes*	*Prejudice*	*Xenophobia*	*Discrimination*	*Segregation*
"My people group is superior"	"I know your kind"	"I don't like your kind"	"I hate or I'm afraid of your kind"	"Your kind deserves inferior treatment"	"Let's not mix"

[43] DeYoung, 37.

[44] In order to understand the intricate relationship between these faulty beliefs, distorted perspectives, and excluding behaviors, see Appendix B: An Anatomy of Segregation.

A Theological Framework to Counteract Segregation

A Countercultural Belief: Christians Are One New Humanity

The first Christians lived in a fragmented society shaped by ethnocentrism and stereotypes. These faulty beliefs defined people groups in hierarchical terms—as intrinsically superior or inferior. In order to help the church face these faulty beliefs, the Apostle Paul instructed Christians to embrace their new identity in Christ.[45] There are three key passages that inform this countercultural belief.

There is One New Humanity in Christ (Eph 2:11-20). In this profound theological directive,[46] the Apostle Paul reflects on the relationship between Jews and Gentiles previous to conversion to Christ. In addition, he describes what Jesus accomplished on the cross and identifies the impact of Jesus' death over Christian identity. Paul reminds his readers that previous to Christ, Jews used two categories to classify the world: The circumcised (Jews) and the uncircumcised (Gentiles).[47] This social dichotomy determined the way they related to each other. Gentiles were considered outsiders, pagans, and without the knowledge of God that was entrusted to the Jews (Eph

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[45] Previous to the Gospel, the identity of inclusion was a mystery. The Apostle Paul explains, "In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (Eph 3:4-6).

[46] A full exegesis of this text is beyond the scope of this chapter. For an excellent summary of the interpretations from the Apostolic Fathers all the way through the twentieth century, see William H. Rader, *The Church and Racial Hostility: A History of Interpretation of Ephesians 2:11-22* (Eugene, OR: Wipf & Stock Publishers, 2011).

[47] The Jews used the word *uncircumcised* in a derogatory manner. Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2007), 354.

2:11-12). During first-century Judaism, this dichotomy had reached extreme levels of segregation. One particular form of segregation was found in the Temple at Jerusalem.

In contrast to the first temple built by Solomon, the second temple had a *soreg*, a protective wall described by Josephus:

> there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that "no foreigner should go within that sanctuary;" for that second [court of the] temple was called "the Sanctuary;" and was ascended to by fourteen steps from the first court.[48]

This dividing wall prohibited Gentiles to enter the sanctuary, displaying warning signs in Greek and Latin. One of these signs was discovered in 1871, being displayed at the National Archaeological Museum of Istanbul. The inscription reads, "No foreigner is to enter within the balustrade and forecourt around the sacred prescient. Whoever is caught will himself be responsible for (his) consequent death."[49] According to Acts 21:27-36, Jews from Asia wrongly accused the Apostle Paul for bringing Gentiles into this inner court, disregarding the multiple warning signs. The Apostle Paul knew from experience the deep level of religious enmity that existed between Jews and Gentiles, uniquely materialized in that dividing wall with its bilingual regulations. Consequently, he explains,

> But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to

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[48] Flavius Josephus, *Wars of the Jews*, 5.5.2.

[49] This is the English translation of the original Greek text. Hannah M. Cotton et al., *Corpus Inscriptionum Iudaeae/Palestinae A Multi-lingual Corpus of the Inscriptions from Alexander to Muhammad. Volume I: Jerusalem, Part 1: 1-704* (Berlin, Germany: De Gruyter, 2010), 43.

> reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near (Eph 2:13-17).[50]

The *soreg* was a daily reminder of the hostility between Jews and Gentiles. However, after Christ's sacrifice, he accomplished a vertical and horizontal reconciliation: He reconciled Jews and Gentiles with God, and reconciled both groups into one new creation by destroying the divisive hostility.[51] Therefore, Christians had to radically change the habit of categorizing people into two hierarchical groups. Ethnocentrism and stereotyping were incompatible with the nature of the church because in Christ there were no longer two types of humans, but one new humanity.[52]

In the subsequent verses, the Apostle Paul highlights the relational implications of this new identity in Christ. He argues,

> For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone (Eph 2:18-22).

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[50] The meaning of the Greek μεσότοιχον τοῦ φραγμοῦ (wall of partition) is unclear for three reasons. First, this phrase is rarely found in ancient writings. Second, it is only used once in the New Testament. Third, Paul does not define the meaning in this context. Consequently, scholars have proposed many possible meanings. The phrase is derived from the word τοῖχος, which is often used to describe a fence or partition to keep intruders from entering. Thus, from my perspective, the two most plausible options include the reference to the *soreg* as well as the law of circumcision, because either one seems to fit the context of Paul's argument. In this chapter, I favor the *soreg*. See James E. Howard, "The Wall Broken: An Interpretation of Ephesians 2:11-22," in Jack P. Lewis et al., *Biblical Interpretation: Principles and Practices: Studies in Honor of Jack Pearl Lewis* (Grand Rapids, MI: Baker Book House, 1987), 303. For a summary and evaluation of each view see Hoehner, 368-371.

[51] Discerning the textual relationship between the hostility, the destruction, and the body of Jesus is complex due to four different possible punctuations in the Greek text. All four possible readings are found among the different English translations. I follow the reading of the NIV, RSV, and NA as the most plausible due to its consistency with the context of Paul's argument. See Hoehner, 371-374.

[52] *Contra* Best, who interprets this new humanity to refer to an individual identity rather than a corporate identity. Ernest Best, *One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955), 152-154. Paul is contrasting two corporate identities with a third one, which verse 16 identifies as being *one body*.

When people from different ethnicities become indwelled by the Holy Spirit and baptized into the body of Christ, they become defined primarily by a new spiritual reality.[53] In Christ, they are no longer considered strangers but family. In other words, "Before King Jesus, the earth had two groups of humanity: Jews and Gentiles. After Jesus' resurrection, a third ethnicity was supernaturally born: the multicolored, multiethnic church. The church is not a weekend destination but a blood-bought, multicolored people."[54]

Christians are One in Christ (Gal 3:26-28). In Ephesians, the Apostle Paul presented the theological argument for an identity of inclusion. In his epistles to the Galatians and Colossians, he identifies the implications that an identity of inclusion has over ethnocentrism and segregation. Richard Longenecker observes that the sense of superiority-inferiority that is found at the heart of segregation was deeply embedded in Jewish and Greek religious identities.[55] Both cultures practiced defining one's identity by putting down somebody else's. For instance, Socrates was known for thanking fortune for not making him a beast, a woman, or a barbarian—a common practice among Greeks. Similarly, the Talmud instructed the Jewish man to thank God daily for making him a Jew and for not making him a woman or a slave (Menachot 43b).[56] These three prayers

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[53] The Greek text is ambiguous. It can either mean that both groups have access to God *by* one Spirit (emphasizing the Holy Spirit as the means to access God) or *in* one spirit (emphasizing the atmosphere of unity between Jews and Gentiles in the body of Christ).

[54] Derwin L. Gray, *The High-definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015), 50.

[55] Richard N. Longenecker, *Galatians*, Word Biblical Commentary, v. 41 (Grand Rapids, MI: Zondervan, 2015), 157.

[56] Kahn traces these three blessings throughout history in Greek and Jewish literature. He argues that the Talmud adopted these blessings from Greek culture. His work is an impressive body of scholarship. See Yoel H. Kahn, *The Three Blessings: Boundaries, Censorship, and Identity in Jewish Liturgy* (New York: Oxford University Press, 2011).

became part of a longer list of daily morning prayers known as the Berakhot (60b) which has been part of the daily routine of devout Jews for centuries.

Because the Apostle Paul grew up a devout Jew, he would have been familiar with these prayers. Thus, he instructs the Christians in Galatia, "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Gal 3:26-28). In contrast to the Jewish and Greek practice of belittling others, the Christian identity does not degrade people based on ethnicity, social status, or gender. Instead, the church embraces unity.

Christ is not segregated (Colossians 3:11-17). Similar to his teaching in Galatians, the Apostle Paul instructs Christians in Colossae, "Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all" (Col 3:11). Here, the Apostle Paul confronts the dualistic categorization across the dominant cultures. Jews segregated people based on their religious identity (Jew, Greek, circumcised, uncircumcised). Greeks segregated people based on stigmatized stereotypes (barbarian, Scythian).[57] Romans segregated people based on

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[57] Greeks used the word "barbarian" as a derogatory description for non-Greeks. "Scythians" were a people group considered an even more barbaric race commonly used as slaves. Josephus describes them as people who "differ little from brute beasts." Flavius Josephus, *Against Apion* 2.269. Yamauchi analyses the history of the Scythians, the textual evidence in ancient literature, and the different interpretations of the pair Barbarian-Scythian. See Edwin M. Yamauchi, "The Scythians—Who Were They? And Why Did Paul Include Them," *Priscilla Papers* 21, no. 4 (Autumn 2007): 13-18, accessed October 24, 2017, https://www.cbeinternational.org/sites/default/files/pp214_ts.pdf.

social status (slave, free).[58] However, in the church, all of these segregated forms of identity are replaced by the new inclusive identity in Christ. After establishing the incompatibility between segregation and Christianity, the Apostle Paul recognizes that embracing an identity of inclusion requires relational behaviors that anticipate tension.[59] He commands,

> Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity (Col 3:12-17).

Members of this new humanity must put on a new attitude characterized by compassion, kindness, humility, gentleness and patience. It requires learning to bear with each other, and be ready to forgive. All of these attitudes spring out from *agape*—the type of love that seeks the wellbeing of others first.[60]

Consequently, rather than allowing ethnocentrism and stereotyping fragment the church, biblical theology calls Christians to embrace a new identity of inclusion. In this new identity, there is a spiritual reality that transcends the human-made identities that

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[58] Roman Emperor Justinian captured this dualistic "slave/free" worldview when describing the Roman law. According to Justinian, "the principal distinction in the law of persons is that all men are either free or slaves—there is no third, intermediate, category in the Roman law." Alan Watson, *Roman Slave Law* (Baltimore, MD: Johns Hopkins University Press, 1987). 7. In contrast, in the church the slave is an equal—a fellow member of God's family. Peter T. O'Brien, *Word Biblical Commentary: Colossians, Philemon* (Waco, TX: Word Books, 1982), 193.

[59] The Jerusalem decree given to the first Gentile Christians illustrates the complex dimensions of embracing ethnic diversity in the church. For an extensive exegetical analysis of the decree, see Keener, vol. 3, 2241-2296.

[60] For a definition of the Greek words for each one of these behaviors see O'Brien, 197-204.

lead to segregation. As Alan Parker points out, this identity implies that "our cultures can never take priority over our faith."[61]

A Countercultural Perspective: Christians Live as Citizens of Heaven

The first Christians lived in a fragmented society shaped by prejudice and xenophobia. These distorted perspectives shaped the way people perceived outsiders, often resulting in distrust, fear, and hate. In order to help the church face these distorted perspectives, the New Testament calls the church to embrace a new eternal perspective. There are three key passages that inform this countercultural perspective.

Christians are Sojourning Strangers (Heb 11:13-16). The book of Hebrews recognizes that thinking of oneself as a sojourner is a key trait of the life of faith. The author explains,

> All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them (Heb 11:13-16).

Hebrews indicates that the walk of faith defines the Christian as foreigner and stranger in relationship to the world.[62] Christianity calls for a perspective that embraces the heavenly

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[61] Alan Parker, "Towards Heterogeneous Faith Communities: Understanding Transitional Processes in Seventh-day Adventist Churches in South Africa" (D.Th. diss., University of Stellenbosch, 2004), WorldCat (668159197), 235.

[62] This Greek construction is equivalent to saying, "sojourning strangers." In the Septuagint, Abraham describes himself with similar words in Genesis 23:4. William L. Lane, *Hebrews 9-13* (Dallas, TX: Word Books, 1991), 356-357. The Apostle Peter calls Christians in the Diaspora, "elect refugees" (1 Pt 1:1,17), echoing the same word that describes Abraham in the Septuagint. Elwell, 100.

country as the true home. The Christian identity is no longer defined by place of origin or by imagined communities.[63] Rather, heaven is the primary national identity of the follower of Christ. This dualism in Christian identity is well captured in the Epistle to Diognetus. This second-century letter describes how Christians in pagan societies adapted to their contexts with eternal perspective. He observes,

> But while dwelling in both Greek and barbarian cities, as each one's lot is cast, and adhering to the local customs in both dress and diet and the rest of life, they show forth the remarkable and confessedly paradoxical character of their own citizenship. They live in their own homelands, but as resident aliens; they participate in all things as citizens, but endure all things as strangers. Every foreign country is their homeland but every homeland is a foreign country.[64]

This early witness of Christians in the Diaspora is a powerful testimony of how eternal perspective impacts social engagement.

Christians are Citizens of Heaven (Phil 3:20-21). Like Hebrews, the epistle to the Philippians also emphasizes the importance of having eternal perspective. Paul explains, "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body" (Phil 3:20-21). Because the city of Philippi was a Roman colony, the residents of Philippi were granted Roman citizenship—a priceless possession in the Greco-Roman world. Yet, the

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[63] Benedict Anderson coined the phrase "imagined communities" to describe the phenomenon of modern nationalism. I intentionally use this phrase to connect it with Paul's theology of identity. Even though Anderson's work is a historical exegesis rather than a theological work, I see that both authors complement each other. See Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 2006).

[64] Letter to Diognetus 5. 4-5, in *Aliens and Sojourners Self as Other in Early Christianity,* by Benjamin H. Dunning (Philadelphia: University of Pennsylvania Press, 2012), 65. This letter is traditionally considered part of the Apostolic Father's literature; however, its authorship and date are not stated. For the historical background of this letter and a summary of its teaching, see Paul Foster, *The Writings of the Apostolic Fathers* (London: T & T Clark, 2007), 145-156.

Apostle Paul indicates that Christians have a new citizenship that transcends any political identity. Christians are *citizens of heaven* who will be transformed with glorified bodies the day Jesus returns, so they can finally be in their true home. This perspective is captured in the paraphrase, "Our home is in heaven, and here on earth we are a colony of heavenly citizens."[65] While earth is characterized by segregation, heaven is characterized by diversity and unity.

Heaven is Multiethnic (Rv 5:9-10; 7:9-10). The Apostle John unveils a significant mystery in the book of Revelation. In Revelation 5:9-10, John describes a group of heavenly creatures worshiping Jesus with this song:

> You are worthy to take the scroll
> and to open its seals,
> because you were slain,
> and with your blood you purchased for God
> persons from every tribe and language and people and nation.
> You have made them to be a kingdom and priests to serve our God,
> and they will reign on the earth.

Echoing the nuances of Isaiah 53 and Daniel 7:14,[66] this song describes the redeemed humanity with four layers of diversity originally found in the Table of Nations in Genesis 10:5. This Kingdom of priests is described as people from every φυλῆς (people groups with common family lineage), γλώσσης (language), λαοῦ (nationality), and ἔθνους (ethnicity).[67] Later, John uses the same words to describe the redeemed community as they worship God in heaven,

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[65] Gerald F. Hawthorne, *Philippians*, Word Biblical Commentary, vol. 43 (Waco, TX: Word Books, 1983), 171. Some scholars believe that Philippians 3:20-21 is a quote of a first-century hymn. See John Reumann, "Philippians 3. 20–21—a Hymnic Fragment?" *New Testament Studies* 30, no. 04 (1984): 593–609, accessed June 3, 2017, Cambridge Core.

[66] For a detailed exegesis of this text, including some textual variances, see Grant R. Osborne, *Revelation* (Grand Rapids, MI: Baker Academic, 2002), 261-268.

> After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb" (Rv 7:9-10).

While the first vision described a song about the diverse redeemed community, this second vision is about the diverse community worshiping God with one voice.[68] One can observe that to be a citizen of heaven implies embracing diversity and partaking of the worship of the Lamb in its multiethnic, multinational, and multilingual expressions.

In light of the ethnic tensions faced by the early church, it is remarkable that the last book of the Bible describes the citizens in heaven with four vivid terms of diversity. While national, tribal, ethnic, and lingual diversity shaped first-century Palestine into a segregated society, these same categories of diversity serve to highlight the unity of God's people. At last, the citizens of heaven embrace diversity in its fullness with God at the center of the narrative.

Consequently, rather than allowing prejudice or xenophobia fragment the church, biblical theology calls Christians to live as citizens of heaven. In this new perspective, there is a spiritual reality that transcends the political categories that lead to social fragmentation. Christians are all strangers and foreigners on earth who embrace diversity and worship the Lamb as one multilingual and multiethnic community. Ultimately, embracing diversity in the church is not a political agenda—it is heaven's agenda.

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[67] See Robert L. Thomas, *Revelation 1-7: An Exegetical Commentary* (Chicago: Moody Press, 1992), 401. It is fascinating to see the parallels of this vision with the one described in Daniel 7:13-14.

[68] The identity of the ὄχλος πολύς (great multitude) is unclear. Thomas offers an evaluation of several theological interpretations and concludes, "the best solution is to identify this vast crowd as Gentile and Jewish believers who have died either natural or violent deaths during the period of the first six seals and come out of the Great Tribulation." Thomas, 485.

A Countercultural Behavior: Christians Practice Hospitality

The first Christians lived in a fragmented society that practiced discrimination and segregation. In order to help the church reject these excluding behaviors, the Bible instructed Christians to practice hospitality towards the stranger. This instruction was not unique to the New Testament but was rooted in the Mosaic Law. While other nations surrounding Israel also provided protections for the widows and orphans just as the Pentateuch did, God provided additional protections for the foreigner in a manner that distinguished Mosaic Law from other ancient legislations.[69]

One of the key Hebrew words used in the legal code was גֵּר (gēr), indicating an alien, new comer, or stranger,[70] one who lacked the benefits of the social network and kinship of a native.[71] An extensive body of legislation protected the lives of the גֵּר.[72] Leviticus 19:33-34 instructs, "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God." From the Patriarchs to

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[69] Walter A. Elwell, *Baker Theological Dictionary of the Bible* (Grand Rapids, MI: Baker, 2000), 265.

[70] Francis Brown et al., *The Brown, Driver, Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic: Coded with the Numbering System from Strong's Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson Publishers, 2015), 158.

[71] Elwell, 265.

[72] Foreigners residing in Israel had access to the same legal procedures as natives (Dt 1:16), could inherit land (Ez 47:22-23), were expected to abide by the same sexual morality laws (Lv 18:20) and diet laws (Lv 17:10-12). They were expected to participate in the religious life of the nation, including Jewish festivals (Dt 16:11-14) and offering sacrifices (Lv 17:8). Even Solomon anticipated that foreigners would come to the temple and worship God as a result of the international reputation of Israel (1 Kgs 8:41-43). Mackey, 14-15.

Sinai, God's people were sojourners. Thus, God instructed Israel not to be infected by discrimination and segregation but to love the stranger as an equal.

The New Testament echoed the expectation to treat the stranger with love. This attitude was intricately captured in the Greek word for hospitality. Φιλόξενος (hospitality), is a compound word: φίλος (to love) ξένος (stranger).[73] Thus, to show hospitality was to show love to the stranger in tangible ways. Based on this biblical foundation, Renee Mackey defines Christian hospitality as "personal care generously given to strangers as an expression of God's mercy and love."[74] Rather than letting segregation fragment the church, biblical theology calls Christians to practice hospitality (Rom 12:13; Heb 13:2). In Christ, xenophilia—rather than xenophobia—should characterize how God's people engage with the stranger.

In summary, the social context of the early church was shaped by a faulty set of beliefs (ethnocentrism and stereotyping), that led to a distorted perspective (prejudice and xenophobia), which resulted in excluding behaviors (discrimination and segregation). All of these factors threatened the first Christians as they struggled to embrace God's vision of inclusion. Consequently, biblical theology instructed the church to have a

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[73] "Lexham Analytical Lexicon to the Greek New Testament," Logos Software, 2011. I find it fascinating to discover that at a lexical level, the word "hospitality" *(xenophilia)* is the exact opposite of xenophobia.

[74] Mackey, 79. Mackey indicates that biblical hospitality is characterized by three key ingredients. (1) Biblical hospitality is relational rather than institutionalized, giving people the opportunity to connect with one another. (2) Biblical hospitality is expressed through acts of selfless service, which in turn are synonymous with serving God. (3) Biblical hospitality creates a sense of belonging because the stranger is welcomed into a personal space that is physically and emotionally safe. Mackey concludes, "Hospitality has three main elements: relationship, service, and belonging that when addressed helps the multicultural church move on the worldview continuum toward inclusivity." Ibid., 86-87. Like Mackey, Alan Parker also sees hospitality as the central factor that defines the responsibility of the church in a multiethnic society. See Parker, 232-252.

countercultural belief (Christians are one new humanity), a countercultural perspective (Christians live as citizens of heaven), and a countercultural behavior (Christians practice hospitality). In this way, biblical theology equipped the church to face the destructive power of segregation.

Table 2.2. A Theological Framework to Counteract Segregation

COUNTERCULTURAL BELIEF	COUNTERCULTURAL PERSPECTIVE	COUNTERCULTURAL BEHAVIOR
Christians are one new humanity	*Christians live as citizens of heaven*	*Christians practice hospitality*
"You and I are equals, adopted into God's family and indwelled by the Holy Spirit."	"You and I are citizens of heaven, and we will live together forever in diversity."	"The stranger is my equal, and I love the stranger with God's love."

Four Key Components of a Multiethnic Church Model

In light of the previous analysis of the early church, I observe four significant behaviors that shape the ministry of a multiethnic church model. These behaviors are the four components that I will analyze in the subsequent chapters of this dissertation.

First Component: Counteract Segregation

The biblical multiethnic church *counteracts segregation*. If a church is located in a multiethnic society, it seems that God wants the church to embrace the multiethnic diversity of her context. Failing to do so can be dissonant with (1) the new humanity in the church, (2) the eternal perspective that transcends national identities, and (3) the

practice of hospitality. Yet, embracing diversity is countercultural. One can observe this struggle beginning from Jerusalem to Antioch. Thus, the moment a church decides to embrace diversity, it has to prepare herself to counteract the human tendencies that can potentially bring fragmentation: regionalism, ethnocentrism, stereotyping, prejudice, xenophobia, discrimination and segregation.

Second Component: Cultivate an Identity of Inclusion

The biblical multiethnic church *cultivates an identity of inclusion*. Because inclusion is countercultural, the church has to proactively prepare the ground and plant the seed of inclusion in the hearts of people. One can observe that the apostles intentionally provided theological instruction to help Christians embrace their identity of inclusion, live with eternal perspective, and practice hospitality. In the same way, a multiethnic church will benefit from intentionally training people to engage in this theological reflection and practice. Because segregation is based on faulty beliefs, the church needs to counteract the underlying beliefs that feed segregation in order to be a healthy multiethnic congregation that loves the stranger. In light of the Pauline epistles, equipping the church to counteract segregation needs to be done preventively as well as correctively.

Third Component: Implement a Multilingual Platform

The biblical multiethnic church *implements a multilingual platform*. The previous biblical analysis revealed that the social context of the New Testament was both multiethnic and multilingual. The early church did not attempt to assimilate all languages into one, but the church embraced multilingualism. Even though Greek remained the

lingua franca, the Apostle Paul ministered in two languages, and Matthew, Mark, Luke, and John taught with a bilingual approach. Thus, if the church is located in a multilingual society, adopting a multilingual platform will expand her engaging capacity for ministry impact.

Fourth Component: Form a Multiethnic and Culturally Intelligent Leadership Team

The biblical multiethnic church *forms a multiethnic and culturally intelligent leadership team*. When the church in Jerusalem faced ethnic tensions, the church formed a team of multiethnic leaders who understood the culture of the community. At the same time, the first Jews who were willing to reach out to the Greeks in Antioch were Hellenist Jews. The first leader sent by Jerusalem to minister to the church in Antioch was Barnabas—a Hellenist Jew. Likewise, the leadership team of the church of Antioch was a multiethnic and multicultural team. These events reveal the value of a leadership team that embodies and understands cultural diversity. Thus, if the church is to embrace ethnic and lingual diversity, it will benefit from having a leadership team that can engage effectively with that diversity.

In summary, the rationale of a multiethnic church model is based on a ministry philosophy that is consonant with the new humanity in Christ, the heavenly citizenship, and the practice of hospitality instructed by the Apostles. As a result, when a church is located in a multiethnic and multilingual society, it will benefit from developing a ministry framework that includes (1) counteracting segregation, (2) cultivating an identity of inclusion, (3) implementing a multilingual platform, (4) and forming a multiethnic and culturally intelligent leadership team. As demonstrated in this research, these four

components reflect the way in which the early church engaged with her multiethnic context.

Conclusion

The goal of this chapter was to develop a biblical rationale for a multiethnic church ministry. I have accomplished this goal by describing the multiethnic context of the early church and exploring the struggles that the first Christians experienced when embracing God's multiethnic vision for the church. With that background, I identified the countercultural theological framework that guided the first Christians as they learned to minister in a segregated society. After this systematic analysis, I established a fourfold rationale for a multiethnic church model that includes counteracting segregation, cultivating an identity of inclusion, implementing a multilingual platform, and forming a multiethnic and culturally intelligent leadership team. In the next chapter, I will research the first component of a multiethnic church ministry in order to shape Ethnos Bible Church into a culturally relevant multiethnic church poised for ministry impact.

SECTION II

COMPONENTS OF A CULTURALLY RELEVANT MULTIETHNIC CHURCH

CHAPTER 3

FIRST COMPONENT: COUNTERACT SEGREGATION

In the previous chapters I laid the foundation for pursuing a multiethnic church model and identified four of its key components. In this chapter I will focus on the first component: the need to counteract segregation. As observed in the New Testament, segregation has unique nuances in different societies. In order to counteract segregation, each church will benefit from understanding the nuances of segregation in her own social context. Thus, the goal of this chapter is to discern how the categories of segregation listed in Galatians 3:26-28 have shaped American society. In order to accomplish this goal, I will contextualize the categories of race, slavery, and gender in the framework of U.S. history. Upon this foundation, I will identify the social narrative of segregation that the multiethnic church in the United States needs to re-examine and counteract.

As I explained in chapter two, the Pauline corpus consistently calls Christians to embrace their new humanity in Christ in a way that is countercultural. The labels of exclusion that existed outside the church were confronted with the new creation found inside the church. In Galatians 3:26-28 the Apostle Paul exposes three categories of identity that functioned as a source of segregation outside the church: ethnicity (Jew-Gentile), social class (slave-free), and gender (male-female).[1] Therefore, Paul attempts to correct the distorted perception that dominated the way of life in the social context of the

[1] As chapter two indicates, these three categories had been embedded in Jewish liturgy through the three blessings taught in the Talmud. Yoel H. Kahn, *The Three Blessings: Boundaries, Censorship, and Identity in Jewish Liturgy* (New York: Oxford University Press, 2011).

early church. This habitual discrimination needed to be re-examined if people in the body of Christ were to embrace their new humanity.

Thus, in order to establish a ministry philosophy that is culturally relevant, I will contextualize each one of these three categories separately as I reflect on the history of the United States. I hope that by taking this approach, I will discern how the categories of ethnic relationship, social status, and gender have shaped American society and how these three areas combined reveal a narrative that the body of Christ needs to reconsider and counteract. As a disclaimer, I understand that these three categories are vast, and that significant scholarship has been invested in these topics. Like a social x-ray, I only intend to highlight those areas that can help reveal existing thematic threads of segregation relevant to my research.

My Personal Story

Before proceeding any further, I find it necessary to disclose part of my personal history in relationship to American society. Doing so will help the reader understand my relationship with aspects of American culture that are relevant to my research. As I prepare to dig into centuries of history, I am aware that any interpretation of history is not one hundred percent objective. However, sometimes being in the margins of history can give an advantageous position to the observer. As a marriage counselor, I can often identify underlying issues that are a blind spot to the couple I am counseling precisely because I am in the margins of their history. The fact that I am not invested emotionally in their relationship can help me gain insights that often result in relational healing for the couple I am counseling. In a similar way, I come to this chapter as an observer that was

not previously familiar with the history I will attempt to summarize. I hope that being in the margins of this history will give me insights that will result in relational healing for the body of Christ.

My Chilean Heritage

I was born in Santiago, Chile in 1974 and later served as a missionary with my parents in Mexico City. My country of birth was the outcome of the Spanish Conquest, which for the most part ran parallel to the English colonization of North America. Chile was originally populated by local tribal groups and eventually by an influx of immigrants from different European countries including Spain, England, Italy, France, and Germany.[2] Due to the dominant Spanish heritage, the country was shaped primarily by Roman Catholicism and by the Spanish ideas about *raza* (race), which differed from the ideas of race developed in the Anglo-Saxon world. Rather than thinking of racial purity, Spaniards thought of it from the perspective of fusion and mixture.[3] Consequently, the largest segment of the population in Chile is mestizo (racially mixed). In Chile, I did not have to identify as part of a specific racial group. The categories of racial division as perceived in the United States were absent from my civic experience. I grew up thinking

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[2] Chilean culture shows glimpses of this mixed heritage. Chileans say good-bye with the word "chao" (from Italian), answer the phone saying "Aló" (from French), eat "kuchen" (from German), and on a daily basis they consume French bread (called marraqueta from the French last name "Marraquete") and drink black tea (like England). The national hero that gained Chilean independence from Spain is named Fernando O'Higgins, a mestizo of Irish and Spanish heritage. There is a statue of O'Higgins at the Merrion Square Park in Dublin, Ireland. Chile also has Jewish and Palestinian immigrants among other ethnic groups. Because I have not lived in Chile for more than two decades, my observations about Chilean culture and racism may not reflect the current social landscape.

[3] Goode recognizes that the idea of race changes throughout history. Yet, the Spaniard concept of race as hybridity stands in direct opposition to the predominant concept of racial purity found in other European nations as well as the United States. Joshua Goode, *Impurity of Blood: Defining Race in Spain, 1870-1930* (Baton Rouge: Louisiana State University Press, 2009), 1.

of myself and other people primarily as persons. Any informal categorization of these persons included national or ethnic identities but not racial identities.

My Experience in The United States

I arrived in the United States for college when I was eighteen years old. I later joined the fabric of America when I became naturalized at age 40. Because I did not grow up in a racialized society, I was not cognizant of the racialized mindset of American culture. Throughout the years, however, I started noticing intriguing glimpses of this American mindset. At the store, I found English tea on an aisle labeled "ethnic foods." I wondered, "Isn't all food in this store ethnic?" I also heard people describe others as "people of color." I wondered, "Don't we all have skin color?" Later I had to declare the race of my children on their birth certificates, which was a confusing decision since my wife is not from Latin America and I come from a mixture of Spanish, Italian, Irish, Native American, and Jewish roots.[4] When I became naturalized, I even had to select my own race from a list of options previously unknown to me.[5]

These initial intriguing experiences were followed by three interactions that began to reveal deeper issues that influence American culture. The first interaction took place at an airport in England. As I arrived in London, a fellow passenger asked me to help him with his immigration forms. When he had to declare his nationality he asked me, "Should

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[4] I used 23andME and AncestryDNA to analyze my DNA composition for this dissertation.

[5] Often, U.S. naturalized citizens do not know what race to choose—especially immigrants from Latin America. In light of this confusion, the Census Bureau is revising their racial and ethnic categories. Pew Research Center, "Seeking Better Data on Hispanics, Census Bureau May Change How It Asks about Race," April 20, 2017, accessed April 24, 2017, http://www.pewresearch .org/fact- tank/2017/04/20/ seeking-better-data-on-hispanics-census-bureau-may-change-how-it-asks-about-race/.

I write American or African American?" Looking at his passport I said, "You are American! Write American!" This was a man born into a country that has always labeled him as "other." He knew he was an American citizen, but he was not sure if he was *American*.[6]

The second interaction happened while having dinner with my family at a friend's house. Throughout the conversation, I discovered that the host family attended the same church as a former seminary classmate who was Filipino American. Because they did not recognize his name, I described his appearance. They thought that they might know my seminary friend because they remember meeting someone who "did not *look* American." Even though I knew what they meant, I could not avoid reflecting on their answer. I thought, "What does an *American* look like?" What they meant is that there was a person in their church who was not of Anglo-Saxon descent, but without even realizing it, they were equating being *American* to being Anglo-Saxon.

The third interaction happened in my office when a police officer stopped by to meet the leaders in our community. The officer assured me that the police department was eager to help us and that I could call any time I noticed suspicious activity. He explained, "For instance, if you ever see a couple of Hispanic teenagers walking through your parking lot, don't hesitate to call us." I thanked him for his help, but I wondered why the teenagers in his example had to be *Hispanic*. As my personal experiences

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[6] This was not an isolated experience. Throughout my research I discovered that in the United States many people tend to distinguish between being *American* and being an American *citizen*. When this distinction is made, people equate being American with being white American.

began to reveal, America is a racialized culture,[7] and these racial categories have deeper social implications which were previously a mystery to me.

The Apostle Paul saw it necessary to confront the early church with the relational categories of ethnicity, social status, and gender because each one of those categories led to stereotypes, prejudice, and segregation. Together, these relational distortions could prevent Christians from embracing their new inclusive identity as citizens of heaven. Therefore, in the following section I will look at each one of these three relational categories in the context of American history. I want to understand how the perception of ethnicity, social status, and gender have shaped American culture and how these perceptions influence the ability of the church to embrace her new identity of inclusion.

Race and Segregation

The first category of segregation introduced by the Apostle Paul in Galatians is ethnicity. Jews looked down on Gentiles, and Greeks considered non-Greeks as inferior barbarians. These tensions initially threatened the unity of the multiethnic body of Christ. Similarly, in order to develop a culturally relevant multiethnic church characterized by inclusive identity, one must discern the way in which ethnicity has shaped American society.

One of the first attempts to study this aspect of American life took place in the twentieth century. In 1937, the Carnegie Corporation hired Swedish economist Gunnar

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[7] I define "racialized culture" as a society that assigns meaning to skin color or ethnicity. Based on racial theory, American society categorizes people into racial groups that are often perceived to have differing levels of intellectual or physical capacity. This chapter will explore these racialized perceptions as they begin to appear in the eighteenth century.

Myrdal and his team to conduct a sociological study about race relations between whites and blacks in the United States. In 1944, Myrdal published his award-winning research and observed a dichotomy between what people believed and what they practiced. He explained that race prejudice is complex because "many persons who practice discrimination, consciously or unconsciously, claim they have no race prejudice."[8] In addition, he classified racial prejudice in three types, "that of the white Southerner, that of the white Northerner, that of the Negro."[9]

Myrdal identified four significant concepts that brought light into the American experience. Myrdal revealed that (1) people assign meaning to race, (2) people act with racial prejudice either consciously or unconsciously, (3) this racial prejudice is mutually experienced across racial divides, and (4) racial perceptions change depending on geographic location. In other words, the perception of identity in the United States is not only racialized but also regionalized—there is north and south. Through his research, Myrdal revealed that racialization and regionalism characterize the American mindset.

Studying ethnic relationships in American society is complex because historically, the conversation about ethnic relations in the United States has been dominated by *race* rather than *ethnicity*. Yet, these two categories are not synonymous. On the one hand, the Oxford Dictionary defines ethnicity as, "The fact or state of belonging to a social group that has a common national or cultural tradition." On the other hand, it defines race as, "Each one of the major divisions of human kind, having distinct physical characteristics."

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[8] Gunnar Myrdal, Richard Sterner, and Arnold Rose, *An American Dilemma: The Negro Problem and Modern Democracy* (New York: Harper & Brothers, 1944), 1141.

[9] Ibid., 1141-1142.

According to these definitions, two people can belong to the same *ethnicity* while at the same time belong to different *races*. These two concepts often create confusion because in contrast to ethnicity, the racial classifications that have shaped American society evolved from European theories beginning in the eighteenth century. In fact, the Bible never categorizes people based on race but on ethnicity.[10] However, because the idea of race has become so embedded in the American worldview, one must pay close attention to its development and influence in the American psyche.[11]

A Brief History of Racial Theory

One of the earliest attempts to categorize people by physical traits rather than ethnicity took place in 1735. Swedish scientist Carl Linnaeus published *Systema Naturæ*, a study written in Latin that proposed biological classifications known as the Linnaean Taxonomy. Even though Linnaeus believed in the Genesis creation account, he also believed that humans were one species that developed into four distinct *races*. The Europeans were whitish, the Americans were reddish, the Asians where tawny, and the Africans were blackish.[12] While Linnaeus observed racial differences, he did not propose hierarchy.

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[10] The Table of Nations (Gn 10) categorizes the earth inhabitants based on genealogy and common history rather than race. For an in-depth study, see Allen P. Ross, "The Table of Nations in Genesis," (Th. D. diss., Dallas Theological Seminary, 1977), WorldCat (13076337).

[11] For a historical development of the concept of race in Europe, see Ivan Hannaford, *Race: The History of an Idea in the West* (Washington: Woodrow Wilson Center Press, 1996). For the impact of the theories of race in American history, see Thomas F. Gossett, *Race: The History of an Idea in America,* 2d edition (New York: Oxford University Press, 1997).

[12] Staffan Müller-Wille, "Race and History," *Science, Technology, & Human Values* 39, no. 4 (2014): 600, accessed October 31, 2017, SAGE.

It is worth noting that this first attempt to categorize people beyond ethnicity made skin color the distinct phenotype that set people apart. This early classification of humans begs the question: why was skin color the main criteria? Why not height or eye color instead?[13] And if skin color was to be the determinant factor, why only four colors?[14] In reality, there is no scientific reason for skin color to be the defining factor. It is important to realize that, from its inception, race began as an arbitrary categorization imposed on the study of humans.[15] This arbitrary relationship between race and phenotype eventually developed into complex theories that ignited a diversity of views in the scientific community and influenced numerous social policies.

In 1775, at the University of Göttingen in Germany, scientist Johann Blumenbach defended his dissertation entitled "On the Natural Variety of Mankind," which became the foundation of his future work published in 1781 and 1795. Like Linnaeus,

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[13] Eye color has been used for racial categorization. In 1985, third-grade teacher Jane Elliot conducted a social experiment in her classroom to teach her students from rural Iowa a lesson about racism. She divided the class based on eye color and treated them as inferior or superior depending on their eye color. Her experiment was influential in our understanding of the arbitrary nature of race. *A Class Divided*, prod. William Peters, by Charlie Cobb, Frontline, March 26, 1985, accessed November 7, 2017, https://www.pbs.org/wgbh/frontline/film/class-divided/.

[14] Brazilian photographer Angélica Dass began project *Humanae* motivated by the incongruences of racial categorization based on skin color. She has photographed over 3,000 people in more than 13 countries to show the variances of skin color that go beyond the categories inherited from western racial theories. *Humanae* has been displayed in many art galleries around the globe. Gideon Rose, "The Trouble With Race," *Foreign Affairs*, March/April 2015. *Humanae* can be accessed at www.angelicadass.com.

[15] Brewer points to Rwanda as an example of the arbitrary nature of race. Europeans created two racial categories of black Africans in Rwanda: the Tutsis, who were taller, leaner, and lighter, and the Hutus, who were darker and shorter. These two categories eventually became an igniting factor that led to genocide. Brewer observes, "Even among ethnically similar peoples, the idea that one group is superior to the other can become societally rooted." Rose M. Brewer, "Thinking Critically about Race and Genetics," *Journal of Law, Medicine & Ethics* 34, no. 3 (2006): 514, accessed October 31, 2017, LexisNexis Academic. Also see Mahmood Mamdani, *When Victims Become Killers: Colonialism, Nativism, and the Genocide in Rwanda* (Princeton: Princeton University Press, 2002). Pastor Musekura wrote an insightful dissertation about reconciliation in Rwanda. Célestine Musekura, "Paul's Concept of Reconciliation in Ephesians 2:11-22 and Its Application to the Church of Rwanda," (STM diss., Dallas Theological Seminary, 1998), WorldCat (890526364).

Blumenbach believed in the Genesis account and that humans were divided into species with distinct observable characteristics. He thought that these physical traits were not fixed but that they could change by their interaction with the environment. Based on the study of human skulls, he divided humans into five species that were also grouped geographically. These included the Caucasian race (white skin), the Mongolian race (yellow skin), the Malyan race (brown skin), the Ethiopian race (black skin), and the American race (red skin).[16] He coined the label Caucasian race—originally from Mount Caucasus—and believed that Adam and Eve were originally Caucasians. He argued that, due to the changes in geographic conditions, the Caucasian race *degenerated* into the other four races.

Thus, in this early stage of the idea of race, one can begin to notice the growing arbitrary nature of categorizing people into races. While Linneaus believed that there were only four races, Blumenbach thought that there were five races. Rather than only noticing differences, Blumembach also established a degenerative correlation between the races, placing Caucasians as the original and more desirable race. Even though Blumenbach did not believe in the hierarchy of races, his theories laid the foundation for future scientific studies that took racial categories into an unforeseen direction.

In 1785, a few years after writing the Declaration of Independence, Thomas Jefferson published *Notes of the State of Virginia*. In this book, he reveals his perception

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[16] Sara Eigen and Mark J. Larrimore, *The German Invention of Race* (Albany: State University of New York Press, 2006), 43-49, accessed September 7, 2017, ProQuest Ebook Central. In addition, Keevack focuses his research on the history of the invention of the yellow Mongolian race. Michael Keevak, *Becoming Yellow: A Short History of Racial Thinking* (Princeton, NJ: Princeton University Press, 2011).

of black Africans who had lived in Virginia since 1619. As a slave owner himself, Jefferson states, "I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind."[17] Even though cautious, he expected that science would eventually discover the biological reasons that could explain his assumed inferiority of the black race.[18]

One can observe that within a span of fifty years, the idea of race began to acquire additional meaning beyond the color of skin. For Jefferson, race implied hierarchy in the abilities of mind and body. He also shows the subjective nature of scientific assumptions in the study of race. Jefferson did not just wonder what would science eventually reveal about human nature. Rather, because he already believed in the inferiority of the black race, he assumed that science would eventually help explain the reason for that inferiority.

In 1791, Petrus Camper, professor of anatomy at the University of Groningen in the Netherlands, introduced the theory of facial angles to the study of human races. He compared the facial angle of different races and discovered a pattern of progressive change in the aesthetics of the face. Greeks and Roman statues had facial angles between 85-100 degrees, white Europeans had a facial angle of 80 degrees, and Kalmuk and Angolans had a facial angle of 70 degrees. In contrast, orangutans had a facial angle of 58

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[17] Thomas Jefferson and William Harwood Peden, *Notes on the State of Virginia* (Chapel Hill: Published for the Omohundro Institute of Early American History and Culture at Williamsburg, Virginia by the University of North Carolina Press, 2011), 172, accessed September 10, 2017, ProQuest.

[18] Ibid.

degrees. The background of his theory was a Dutch society that was deeply involved in the trade of African slaves. Therefore, there was some debate regarding the inferiority of black Africans when compared to white Europeans. According to Miriam Meijer, Camper tried to demonstrate with his theory that black Africans and white Europeans were equal and therefore should have equal rights.[19] However, his theory laid the foundation for thinking of race in hierarchical terms. Camper not only argued that there was mathematical evidence that showed the superior aesthetics of the white race, but he also implied the inferiority of the black race by placing blacks next to apes.

In 1839, American physician Samuel Morton published *Crania Americana.* After studying a collection of skulls from different parts of the world, Morton proposed that he could determine the intellectual capacity of each race based on the size of the skull. A larger skull meant a higher intelligence, while a smaller skull implied intellectual inferiority. In contrast to his predecessors, Samuel Morton believed in *polygenesis,* a view that saw human races as distinct species with separate origins.[20] Based on his measurements, Morton argued that the Caucasian race was the most intelligent of all the races, while the Africans were the most inferior of all.[21]

In 1854, Josiah Nott, a medical surgeon from South Carolina and a slave owner, published his best-selling book *Types of Mankind.* Nott believed that God had created

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[19] Miriam Claude Meijer, *Race and Aesthetics in the Anthropology of Petrus Camper (1722-1789)* (Amsterdam: Rodopi, 1999).

[20] See Gareth Knapman, "Race, Polygenesis and Equality: John Crawfurd and Nineteenth-century Resistance to Evolution," *History of European Ideas* 42, no. 7 (2016), accessed October 10, 2017, Taylor & Francis Group.

[21] Samuel George Morton, *Crania Americana: Or, a Comparative View of the Skulls of Various Aboriginal Nations of North and South America* (Philadelphia, PA: J. Dobson, 1840).

each human species separately and had placed them in different regions of the world. He added that all races had a destiny: some were destined to rule while others were destined to be ruled.[22] His theories implied that the black race was divinely designed to be ruled.

In 1896, Statistician Frederick Hoffman published *Race Traits and Tendencies of the American Negro*. He concluded that blacks were more disease-prone due to their innate inferiority. He observed, "Here, in the contrast between the white and colored races we have the most complete historical proof of race superiority, a superiority extending into all the intricate and complex phenomena of life."[23] Hoffman also drew three important conclusions. He argued that the offspring of white men with colored-women was physically and morally inferior, and should be avoided. Also, Hoffman believed that because the inferiority of the black race was inherent to their biological make up, any attempt by the superior race to help them become civilized would be futile. Finally, Hoffman warned that the presence of the black race was "a serious hindrance to the economic progress of the white race."[24] At this stage, one can observe how the ranking of races began to imply the inferiority of the biracial offspring.

Racial hierarchy reached its peak with the introduction of eugenics in 1883. English scientist Francis Galton coined the term *eugenics* to describe the hereditary traits that could be used in the cultivation of race. He proposed that in order to improve racial traits, a person would benefit from marrying people known for their human faculties. He

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[22] Josiah Clark Nott, George R. Gliddon, and Henry S. Patterson, *Types of Mankind* (Ann Arbor, MI: Scholarly Pub. Office, University of Michigan, University Library, 2008).

[23] Frederick L. Hoffman, *Race Traits and Tendencies of the American Negro* (Ann Arbor, MI: University of Michigan Library, 2009), 314.

[24] Hoffman, 329.

calls this practice *judicious mating*.[25] He thought that if a society emphasized this selective mating, then the race would improve with time.

Later, Harvard professor of zoology Charles Davenport became the father of the eugenics movement in the United States. He was highly influenced by Galton's concept of eugenics, Darwin's theory of evolution, and Mendelian genetics. His book *Heredity in Relationship to Eugenics* published in 1911 was used as a college textbook. He argued that because the Cacuasian race was biologically superior to all others, white societies needed to intentionally improve their race by passing down the best genes to the next generation.[26]

In a short period of time, the ideas of genetic superiority morphed into *cacogenics*—the view that genetic degeneracy became worse in racially mixed offspring. By 1920, cacogenics became popularized by Madison Grant, who called miscegenation a crime that would result in the demise of the white race.[27] Micklos and Carlson explain that the American Eugenics movement became an influential voice in three areas of civic life in America:[28] (1) Eugenics influenced immigration legislation based on racial

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[25] Francis Galton, *Inquiries into Human Faculty and Its Development* (London: J.M. Dent & Sons, 1907), 24-25. Galton was a relative of Charles Darwin.

[26] Charles Benedict Davenport, *Heredity in Relation to Eugenics* (New York: H. Holt and Company, 1911). Davenport was influential in the scientific views for Nazi Germany. Anton Weiss-Wendt, *Racial Science in Hitler's New Europe: 1938-1945* (Lincoln, NE: Univ. of Nebraska Press, 2013).

[27] Michael Grant, *The Passing of the Great Race: Or the Racial Basis of European History* (New York: Scribner's Sons, 1922).

[28] David Micklos, and Elof Carlson, "Engineering American Society: The Lesson of Eugenics," *Nature Reviews Genetics* 1, no. 2 (2000): 155, accessed August 12, 2017, Gale Academic OneFile.

preference and the melting-pot doctrine,[29] (2) it legalized the sterilization of thousands of people without their consent, and (3) it penalized interracial marriages.[30]

In summary, this research reveals that for centuries the perception of humans in the United States has been shaped by theories of race primarily based on skin color. Just like people with the neurological condition called synesthesia perceive numbers as inherently colored, American society developed a form of social synesthesia, habitually perceiving people through categories of color. This set of skin colors created racial labels used even today: white, brown, black, red, yellow, and colored.[31] Eventually, these labels

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[29] Herbes-Sommers indicates that American immigration had been based on race for a long time. In 1790, Congress ruled that only white free immigrants could become naturalized citizens. In 1857, the Supreme Court ruled that people of African descent could never become U.S. citizens. In 1924, Congress banned all immigration from Asia. The arbitrary nature of a race-based policy was tested by two key Supreme Court cases. In 1922, the Supreme Court rejected the citizenship application of a Japanese immigrant named Takao Ozawa because he was not Caucasian. A year later, the Supreme Court rejected the application of a Caucasian immigrant and U.S. Army veteran Bhagat Singh Thind, because even though he was technically Caucasian, he was not *white* in the popular sense of the word. It was only in the Immigration and Nationality Act of 1952 that race was no longer a requirement for citizenship. *Race: The Power of an Illusion*, prod. Christine Herbes-Sommers (San Francisco, CA: California Newsreel, 2014). See also Devon W. Carbado, "Yellow by Law. (Japanese-American Race Discrimination History as a Legally Produced Reality)," *California Law Review* 97, no. 3 (June 01, 2009): 633-692, accessed September 6, 2016, EBSCOhost. "Constitutional Law. Naturalization. Hindu Excluded from Citizenship," *The Yale Law Journal* 32, no. 6 (April 01, 1923): 625, accessed September 7, 2016, JSTOR.

[30] By 1913, twenty-nine states penalized interracial marriages. The Virginia Racial Integrity Act of 1924 divided people into *whites* and *colored*, and determined that a white person that had even one drop of blood of any racial combination was not considered white (except for the white person who had only up to one sixteenth of American Indian blood). Even church leaders began to require health certificates as a pre-requisite for wedding ceremonies, in order to prevent unfit people from reproducing. In 1967, in Loving v. Virginia, the Supreme Court determined anti-miscegenation laws unconstitutional across the nation. See Christine Rosen, *Preaching Eugenics: Religious Leaders and the American Eugenics Movement* (Cambridge: International Society for Science and Religion, 2007), and Paul A. Lombardo, "Miscegenation, Eugenics, and Racism: Historical Footnotes to Loving v. Virginia." *U.C. Davis Law Review* 21, no. 2 (1988): 422, accessed October 28, 2017, Free E-Journals.

[31] In my childhood, I learned a song in Spanish at church. It said, "Christ loves all children, He died to save them. In his Kingdom of love there is place for all of them, no matter their language, tribe, or color." I eventually discovered that this song was translated from English. The English version said, "Jesus loves the little children, all the children of the world. *Red* and *yellow*, *black*, and *white*, they are precious in his sight. Jesus loves the little children of the world." Interestingly, the original English song has four racial categories based on skin color, while the Spanish translation did not keep the categories of race. They would have been foreign to our experience since we did not think of people based on those four colors.

developed into a system of racial hierarchy. Generations of scientists influenced public policy and forged American society into racial ranks. Skin color implied capacity, character, status, opportunity, and belonging. For more than two centuries, the nation believed that *not* all men were created equal.

Slavery and Segregation

The second category of segregation introduced by the Apostle Paul in Galatians is slavery.[32] As revealed in the letter to Philemon, the tensions between slave and free initially threatened the unity of the multiethnic body of Christ. Thus, in order to develop a culturally relevant multiethnic church characterized by inclusive identity, one must also discern the way in which slavery has shaped American society.

A Brief History of Slavery in The United States

As Paul Finkelman demonstrates in his study of slavery in the United States, slavery was an intrinsic part of the political system that developed from colonial times until it became embedded in the Constitution of the United States of America.[33] The system of slavery imported into the colonies that belonged to Spain, Portugal, and France was influenced by Roman law. Even though England was involved in the slave trade, the

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[32] For a solid academic research on Paul and slavery, see S. Scott. Bartchy, *First-century Slavery and the Interpretation of 1 Corinthians 7:21* (Eugene, OR: Wipf and Stock Pub., 2003). To learn more about the social and legal context of slavery in the book of Philemon, see Donald F. Tolmie, *Philemon in Perspective: Interpreting a Pauline Letter* (Berlin, Germany: De Gruyter, 2010).

[33] Paul Finkelman, "Slavery in the United States: Persons or Property?" in *The Legal Understanding of Slavery from the Historical to the Contemporary*, edited by Jean Allain (Oxford: Oxford University Press, 2013), 105-134, accessed October 20, 2017, Oxford University Press Ebooks. This is an impressive scholarly survey of the laws that eventually became the American system of slavery.

nation did not establish an institution of slavery in their legal codes. Therefore, the slavery that developed in the United States was not imported from England. Rather, American slavery developed progressively before the first Africans arrived in Virginia on a Dutch ship in 1619, evolving into a complex system encoded in the laws of the new nation.

In the early 1600s Virginia utilized indentured servants from Europe and Africa. Indentured servants were obligated by contract to serve for about seven years and then they could gain their freedom.[34] However, beginning in 1659, the House of Burgesses in Virginia developed a body of legislation that would eventually become the institution of slavery in the United States. These laws began to equate slavery with being black African, changed the legal identity of the slave from personhood to property, and provided no rights for slaves. While British common law protected the life of all persons, Virginia's emerging laws provided no protection for a slave. By 1680, the color lines began to take distinct shapes—whites were considered superior, and blacks, colored, and mulattos were considered inferior. Finkelman observes,

> The law also led to a particular disgraceful aspect of American slavery which would continue until final abolition: masters would be the owners of their own children fathered with slave women and would treat them as property, to be bought, sold, used as collateral, and gifted. This law reduced the children of all slave women to property, and perversely, led generations of white southern men to treat their own [biracial] children as property.[35]

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[34] One of the earliest records of this type of indentured servants is found in 1621. "Antonio a Negro" was a man who gained his freedom, owned land, and eventually had his own servants. T.H. Breeen and Sephen Innes, *Myne Owne Ground: Race & Freedom on Virginia's Shore, 1640-1676* (Oxford University Press, 1980).

[35] Finkelman, 112. Brackets added for clarity.

The emerging oppressive and corrosive nature of slavery led some states to begin abolishing it before and after the Civil War.

Finkelman indicates that by the time the thirteen colonies signed the Declaration of Independence and wrote the Articles of Confederation, the nation was already shaped by the DNA of slavery. Because the southern states depended heavily on slaves to sustain the profitable business of tobacco, sugar, and cotton, southerners became a powerful political voice that defended the institution of slavery. Thus, three aspects about slavery developed during this time: (1) The law of taxation rendered slaves as *property*—not persons—so that slave owners would not have to be taxed per owned slave. (2) The law of state representation in Congress rendered slaves as three-fifths of a person, arbitrarily reducing the personhood of a slave. (3) The Three-Fifths Clause in the Constitution rendered slaves (which were strictly blacks or mulattos) as "other persons."[36]

When James Madison—a slave owner—helped write the Fifth Amendment to the Constitution, slaves were considered property in the eyes of constitutional law. Thus, slaves were intended to be excluded from the amendment. After a series of cases that were brought to the Supreme Court regarding slavery, Justice Roger B. Taney argued that native Americans could become citizens, but not the black Africans. The Supreme Court argued that Africans who came to America,

> are not included, and were not intended to be included, under the word 'citizens' in the Constitution, and can therefore claim none of the rights and privileges which the instrument provides for and secures to citizens of the United States. On the contrary, they were at that time subjugated by the dominant race, and, whether emancipated or not, yet remained subject to their authority, and had no rights or privileges but such as those who held the power and the Government might

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[36] Ibid., 115-120.

choose to grant them.[37]

By the time Abraham Lincoln was elected president in November of 1860, the nation was highly divided on the issue of slavery. In the northern states slavery had been abolished, but not in the southern states and not in the Constitution. The institution of racial slavery was not only integrated in Constitutional law, but it had also become an ideology.[38] This ideology was well captured in the words of Alexander Stephens, the Vice President of the Confederate States that left the union in March of 1861. Stephens rejected the doctrine of equality of races because it was not founded in science. Rather, he argued that racial equality was based on the aberration of the mind and fanaticism. Stephens declared,

> Our new government is founded upon exactly the opposite idea: its foundations are laid, its corner-stones rests, upon the great truth that the negro is not equal to the white man; that slavery subordination to the superior race is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth.[39]

After the Civil War, there were four key legislative moves that sought to eliminate slavery and protect the equality of races: (1) The Emancipation Proclamation of 1863 declared the freedom of slaves in the Confederate States. (2) In 1865, the Thirteenth Amendment to the Constitution declared that the institution of slavery or involuntary servitude would no longer be part of the United States. (3) In 1868, the Fourteenth

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[37] "Dred Scott v. Sandford 60 U.S. 393 (1856)," Justia Law, 404-405, accessed November 8, 2017, https://supreme.justia.com/cases/federal/us/60/393/case.html.

[38] Finkelman, 130-134.

[39] Henry Cleveland, *Alexander H. Stephens in Public and Private: With Letters and Speeches, Before, During, and since the War* (Philadelphia, PA: National Publishing Company, 1866), 721, accessed November 8, 2017, https://ia600201.us.archive.org/21/items/alexanderhstephe6114clev/alexanderhstephe6114clev.pdf.

Amendment to the Constitution declared all people born in the United States to be considered citizens of the nation with equal rights for life, liberty, and property. (4) In 1870, the Fifteenth Amendment to the Constitution protected the right of all citizens to vote regardless of race, color, or the condition of servitude. However, even though Congress could modify the Constitution, it could not modify the heart. The ideology of white supremacy as part of the natural order—previously held as a physical, philosophical and moral truth—remained alive in the minds of many Americans.

A Glimpse into Jim Crow Laws

After the abolition of slavery and the Reconstruction period, the southern states began to implement a series of legislations that sought to keep white Americans and black Americans apart. This set of regulations became known as Jim Crow Laws,[40] which resembled what would later be known as *Apartheid* in South Africa. White Americans demanded that black Americans should remain separate, being segregated in the use of public transportation, schools, and public places. In 1896, the segregation in public transportation was challenged in the courts, but the Supreme Court ruled in *Plessy v. Ferguson* that the doctrine of "Separate but Equal" did not violate the Fourteenth Amendment.[41]

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[40] For an analysis of the creation, justification, and fight against the Jim Crow laws, see Leslie Vincent Tischauser, *Jim Crow Laws* (Santa Barbara, CA: Greenwood, 2012).

[41] "Persy v. Ferguson 163 U.S. 537 (1896)," Justia Law, 163-564, accessed November 14, 2017, https://supreme.justia.com/cases/federal/us/163/537/case.html.

Some states practiced unique forms of segregation. When Oregon joined the United States in 1859, the state prohibited slavery. However, it also prohibited black persons from moving into Oregon. Article 1, Section 35 of the state Constitution stated,

> No free negro, or mulatto, not residing in this State at the time of the adoption of this Constitution, shall come, reside, or be within this State, or hold any real estate, or make any contracts, or maintain any suit therein; and the Legislative Assembly shall provide by penal laws, for the removal, by public officers, of all such negroes, and mulattoes, and for their effectual exclusion from the State, and for the punishment of persons who shall bring them into the state, or employ, or harbor them.[42]

With the adoption of this Constitution, residents of Oregon intended to establish what Benjamin calls a *whitopia*—a state only for the white race.[43] In 1926, the state repealed article 1, Section 35 after a long history of segregation against African Americans and Asian Americans. In 1951, Oregon ratified the Fifteenth Amendment, and in 1959 it ratified the Fourteenth Amendment.[44]

Other forms of segregation across the nation were more subtle. In the field of higher education, universities began to develop quotas based on race. In 1922, Harvard President Abbott Lowell argued for two major policies. He thought that the university needed to ban African Americans from living at Harvard dormitories. He also wanted to

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[42] Sam A. Cozer, comp., *The Oregon Blue Book: Official Directory for the State of Oregon* (Salem, OR: N.p., 1921), 34.

[43] Rich Benjamin, *Searching for Whitopia: An Improbable Journey to the Heart of White America* (New York: Hyperion, 2009).

[44] Cheryl A. Brooks, "Race, Politics, and Denial: Why Oregon Forgot to Ratify the Fourteenth Amendment." *Oregon Law Review* 83, no. 2 (2004): 731-761, accessed November 2, 2017, LexisNexis Academic. Today, Oregon continues to experience racial tensions and a surge of white supremacist groups. Christina Capatides, "Portland's Racist Past Smolders Beneath the Surface," CBSN Originals, October 29, 2017, accessed March 1, 2017, https://www.cbsnews.com/news/portland-race-against-the-past-white-supremacy.

limit Jewish students to no more than 15% of the student body in order to reduce antisemitism on campus.[45]

In the area of housing, the market continued to echo Frederick Hoffman's view that the presence of the black race was an economic hindrance. In the 1930's the government institutionalized a housing appraisal system to measure financial risk. Suburbs with a white population received the highest rating. Yet, the presence of one or two non-white families lowered the rating. Neighborhoods with the highest concentration of darker races received the lowest rating. It is estimated that "between 1934 and 1962, the federal government underwrote 120 billion dollars in new housing. Less than 2% went to non-whites."[46]

After years of legal fights led by the Civil Rights movement, new regulations were established with the goal of ending segregation. In 1954, the Supreme Court decided in *Brown v. Board of Education* that it was unconstitutional to have segregated schools. A decade later, President Lyndon Johnson signed into law the Civil Rights Acts of 1964, which rendered illegal any discrimination based on race, color, religion, sex, or national origin that would prevent any citizen to access education, employment, and public accommodations. In 1968, President Johnson also signed the Fair Housing Act, penalizing racial segregation in housing, and removing racial language from government policy. However, racial prejudice morphed into a new practice known as "Block-

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[45] Charles B. Hyman and Monika K. Piascik, "Retrospection: President Lowell's Quotas-A History of Discriminatory Quotas and Policies," March 26, 2015, accessed November 8, 2017, http://www.thecrimson.com/ article/2015/3/26/retrospection-president-lowells-quotas/.

[46] *Race: The Power of an Illusion*, prod. Christine Herbes-Sommers (San Francisco, CA: California Newsreel, 2014).

busting." When black families began to move into the all-white suburbs, real estate agents began to leverage the fears of white neighbors. They would offer to buy their houses for under-market value in order to sell them to the new buyers for an inflated price. Soon, a new phenomenon known as "white-flight" was born fueled with economic incentive.[47] Even though the law had the power to penalize segregation, it lacked the power to heal the prejudice that had shaped America.

In summary, this research reveals that from its inception, the United States was shaped by an ideology of white supremacy that begot a system of slavery that subjugated an entire ethnic group. As a result, centuries of struggle between competing ideologies developed into a civil war, a movement of civil rights, and a society wounded by prejudice and segregation.

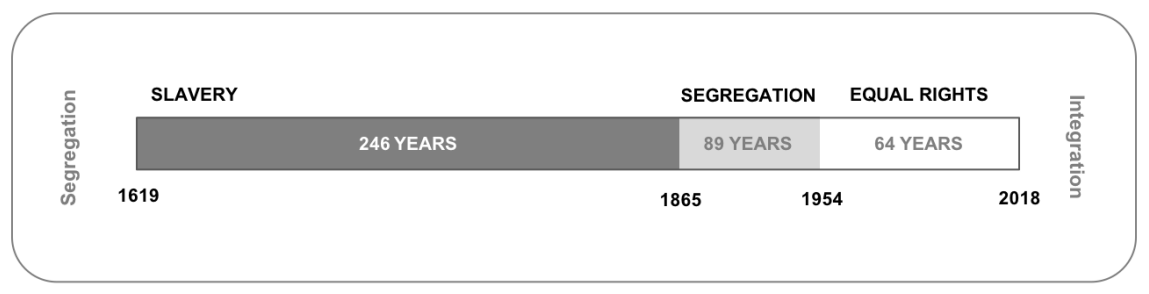

Figure 3.1. An Overview of Slavery and Racial Segregation in the United States

Gender Segregation

The third category of segregation that the Apostle Paul mentions in Galatians is gender. He explains that in the body of Christ there is no male or female but Christians

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[47] Amine Ouazad, "Blockbusting: Brokers and the Dynamics of Segregation," *Journal of Economic Theory* 157 (2015): 811-841, accessed April 2, 2016, Science Direct.

are one in Christ.[48] As revealed in some of Paul's epistles, the tensions between men and women in the church threatened the unity of the multiethnic body of Christ.[49] Thus, in order to develop a culturally relevant multiethnic church characterized by inclusive identity, one must also discern the way in which gender has shaped American society.

A Brief History of Woman Suffrage in The United States

A survey of the perception of women in American culture reveals a history of struggle. In the same way that the categorization of race and slavery kept certain people from having voice, representation, and access to economic power, the journey of male and female relationships in American history has also been marked by exclusion. One of the earliest signs of exclusion is found in the private exchange of letters between John and Abigail Adams in 1776.

As the founding fathers were working on the Declaration of Independence and the legal foundation of the emerging United States of America, Abigail wrote,

> I long to hear that you have declared an independency—and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation. That your Sex are Naturally Tyrannical is a Truth so thoroughly established as to admit of no dispute, but such of you as wish to be happy willingly give up the harsh title of Master for the more tender and endearing one of Friend. Why then, not put it out of the power of the vicious and the Lawless to use us with cruelty and indignity with impunity. Men of Sense in all Ages abhor

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[48] This research does not engage with issues related to gender identity that perceive gender as fluid. I use the term *gender* in the biblical sense to encompass male and female identity only.

[49] See 1 Cor 11:2-16; 14:26-39; 1 Tm 2; 5; Ti 2. It is important to clarify that Pauline theology does not intend to eliminate gender; rather, it seeks to eliminate segregation based on gender.

> those customs which treat us only as the vassals of your Sex. Regard us then as Beings placed by providence under your protection and in imitation of the Supreme Being make use of that power only for our happiness.[50]

During colonial times, marriage was legislated by the *femme covert* doctrine based on a patriarchal system. It considered husband and wife one person, yet the husband was the only one who had the legal power of personhood. The wife could not own property, sign any contracts, vote, and could not get an education without the husband's permission.[51] When taxation laws were originally developed in Virginia, a wife was not considered taxable, but a slave woman was, because the slave woman worked to produce income. Therefore, in the law of taxation it was understood that wives did not work for profit.[52]

As reflected in her correspondence with her husband, Abigail Adams requested for the new laws to protect women from the tyrannical tendencies of some men, giving women voice, representation, and personhood by regarding them as human beings. John Adams responded with a friendly tone while at the same time disregarding her request:

> As to your extraordinary Code of Laws, I cannot but laugh. We have been told that our Struggle has loosened the bands of Government every where. That Children and Apprentices were disobedient—that schools and Colledges were grown turbulent—that Indians Slighted their Guardians and Negroes grew insolent to their Masters. But your Letter was the first Intimation that another Tribe more numerous and powerfull than all the rest were grown discontented. This is rather too coarse a Compliment but you are so saucy, I wont blot it out. Depend upon it, We know better than to repeal our Masculine systems. Altho they are in full Force, you know they are little more than Theory. We dare not exert

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[50] Margaret A. Hogan and C. James Taylor, eds., *My Dearest Friend Letters of Abigail and John Adams* (Cambridge, MA: Belknap Press of Harvard University Press, 2007), 110-111. This quote maintains the original word spelling and capitalization.

[51] Marjorie Spruill, "Abigail Adams and 'Remember the Ladies' - A Close Reading Guide from America in Class," America in Class Lessons from the National Humanities Center, 2015, 2, accessed November 9, 2017, http://americainclass.org/abigail-adams-and-remember-the-ladies/.

[52] Finkelman, 109.

> our Power in its full Latitude. We are obliged to go fair, and softly, and in Practice you know We are the subjects.[53]

As John Adams indicated to his wife, the emerging American nation ended up denying women their voice, representation, and legal personhood. Without knowing it, Abigail Adams became prophetic in her portrait of the reaction that women would have after being excluded.

Ellen DuBois explains that providing women with equal Constitutional rights required over a century of organized efforts across the nation.[54] The emerging economic system became a significant factor for change in legislation. Heidi Hartmann explains, "The emergence of capitalism in the fifteenth to eighteenth centuries threatened patriarchal control based on institutional authority as it destroyed many old institutions and created new ones, such as free market in labor."[55] The increasing role of women as contributors to the economy began to shape a new social setting that made the idea of equal rights more reasonable yet difficult to attain. Subsequent to the abolition of slavery, the Fifteenth Amendment gave voice to all citizens by providing the right to vote. Yet, while the amendment included former slaves, it did not include women. Consequently, suffrage for women was first advanced at state levels before it influenced federal legislation. Zinn perceptively notes, "They were not mentioned in the Declaration of

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[53] Hogan and Taylor, 112-113. This quote maintains the original word spelling and capitalization.

[54] Ellen Carol DuBois, *Woman Suffrage and Women's Rights* (New York: New York University Press, 1998). The rights for equality were not limited to suffrage. They also include the right to access education and economic power. Today, the movement also seeks the right to choose abortion. Currently, several high-profile cases of sexual harassment in the marketplace and the military have become public. As a result, the women's right movement is also seeking better legal protections from sexual misconduct.

[55] Heidi Hartmann, "Capitalism, Patriarchy, and the Subordination of Women," in *Social Class and Stratification: Classic Statements and Theoretical Debates,* edited by Rhonda F. Levine (Lanham: Rowman & Littlefield Publishers, 2006), 186.

Independence, they were absent in the Constitution, they were invisible in the new political democracy. They were the women of early America."[56]

In 1875, the Supreme Court decided in *Minor v. Happersett* that the Fourteenth Amendment did not protect a woman's right to vote. However, by the end of the nineteenth century, some states began to create their own legislation that gave women equal voice. Wyoming led the way in 1890, giving women the permanent right for full suffrage. Soon, most western states did too. While the issue of slavery divided the country between north and south, the issue of women's suffrage divided the country between east and west.

After many years of organized efforts to give women equal voice and representation, the Nineteenth Amendment to the Constitution was endorsed by 36 states. President Woodrow Wilson signed it into law in 1920. It was identical to the Fifteenth Amendment, except that it added a new category of protected citizens: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."[57] In 1963, President John F. Kennedy signed the *Equal Pay Act*, which sought to eliminate salary discrimination based on gender. One year later, President Lyndon Johnson signed the *Civil Rights Act of 1964*, which prohibited discrimination based on gender.

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[56] Howard Zinn, *A People's History of the United States: 1492-2001* (New York: HarperCollins, 2003), 102. Kindle.

[57] US Constitution, Amendment XIX. Even though this new protection was immediate, some states waited over fifty years to ratify it: Mississippi in 1984, North Carolina in 1971, and Louisiana in 1970.

In summary, one can observe that from the birth of the nation, a woman's personhood was defined by her relationship to her husband. Women were devoid from representation and from having equal voice in the civic life of the nation until the twentieth century. While other groups were becoming included, women remained excluded. In contrast to the experience of men, having the status of personhood protected from discrimination has only been a modern experience for American women.

Figure 3.2. An Overview of Women Exclusion in the United States

After contextualizing the three categories of Galatians in the framework of American history, one can observe that race, slavery, and gender have had a significant role in shaping the United States into a segregated society. There is an underlying narrative that is gravitational and excluding, which consists of a dominant group at the center of the narrative and a marginal group that wants to join the center. This excluding narrative is contrary to the truth of the gospel because the American narrative of segregation redefines human nature in multiple ways.

Biblical theology teaches that there is one human race—not four or five—created in God's image. In contrast to the narrative of male dominance, God created man and woman to rule over creation together, serving God with shared influence as co-heirs of God's grace. In contrast to the narrative of racial hierarchy, God entrusted every person

with a diversity of gifts, deriving their value from the *imago Dei* rather than from their place in a hierarchy of races. In contrast to the narrative of biracial inferiority, Christians worship a multiethnic Savior who did not only descend from Abraham, but also from the Moabites—an ethnic group born out of incest. In contrast to the narrative of assimilation, God calls Christians to live as foreigners and strangers in the world, striving to be like Christ rather than to be like other people. In contrast to the narrative that idealizes homogeneity, God is the one who created multiple languages and ethnicities, being glorified in heaven by the multilingual and multiethnic body of Christ. When comparing these narratives, one can observe that the American narrative of segregation stands in direct opposition to the narrative of biblical theology. Therefore, in order to be a culturally relevant multiethnic church in the United Sates, Christians need to proactively re-examine and counteract the entire narrative of segregation.

Conclusion

The goal of this chapter was to discern the way in which the categories of segregation listed in Galatians 3:26-28 have shaped American culture. In order to accomplish this goal, I contextualized the categories of race, slavery, and gender in the framework of American history. This contextualization revealed key thematic elements in the American narrative of segregation that the multiethnic church in the United States needs to re-examine and counteract. In the next chapter, I will research the second component of a multiethnic church model in order to shape Ethnos Bible Church into a culturally relevant multiethnic church poised for ministry impact.

CHAPTER 4

SECOND COMPONENT: CULTIVATE AN IDENTITY OF INCLUSION

In the previous chapters I laid the foundation for pursuing a multiethnic church model and identified key thematic elements in the American narrative of segregation. The goal of this chapter is to propose a theological framework that can be used to cultivate an identity of inclusion in the unique context of American segregation. In order to accomplish this goal, I will first compare the thematic elements of American segregation with the biblical narrative of inclusion. Then, I will look at four relevant intersections between segregation and the Christian experience in the United States. Upon this foundation, I will establish a theological framework that Ethnos Bible Church can use to cultivate an identity of inclusion in her pursuit of becoming a culturally relevant multiethnic church poised for ministry impact.

Thematic Elements in the American Narrative of Segregation

After observing the three categories of Galatians 3:26-28 in the historical context of the United States, one can better understand the unique nuances of American segregation. Race, slavery, and gender have resulted in an underlying narrative that is gravitational and excluding. This narrative is gravitational because there is one dominant group at the center of power in the narrative and another marginal group that desires to join the center. This narrative is also excluding because those in the margins desire to join the center, but prejudice stands in the way. For centuries, American society has lived in this continual tension, creating a social narrative that is contrary to the biblical narrative of inclusion. In the following chart, I compare ten thematic elements of the American

narrative of segregation with the biblical narrative of inclusion. Understanding the contrast between these narratives clarifies what it means for the American church to counteract segregation.

Table 4.1. Narratives Comparison

	AMERICAN SEGREGATION	BIBLICAL THEOLOGY
1	Many races with single or multiple origins	One human race created in God's image
2	Male dominance and female inferiority	Shared influence (male and female rule over creation together and serve God as co-heirs)
3	One race is genetically superior	Everybody has equal value and diverse gifts
4	Racially mixed offspring is inferior	Jesus descended from different ethnic groups
5	Superior race is at the center and all others are marginal	God is at the center and all humans are marginal
6	Superior race is destined to rule	All Christians are royal priesthood and will reign with Christ
7	People are expected to imitate or submit to the superior race	People are called to imitate and submit to Christ
8	Selective assimilation (melting pot)	Celebrates diversity (mosaic)
9	Only Gravitational (assimilates into center)	Gravitational and Centrifugal (assimilates into Christ and sends out with a mission)
10	Ethnic homogeneity is the ideal state	Heaven is multiethnic and multilingual

Even though American segregation differs from the segregation that shaped Greco-Roman society, both societies created hierarchical systems based on ethnicity, social status, and gender. As noted in chapter two, the Apostle Paul provided a countercultural theological framework to help the early church face the challenges of social segregation. In the same way, leading the multiethnic church in the United States requires a countercultural theological framework that takes into consideration the unique nuances of

American segregation. In this way, the church can embrace her new humanity and proclaim the narrative of inclusion that has defined all citizens of heaven across the ages.

This heavenly narrative is embodied and proclaimed every time the community of heavenly citizens gathers to serve their multiethnic Christ. In this multiethnic community, worship is more than a list of songs or a sum of rituals. Rather, worship is a spiritual expression that reinforces an identity of inclusion. It is built on a series of theological convictions that change the center of gravity in a person's life. In the words of Mark Labberton, "worship reorders reality."[1]

Christian Worship fosters an atmosphere of inclusion because it proclaims and reinforces God's narrative through liturgy and acts of service. Robert Webber, founder of the Institute for Worship Studies, argues that when people recall the past and future of God's narrative, they are empowered to embrace the big picture of God's plan. He reflects, "Worship proclaims, enacts, and sings God's story… from its beginning to its end. How will the world know its own story unless we do that story in public worship?"[2] Consequently, in order to cultivate an identity of inclusion, the multiethnic church regards worship as the proclamation of the biblical narrative that weakens segregation.[3]

When heavenly citizens engage in this liturgical and missiological lifestyle, they cultivate four traits that protect and reinforce an identity of inclusion. These traits include (1) cultivating acceptance, (2) cultivating validation, (3) cultivating engagement, and (4)

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[1] Mark Labberton, *Dangerous Act of Worship: Living God's Call to Justice* (Downers Grove, IL: Intervarsity Press, 2013), 39, Kindle.

[2] Robert E. Webber, *Ancient-future Worship: Proclaiming and Enacting God's Narrative* (Grand Rapids, MI: Baker Books, 2008), location 480, Kindle.

[3] To better understand the relationship between worship and the identity of inclusion, see Appendix C: Reinforcing an Identity of Inclusion Through Worship.

cultivating transcendence in every aspect of their ministry. Failing to do so could inadvertently keep the church from counteracting the narrative of segregation.

Cultivate Acceptance: Treat People as Fellow Human Beings

A church shaped by a theology of inclusion treats people across ethnicities as fellow human beings,[4] creating an environment that communicates acceptance. However, the American tendency to see people through the eyes of race can prevent Christians from cultivating acceptance. I remember a recent experience that illustrates this tendency. A couple who visited our church only twice left a five-star review in Google maps. The review says,

> Small, but friendly church. Really enjoyed visiting here last week! The service was in English but the pastor is hispanic and the songs all had the lyrics in Spanish and English. Afterwards, they had snacks and coffee in the fellowship hall and the kids had a blast running around with new friends while we chatted. They obviously have a real heart for seeing God's love lived out by serving their community.[5]

Even though there is nothing intrinsically wrong with this review, one can note that when these visitors saw the lead pastor, they saw a *Hispanic* pastor. The problem with the tendency to categorize people into races or ethnicities is that racialized perceptions are often accompanied with meanings (stereotypes) that can lead to prejudice.

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[4] The need for human dignity was well captured in Mark Mathabane's autobiography. He recounts a conversation that his grandmother had with her boss, "'You're not like most white people I've worked for, madam,' Granny said. 'Master and you are kind toward our people. You treat us like human beings.'" For most black South Africans, that was a foreign experience during Apartheid. Mark Mathabane, *Kaffir Boy: The True Story of a Black Youth's Coming of Age in Apartheid South Africa* (New Millennium Books, 1986), 191, Kindle.

[5] Google Maps, accessed April 14, 2017, https://www.google.com/maps/place/Ethnos+Bible+Church/@32.957265,-96.766335,17z/data=!4m7!3m6!1s0x864c21c40d2dfe97:0xe72306e5b51950ef!8m2!3d32.957265!4d-96.764141!9m1!1b1. Accessed April 2017. I do not imply that this review is racist; rather, it is racialized.

Recently, a Latin American missionary told me how he was unexpectedly introduced to ethnic prejudice after visiting his supporting churches in the United States. At the end of a convicting sermon in Spanish with simultaneous translation into English, a tall white man with tears in his eyes approached the missionary. With the help of an interpreter, the parishioner confessed that when he learned that a Hispanic missionary was the guest speaker that morning, he thought "what in the world can a Hispanic person teach *me*." The parishioner was deeply ministered by the sermon and felt moved to confess his prejudice. As Myrdal indicated in 1944, prejudice is often an unconscious expression—a blind spot. Sadly, the church is not immune to this blind spot.

In light of these experiences, I am beginning to understand that for many people in American society race is like the elephant in the room.[6] Thus, it seems that a church that desires to cultivate acceptance needs to be aware of this phenomenon in order to ensure that people across ethnicities are treated as persons and not as racial categories. A good place to explore the unique nuances of racial perception in the United States is found in the pages of *Waking up White* by Debby Irving.

Irving reflects on her own experience growing up in an upper-middle class white suburb. She did not think that racism was an issue, and she did not consider herself to be prejudiced. However, after attending the class "Racial and Cultural Identity" at Boston's Wheelock College, her eyes were opened to a new perspective. She acknowledges, "It turns out, stumbling block number 1 was that I didn't think I had a race, so I never thought to look within myself for answers. The way I understood it, race was for other

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[6] Gossett acknowledges, "For many professors in the humanities, to talk of race was, and still is, to talk dirty." Thomas F. Gossett, *Race: The History of an Idea in America* (New York: Oxford University Press, 1997), x.

people, brown- and black-skinned people."[7] She adds, "I thought white was the raceless race—just plain, normal, the one against which all others were measured."[8]

Irving discovered that she lived in a social system that had created a social narrative. The American narrative is that there are many races; one race is at the center while the others are in the margins. This American narrative explains why supermarkets have only one aisle called "ethnic food" and only one group that is not considered "people of color." Joshua Goode observes, "The danger of race is that it has functioned more as a worldview than as an idea; it has been used as a method of structuring society according to a supposedly natural order of difference and hierarchy that includes some in the racial fold and excludes many others."[9] This social narrative begs the question: if some people are in the center, what is it like to be in the margins?

Psychologist E. Stonequist studied persons living in Australia, New Zealand, and the United States.[10] In all of these places, the dominant white culture was linked to prestige and power, while minority cultures were viewed as inferior. He discovered a

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[7] Debby Irving, *Waking Up White: And Finding Myself in the Story of Race* (Cambridge, MA: Elephant Room Press, 2014), 98, Kindle.

[8] Irving, 101. This lack of self-awareness in the White-American community often extends to ethnicity and culture. Worship leader Sandra Van Opstal corroborates this phenomenon. She recounts, "The hardest part of the journey for many of us starts with self-awareness. A few years back at the Willow Creek Arts Conference, I was asked to lead a seminar on worship and culture. The supplied title was 'The Curse of the White Suburban Worship Leader.' Surprise! The curse was the fact that those who attended didn't know they had a culture. This eye-opening information invited them on a journey of understanding that their PB& J-eating culture was indeed ethnic." Sandra Van Opstal, *The Next Worship: Glorifying God in a Diverse World* (Downers Grove, IL: IVP Books, an Imprint of InterVarsity Press, 2016), 39-40.

[9] Joshua Goode, *Impurity of Blood: Defining Race in Spain, 1870-1930* (Baton Rouge: Louisiana State University Press, 2009), 4.

[10] Everett V. Stonequist, "The Problem of the Marginal Man," *American Journal of Sociology* 41, no. 1 (July 1, 1935): 1-11, accessed October 2, 2016. JSTOR.

common psychological attitude among people in the minority cultures, in which they struggled with "a feeling of isolation and not quite belonging."[11] Robert Park defines the marginal person as,

> One who is poised in psychological uncertainty between two (or more) social worlds, reflecting in his soul the discords and harmonies, repulsions and attractions of these worlds; one of which is often "dominant" over the other; within which membership is implicitly based upon birth or ancestry (race or nationality); and cohere exclusion removes the individual from a system of group relations.[12]

According to Park's definition, a marginal person experiences an inner struggle characterized by emotional tensions. This marginality can be accentuated and perpetuated by racial traits.[13]

In his book *Marginality*, Jung Young Lee describes the identity struggle experienced by many Asian-Americans. He explains that in the second generation, the identity struggle intensifies because the person desires to be assimilated into the main culture much more than the parents do. However, racial prejudice prevents them from assimilating. Consequently, the more they want to fit in, the more marginal they feel. This leads them to feel isolated from Americans, Asians, and from their own parents. Lee observes, "That makes them a lost generation. Culturally they are Americans because of assimilation through public education; racially, they are Asians and unassimilated because of their immutable physical Mongolian appearance in the Caucasian dominated

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[11] Ruth Johnston, "The Concept of the 'Marginal Man': A Refinement of the Term," *Journal of Sociology* 12, no. 2 (1976): 145, accessed October 2, 2016, SAGE Journals.

[12] Robert Park, Introduction to Everett V. Stonequist, *The Marginal Man; a Study in Personality and Culture Conflict* (New York: Russell and Russell, 1961), xviii.

[13] This emotional struggle can be observed in the lives of many guests featured in the series *Finding Your Roots*. Henry Louis Gates, Jr., writer, *Finding Your Roots*, PBS, March 25, 2012-present.

world."[14] If the need to belong and to be embraced is not achieved, the marginal person can become more self-conscious and insecure.

When racial exclusion is rooted in xenophobia, the insecurity experienced by the marginal person can turn into racial fear. Poet Langston Hughes captures this phenomenon in a poem entitled "One Way Ticket." In this poem written during the Harlem Renaissance, Hughes expresses how he wants to go anywhere in the north, west, or east—but not in the south. In the third verse he writes,

> I am fed up
> With Jim Crow Laws,
> People who are cruel
> And afraid,
> Who lynch and run,
> Who are scared of me,
> And me of them.[15]

In this poem, Hughes captures the essence of xenophobia: to hate or be afraid of people because of their ethnicity. Sadly, this tendency to attach negative feelings to people from a different ethnicity did not disappear with the abolition of Jim Crow laws.

Harvard University created a test to measure perceptions towards people across race and gender in order to identify unconscious forms of bias. The *Implicit Association Test* (IAT) reveals that more people have negative perceptions of black Americans than they do of white Americans. The test also indicates that a significant number of black

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[14] Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis, MN: Fortress Press, 1995), 44. Experiencing marginality is not unique to Asian-Americans. Pastor McManus shares his struggles with marginality as an immigrant from El Salvador. In an effort to help him assimilate into the majority culture, his parents changed his name. Yet, McManus did not escape the sting of discrimination. Erwin McManus, foreword to Mark DeYmaz and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids, MI: Zondervan, 2010), 11.

[15] Langston Hughes, "One Way Ticket," in *The Collected Poems of Langston Hughes*, eds. Arnold Pampersad and David Roessel (New York: Alfred A. Knopf, 1996), 361.

Americans revealed bias against black Americans, exposing the existence of intragroup racism.[16]

Thus, one can argue that the American racial narrative is a gravitational one. There is a center-margin relationship among the races, in which the marginal races desire to assimilate into the center. However, racial prejudice stands in the way. Brian Bantum grew up in this narrative. As a bi-racial American he recounts, "I was immersed in the tensions of becoming American, wanting to be seen as American, and I came to see that racism isn't just a white thing. I saw that we were all caught in the story."[17] In light of this narrative, the multiethnic church anticipates that people have the innate desire to fit in and be embraced as a *human being*. Yet, because of racism and ethnocentrism, it is highly probable that people have been deprived from this emotional need. Therefore, a theology of inclusive identity acknowledges four factors about cultivating acceptance:

1. It regards racial categorization as a human invention that resulted in a distorted hierarchical social system.
2. It anticipates that the body of Christ can be threatened by racial superiority or by racial exclusion due to the American narrative of race.
3. It embraces a Pauline anthropology as captured in Acts 17:24-28.[18] From this

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[16] For an analysis of the IAT system, see Bernd Wittenbrink and Norbert Schwarz, *Implicit Measures of Attitudes* (New York: Guilford Press, 2007).

[17] Brian Bantum, *The Death of Race: Building a New Christianity in a Racial World* (Minneapolis, MN: Fortress Press, 2016), 4. See also Karen E. Fields and Barbara J. Fields, *Racecraft: The Soul of Inequality in American Life* (London: Verso, 2014).

[18] A Pauline anthropology renders racial theory an illusion because it implies that all humans descend from one couple, making all humans one large extended family. The role of the first Adam (1 Cor 15) and the male headship in marriage (1 Cor 11) are based on viewing Adam and Eve as the ancestors of all humanity. For the issues surrounding Paul's discourse to the Athenians, see Craig S. Keener, *Acts: An Exegetical Commentary,* vol. 3 (Grand Rapids, MI: Baker Academic, 2012), 2636-2653.

perspective, there is only one human race with a diversity of ethnic groups that are different but not hierarchical.

4. It ensures that people across all skin tones and ethnicities are treated as equal human beings, accepted as bearers of God's image, and embraced in an environment that celebrates both the ethnic diversity and the spiritual unity of the body of Christ.

Cultivate Validation: Acknowledge People's Pain

A church shaped by a theology of inclusion treats people across ethnicities with an empathy born out of love for one another, acknowledging the need for validation in suffering. However, the tendency to equate the abolition of slavery with the abolition of the effects of slavery can prevent the church from loving with empathy. Even though slavery has been abolished for over a century, psychotherapist Dr. Kenneth Hardy argues that slavery has left psychological scars that still affect contemporary American society. As an African-American man himself, Hardy explains, "I believe an understanding of the impact of slavery is essential for any therapist or human services professional attempting to work with African Americans."[19] This observation has also been echoed by other psychologists who observe the trauma that slavery has left on fellow African Americans.[20] These therapists indicate that people unfamiliar with the African-American experience often dismiss slavery as an outdated social order that has nothing to do with

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[19] Kenneth Hardy, *Psychological Residuals of Slavery* (San Francisco, CA: Psychotherapy.net, 2008), accessed November 3, 2013, Kanopy.

[20] Erica J. Wilkins et al., "Residual Effects of Slavery: What Clinicians Need to Know," *Contemporary Family Therapy* 35, no. 1 (2012): 14-28, accessed May 11, 2016, Springer.

today's experience. Some people dismiss it as a crutch or a scapegoat to avoid taking responsibility for current issues. Others even proclaim that now Americans live in a color-blind era, and everybody has to move on from the past and embrace the future.[21]

However, Hardy indicates that slavery is like a contemporary ghost that shapes how descendants of African slaves relate to others as well as to themselves. At times, this inner struggle in the African-American experience takes the shape of shame for allowing themselves to be subjugated for so long. Other times, the struggle takes the shape of deep feelings of anger for the sustained injustices of oppression. This anger is often voiced through violence or through artistic expressions. Hardy also explains, "Although the physical chains have been removed and the law of the land has seemingly become more humane, the descendants of those whose minds, hearts, and psyches were once enslaved remain enslaved emotionally and psychologically."[22] These emotional wounds can also be manifested in feelings of inferiority, insecurity, fear, and racial discrimination.

These psychological scars are often reinforced by personal experiences of racial prejudice. In August 2016, during a traffic stop, Lieutenant Abbott was recorded instructing a driver to make a phone call. The driver refused to pick up her cellphone because she was afraid that the officer would shoot her just as she had often seen it happen to other drivers on television. Officer Abbott clarified, "But you are not black. Remember? We only kill black people, right?" When the video became public a year

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[21] Ibram X. Kendi, *Stamped from the Beginning the Definitive History of Racist Ideas in America* (London: Bodley Head, 2017).

[22] Hardy, *Psychological Residuals of Slavery*.

later, the officer was fired.[23] When this type of prejudice is foreign to our experience, it can be easily dismissed. Yet, what if this racial prejudice is indeed part of a systemic problem of injustice—a social residual of centuries of slavery?

Family therapist Christiana Awosan found that many African Americans prefer not to seek family therapy because they often find lack of cultural understanding in their interaction with the therapists.[24] In a similar way, if this lack of cultural understanding is experienced in the church, it can also keep some people from embracing the church community. When someone has been hurt, yet finds no empathy, trust is broken and unity is lost.

Lack of validation due to the lack of cultural understanding can have detrimental consequences. This detrimental effect can be observed in the experience of Christian musician Lecrae. He felt lack of empathy from his church community when he expressed his sorrow for the murder of Michael Brown, an African-American teenager killed by a police officer in Ferguson. In an interview at Truth's Table,[25] Lecrae explains how the lack of empathy and the visceral attacks he received instead, were a determining factor

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[23] Christine Hauser and Jacey Fortin, "'We Only Kill Black People,' Police Officer Says During Traffic Stop," *The New York Times*, August 31, 2017, accessed November 12, 2017, http://www.nytimes.com/2017/08/us/black-kill-police-georgia.html. Officer Abbott had no previous record of inappropriate conduct. It is unclear if he spoke with a racist heart or if he was simply playing along to dissipate the driver's fears. Regardless, what he said was inappropriate and cost him his job.

[24] Christiana I. Awosan, Jonathan G. Sandberg, and Cadmona A. Hall, "Understanding the Experience of Black Clients in Marriage and Family Therapy," *Journal of Marital and Family Therapy* 37, no. 2 (2011): 153-168, accessed December 1, 2017, ProQuest.

[25] Michael Shear, host, "Facts About Lecrae," Truth's Table (MP3 podcast), Overcast Radio, September 30, 2017, accessed November 14, 2017, https://overcast.fm/+IkU79eRbY/.

that moved him to leave what he calls white evangelicalism.[26] His decision was judged by some Christians while celebrated by others.[27]

The Apostle Paul teaches the church that empathy is an essential ingredient of her inclusive identity, "so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it" (1 Cor 12:25-26). However, when one part suffers and nobody validates the pain, that member does not feel treated as part of the body.

The *Truth and Reconciliation Commission,* which was established in South Africa to help the nation transition from apartheid to inclusive democracy, learned that a society wounded by racial prejudice does not heal by simply asking people to get over it. Burton recounts that after Nelson Mandela became president, many people did not see the need to revisit the wounds of the past. Yet, the Commission knew that "Memories would not simply disappear, but could in fact return to undermine the progress already made and weaken the foundations of the future."[28] In order to foster social healing based on

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[26] Chang explains that David Bebbington defined *evangelicalism* as a branch of Protestantism characterized by four convictions: Biblicism, Crucicentrism, Conversionism, and Activism. Thus, Chang defines *White evangelicalism* as, "a segment of modern evangelicalism that is led and shaped by a cultural agenda defined by whiteness." Raymond Chang and Ed Stetzer, "Open Letter to John Piper on White Evangelicalism and Multiethnic Relations," The Exchange: A Blog by Ed Stetzer, October 19, 2017, accessed November 14, 2017, http://www.christianitytoday.com/edstetzer/2017/october/open-letter-to-john-piper-on-white-evangelicalism-and-multi.html.

[27] Similar issues seem to underline the current decision of NFL players to kneel during the flag ceremony at NFL games. They seek acknowledgment of injustices suffered due to police abuse. They have received validation from some and judgement from others. Joe Marusak and Michael Gordon, "'Kneel-In' protest planned outside stadium before Panthers-Eagles game," The Charlotte Observer, October 11, 2017, accessed December 5, 2017, http://www.charlotteobserver.com/news/local/article178393071.html.

[28] Mary Ingouville Burton, *The Truth and Reconciliation Commission* (Athens, OH: Ohio University Press, 2017), 15. The Commission has used the lessons about reconciliation to assist other nations transitioning out of oppressive forms of government.

understanding and justice rather than vengeance, the Commission established a process for seeking amnesty based on *telling the truth*. Even though the process was not perfect, it sought to provide validation and reparation. Sadly, these are two factors that were absent in the history of African Americans as they transitioned out of slavery.[29]

Understanding the importance of validation, Pastor Rodney Woo took his multiethnic congregation through a process of restoration by acknowledging the existing racism that threatened the unity of the community. He reflects, "The first step toward a solution is to acknowledge there is a racial problem in the United States and then take the appropriate biblical steps in repentance on both the individual and the corporate levels."[30] Like Burton, Woo realized that reconciliation could only be achieved by first speaking the truth, because without truth there is no restoration. Validation of the pain, therefore, is being truthful about the wounds caused by injustice, oppression, and prejudice. Validation inspires trust because it makes the person feel heard. However, validation is only one of two factors needed for reconciliation. The second factor needed for reconciliation is forgiveness.

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[29] Billingsley describes the difficult circumstances that shaped the lives of African slaves after the Emancipation and Restoration. From his perspective, Emancipation was a social crisis and Reconstruction was a failure. Andrew Billingsley, *Black Families in White America* (New York: Simon & Schuster, 1975). Gray observes, "Anger, fear and sadness have a context. And for black Americans that context is the oppression and pain of slavery and injustice that their people have experienced in America for four hundred years. We will continue to interpret events like the Michael Brown shooting very differently as long as we stay segregated and the tribal worlds of black churches and white churches." Derwin L. Gray, *The High-definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015), 7.

[30] Rodney M. Woo, *Color of Church* (Nashville: B & H Publishing Group, 2014), 56. Woo analyzes the concept of biblical repentance and its relationship to overcoming racism.

Oppression and prejudice can lead people to be enslaved by bitterness, which is often expressed in anger and depression. The Apostle Paul recognized this issue in Colossians 3:8-11, when he instructed the multiethnic church,

> But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.[31]

Paul recognizes that unresolved anger can undermine the inclusive identity of the body of Christ. Therefore, he prescribes the antidote for bitterness in Ephesians 4:31-32, "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." Paul reminds Christians that the gospel is a dual invitation to receive and to give God's forgiveness. In Pauline theology, the spiritual disciplines of empathic validation and forgiveness are two essential factors that protect the unity of the body of Christ. When applied to the wounds of the heart, validation and forgiveness can heal the bitter infection caused by discrimination.

In contrast to the homogeneous church, the multiethnic church is formed by a diversity of ethnicities. This context provides a unique environment for *koinonía* between people in the center and margins of the social narrative. Because each group carries scars from different forms of racial prejudice, this diversity of scars allows for an empathic *koinonía* that is not hijacked by victimization, self-absorption or paternalism. As Gray observes, "When you are only around your tribe or your own kind, you don't have to

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[31] James D. G Dunn, *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 218-227.

interact with other ethnicities, so your potential racist attitudes go unchallenged…. If we know only people like ourselves, our hearts shrink and concerns for others and their struggles never teach us to carry one another's burdens."[32] If Gray is right, the multiethnic church can help Christians expand their capacity for empathy.

Therefore, a theology of inclusive identity acknowledges four factors about cultivating validation:

1. It anticipates that people have the innate desire to be loved and heard. With this in mind, it creates an environment shaped by empathic validation and cultural understanding, because these two factors are essential for an identity of inclusion.
2. It recognizes that the system of slavery that dehumanized our fellow African Americans for centuries has contemporary social and psychological residuals. If ignored, these residuals can undermine the unity of the body of Christ.
3. It acknowledges that validation and forgiveness are God's antidote for bitterness. Therefore, it guides people to find freedom from bitterness through forgiveness.
4. It encourages people across ethnicities to hear the plight of others, deepening one's capacity for empathy.

Cultivate Engagement: Value People's Contribution

A church shaped by a theology of inclusion fosters an atmosphere where people across ethnicities shape the ministry in a team of equals, acknowledging that engagement has the power to reinforce inclusion. However, when the social tendency to exclude people based on ethnicity, social class, or gender infiltrates the church, the body of Christ

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[32] Gray, 7.

becomes fragmented. In 1790, a group of former slaves joined their fellow Christians for worship at St. George's Methodist church in Philadelphia. As they were kneeling to pray, one of the church leaders approached Richard Allen and asked him to stand up. The leader made clear that because Allen was black, he was not allowed to kneel there. At the end of the prayer, Richard Allen and his friend Absalom Jones walked out of the church in public humiliation. On that day, St. George's Methodist church communicated a clear message: Black Americans were considered an unwelcomed hindrance to the life of the white church. The hostile environment that many former slaves were facing in white congregations led Allen to begin the African Methodist Episcopal Church—the first and oldest black church in America.[33] That one excluding worship service in Philadelphia set the course for American Protestantism for centuries. Eventually, American Christianity would expand across denominations shaped by racial segregation.[34]

As previously described, the social narrative that has shaped American society is a center-margin relationship. People at the margins want to be included in the center. This need for inclusion is met when people feel valued as contributors. Conversely, when a gifted person is not invited to exercise a shaping influence, the person feels excluded. The need for voice and representation that drove countless women to fight for civil rights is not limited to civic life or to gender roles. Voice and representation are two important

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[33] Michael O. Emerson and Rodney M. Woo, *People of the Dream* (Princeton University Press, 2010), 12-13.

[34] The origin of the Southern Baptist Convention illustrates the influence of racism in American Christianity. This denomination still faces racial tensions today. Ed Stetzer, "Southern Baptists, Racism, and the Alt-Right: It's Time to Make This Right, Plain, and Clear" The Exchange: A Blog by Ed Stetzer, June 14, 2017, accessed December 5, 2017, http://www.christianitytoday.com/edstetzer/2017/june/southern-baptists-racism-alt-right-five-things-you-need-to-.html.

ingredients that reinforce the inclusive identity of the body of Christ. Yet, voice and representation are often absent from the experience of those in the margins.

In a study conducted in the United States in 1996, Helen Lee discovered that there was a silent exodus taking place in Asian-American churches, including Chinese, Korean, and Japanese congregations. Many second-generation Asian Americans began to look for English speaking churches or multiethnic churches to attend instead, while some others abandoned Christianity altogether. Lee discovered a common cause for this exodus among these congregations. In a hierarchical structure built on Confucian values of authority, the immigrant parents were the only ones shaping the church, while their children were not included in the process. When people are not invited to shape the ministry, their sense of belonging is weakened because often the lack of voice results in lack of ownership. These immigrant churches inadvertently created an excluding atmosphere due to practicing a Confucian value of authority in an egalitarian society.

Just like Lee observed an exodus among Asian-American churches, Ray Chang has observed a similar exodus among European-American churches. However, in this case the exodus has been fueled by racial prejudice. Reflecting on Lecrae's experience with Christianity, Chang acknowledges that people in the margins often do not feel embraced by the homogeneous church. "After doing their best to carve out a space for themselves within white evangelicalism, give it a fair shot, (or multiple shots), and even endure through the challenges for decades, there is a growing number of people of color who are seeking places where they can finally feel at home, while still yearning for the greater eternal home."[35] Brian Loritts agrees with Chang's assessment. He acknowledges

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[35] Chang, "Open Letter to John Piper on White Evangelicalism and Multiethnic Relations."

that in his own experience as an African-American Pastor, he is tired of begging for a place at the table in white evangelical circles. Yet, he does not speak with a self-centered perspective. Rather, he argues that the church needs to have different voices shape the theological reflection and the ministry of the body of Christ because "all of us do and express theology through our own ethnic and cultural filters."[36] Loritts warns that a theological reflection and a church ministry that is not shaped by a multiethnic body can result in a Christianity hijacked by cultural bias.

When the Apostle Paul expanded his ministry, he learned to embrace the ethnic and gender diversity of the body of Christ. Paul began his faith journey as one who persecuted the church, a strict Pharisee who had lived a life of segregation and superiority. Yet, when Christ called him as an Apostle to the Gentiles, he began to embrace the new identity of inclusion intrinsic to the gospel. This inclusive attitude that characterized his ministry is made evident in his closing remarks in Philemon and Romans.

Paul concludes his letter to Philemon with a group greeting, "Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. And so do Mark, Aristarchus, Demas and Luke, my fellow workers" (Phlm 1:23-24). These closing greetings are remarkable, because Paul addresses a group of Jews and Gentiles who are no longer segregated but are united by their shared passion for Christ. They are *fellow workers*—a diverse team of equals.

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[36] Bryan Loritts, "More on Leaving White Evangelicalism: A Response from Bryan Loritts," The Exchange: A Blog by Ed Stetzer, October 20, 2017, accessed November 14, 2017, http://www.christianity today.com/edstetzer/2017/october/response-to-ray-changs-open-letter-to-john-piper.html.

At the end of his letter to the Romans, Paul also uses a similar tone of equity and camaraderie towards the women with whom he has served. He mentions Phoebe, Priscilla, Mary, Junia, Tryphena, Tryphosa, Julia, Rufus's mother, and his dear friend Persis "another woman who has worked very hard in the Lord" (Rom 16:12). These closing greetings are also remarkable, because they indicate that Pauline theology did not imply female exclusion.[37] Rather, everybody was invited to invest their gifts for the cause of Christ. As Lancaster points out, "The range of people that Paul greets by name should not be missed. Not only do they include Jewish and Gentile persons, but they also include male and female as well as slave and free."[38] The Apostle Paul lived what he preached. He taught that in Christ, "… the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Eph 4:6). Each part of the Body—Jew and Gentile, slave and free, male and female—is invited to be part of building the ministry up in love.

Therefore, a theology of inclusive identity acknowledges four factors about cultivating engagement:

1. It understands that excluding people from contributing to the ministry makes people feel excluded and devalued, which eventually results in a silent exodus.

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[37] *Paul on Gender Roles and Slavery,* Featuring Craig R. Koester (San Francisco, CA: The Great Courses, 2017), accessed November 10, 2017, Kanopy. Koester summarizes the hermeneutical complexities found in Paul's teaching about the role of women in the church.

[38] Sarah Heaner Lancaster, *Romans* (Louisville, KY: Westminster John Knox Press, 2015), 263. Lancaster indicates that the name Ampliatus was a common name given to slaves, implying that Paul also treated Christian slaves as equal partners in ministry.

2. It recognizes that excluding people because of their ethnicity, social status, or gender is contrary to Pauline theology and the truth of the gospel.
3. It anticipates that in a segregated society people often feel excluded from roles of influence due to ethnicity, social class, or gender. With this in mind, it gives people across ethnicities voice, representation, and participation, inviting everybody to invest their God-given gifts for ministry impact.
4. It communicates inclusion by encouraging people to serve in a team of equals, because personal engagement reinforces a sense of ownership.

Cultivate Transcendence: Prioritize Heavenly Citizenship

A church shaped by a theology of inclusion acknowledges the need for transcendence, ministering in the world without belonging to the world. However, because Christians live in a social and political context, a church can inadvertently undermine her identity of inclusion by merging with a political ideology.

One of the most haunting images that I found in my research was a photograph taken in the 1920s in Oregon. The picture shows a man standing behind a pulpit surrounded by about fifty people dressed in white robes. A large sign behind the crowd says in big letters: JESUS SAVES. The people dressed in white were not waiting to be baptized; rather, they were members of the Ku Klux Klan. The occasion was a meeting between the KKK and the Royal Riders of the Red Robe, a branch of the Klan created for foreign-born white Protestants.[39] The Klan was built on a three-fold foundation: A

[39] Portland KKK, ca. 1922, Oregon History Project, Portland, accessed November 4, 2017, http://oregonhistoryproject.org/articles/historical-records/portland-kkk/#.WgzSsLaZPBw.

philosophy of white-supremacy, adherence to American Protestant Christianity, and the superiority of native-born European Americans.[40] Thus, they opposed immigration of non-whites, and they opposed Catholics and Jews. This was a group known in the south for lynching African Americans and instilling fear through violence. Despite its evil behavior, this movement was rooted in a Christian Protestant identity. This picture teaches me that when political movements adopt a Christian identity, or when churches merge with a political ideology, they often end up misrepresenting Christianity. When the interests of the earthly citizenship take priority over the interests of the heavenly citizenship, the church ceases to be inclusive.

One of the side effects of segregation that I observe in American Christianity is the politicization of the church. During the presidential campaign of President Barack Obama, Pastor Jeremiah Wright's sermons became a point of contention. He was recorded denouncing the injustices of the American government and calling on God to damn America rather than bless it. The controversy resulted in candidate Obama leaving the church. During the presidential campaign of President Donald Trump, Pastor Robert Jeffress from First Baptist Dallas stood next to the candidate to give him his Christian blessing. Later, in the Fourth of July celebration at his church, the choir sang a new song during their worship service entitled "Make America Great Again." The song is now copyrighted under the category of worship songs.[41] This amalgamation of Christian and

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[40] David A. Horowitz, *Inside the Klavern: The Secret History of a Ku Klux Klan of the 1920s* (Carbondale, IL: Southern Illinois University Press, 1999).

[41] Derek Hawkins, "Another 'Make America Great Again' Song. This One, from Evangelicals, Is Trump-approved," The Washington Post, July 12, 2017, accessed November 15, 2017, https://www.washingtonpost.com/ news/morning-mix/wp/2017/07/12/another-make-america-great-again-song-this-one-from-evangelicals-is-trump-approved/.

political identities has negative repercussions, because the politicization of the church weakens an identity of inclusion and accentuates segregation.

The two cases mentioned above illustrate this problem. On the one hand, Pastor Wright was preaching in a predominantly black church in a way that reflects the African-American experience, one historically marked by injustice and segregation. This experience was captured in the words of Poet Langston Hughes, "I swear to the Lord I still can't see Why democracy means everybody but me."[42] On the other hand, Pastor Jeffress is ministering in a predominantly white church that reflects the European-American experience, one that is at the center of power in the narrative. As Irving pointed out, this experience is often marked with opportunity and freedom. These two examples demonstrate that when the church is homogeneous, it is natural for most congregants to share a similar political worldview, leading the church to merge her spiritual identity with a political one. As a result, this lack of transcendence creates an excluding environment.

Conversely, when the church is multiethnic, the ethnic diversity of the church often results in a diversity of perceptions of history and political views. Consequently, in order to reinforce an identity of inclusion, the church needs to create an environment that allows for a diversity of political views. As I visited Mosaic Church in Arkansas with Pastor Mark DeYmaz, I was able to observe first-hand the political diversity within the body. I learned from Senator Joyce Elliott (Democrat) as well as from Deputy Director Ralph Hudson (Republican) as they explained how their Christian identity allows them to navigate their political differences. I also observed how Chief of Police Kenton

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[42] Langston Hughes, "The Black Man Speaks," in *The Collected Poems of Langston Hughes*, eds. Arnold Pampersad and David Roessel (New York: Alfred A. Knopf, 1996), 361.

Buckner—an African American who went to Latin America to learn Spanish—provided an informative session for undocumented immigrants, most of whom were Hispanics. Just in one weekend I witnessed the political diversity that exists in the multiethnic church. I learned that when the body of Christ embraces diversity, it also needs to embrace an identity of transcendence, prioritizing the interests of the heavenly citizenship above the interests of our worldly citizenship.[43] As a result, the church can adhere to biblical truths that may have political implications while it avoids merging with a political ideology.

Having diverse political views coexisting in the body of Christ can lead to inclusion because it validates people's experiences. In light of the historical survey presented in chapter three, one can observe that American history is complex because of its duality. The experience of people at the center of the narrative differs from the experience of those living on the margins. Thus, as long as the church ignores the complexity of the political narrative of the nation and embraces a simplistic view of history, it may inadvertently create an atmosphere that is excluding.

Paradoxically, the presence of diverse political views in the multiethnic church can potentially lead to division. One can imagine the conflicting emotions experienced by

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[43] I have noticed that many Christians in the United States perceive their political affiliation as an expression of their Christian identity. The irony, however, is that some Christian Democrats cannot understand why a person who is *truly* a Christian would be a Republican. At the same time, some Christian Republicans cannot understand why a person who is *truly* a Christian would be a Democrat. I have observed that many Christian Democrats are primarily driven by a concern for the poor and social justice. At the same time, many Christian Republicans are driven by a concern for the unborn and freedom. Therefore, either political affiliation is directly linked to a spiritual conviction. Rather than seeing them as opposites, I've concluded that Christians in both sides share similar values, but in a different hierarchical order. Because no political party embodies a totality of Christian values, Christians choose a political affiliation that best represents the values that are most important to them, having to compromise on the ones that they deem secondary.

a Jew who attended the same church as the Roman Centurion. Likewise, one can imagine the struggle experienced by a slave like Onesimus when serving in the same church as his master Philemon. In that type of diverse context, it is highly possible that the competing perceptions of history tested the unity of the church.[44]

In order to help the early church overcome the potential fractions that result from differing cultural perspectives and political views, the Apostle Paul provided a dual strategy. As a first strategy, Paul called the church to prioritize the interests of her heavenly citizenship over the earthly citizenship. Paul says, "Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory (Col 3:1-4). Celebrating the heavenly citizenship as the primary unifying factor in the midst of competing political narratives gives the multiethnic church the ability to navigate the waters of political fragmentation. As a

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[44] Likewise, I discovered three examples throughout this research that illustrate the competing perceptions of American history. First, while Thomas Jefferson has been admired for proclaiming the undeniable rights of freedom in the American Declaration of Independence, he owned 600 slaves throughout his lifetime and fathered several children with his slave Sally Hemings. In 1999, the descendants of Hemings and Jefferson gathered for a family reunion for the first time. See Shannon Lanier and Jane Feldman, *Jefferson's Children: The Story of One American Family* (New York: Random House, 2000). Second, while Abolitionist Frederick Douglas was persecuted like an animal by slave owners in American soil, he was hailed as a celebrity for his intellectual depth in the streets of England. See Henry Louis Gates Jr., *The African Americans: Many Rivers to Cross*, San Francisco, CA: Public Broadcasting Service, 2013). Accessed January 9, 2018. Kanopy. Third, when many Americans prepare to celebrate Thanksgiving, many Native Americans gather at Cole's Hill for a national day of mourning. A plaque at Cole's Hill explains, "Many Native Americans do not celebrate the arrival of the Pilgrims and other European settlers. To them, Thanksgiving Day is a reminder of the genocide of millions of their people, the theft of their lands, and the relentless assault on their culture." See Simon Moya-Smith, "United American Indians of New England Commemorate a National Day of Mourning on Thanksgiving," Indian Country Today, November 23, 2012, accessed November 12, 2017, https://indiancountrymedianetwork.com/history/events/united-american-indians-of-new-england-commemorate-a-national-day-of-mourning-on-thanksgiving/. Similar experiences can be found among Japanese Americans, Chinese Americans, and Mexican Americans. They all have difficult experiences with the U.S. government, resulting in competing views of history that can threaten the unity of the multiethnic church.

second strategy, the Apostle Paul called Christians to adopt a humble and kind attitude. He intentionally calls for unity in diversity, reminding the Christians at the multiethnic church of Colossae, "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience" (Col 3:12). These qualities enable the Jew and the Gentile, the slave and the free, the male and the female to raise above earthly narratives and live as citizens of heaven while sojourning as foreigners on earth.

Therefore, a theology of inclusive identity acknowledges four factors about cultivating transcendence:

1. It anticipates that people across ethnicities have a diversity of perceptions of history and will differ in their political convictions.
2. It recognizes that merging the spiritual identity of the church with a particular political ideology results in an excluding atmosphere.
3. It acknowledges that the church is called to embrace her heavenly citizenship as her primary source of identity, which results in an atmosphere of inclusion.
4. It encourages the church community to allow for a diversity of political perspectives, while unifying behind a common pursuit of God's kingdom first.

Conclusion

The goal of this chapter was to propose a theological framework that can be used to cultivate an identity of inclusion in the unique context of American segregation. In order to accomplish this goal, I looked at four relevant intersections between segregation and the Christian experience in the United States. I argued that these four theological threads—the need for acceptance, validation, engagement, and transcendence—have

unique nuances that must be meticulously combined when shaping the ministry of the multiethnic church. As a result, I now have a theological framework that will inform the ministry philosophy of Ethnos Bible Church. In the next chapter, I will research the third component of a multiethnic church model in order to shape Ethnos Bible Church into a culturally relevant multiethnic church poised for ministry impact.

CHAPTER 5

THIRD COMPONENT: IMPLEMENT A MULTILINGUAL PLATFORM

In the previous chapters I established the foundation for pursuing a multiethnic church model and analyzed two of its key components. The goal of this chapter is to establish a rationale for adopting multilingualism as a strategy for the multiethnic church. In order to accomplish this goal, I will develop a threefold argument. I will establish the need for a multilingual ministry, I will argue a case for favoring multilingualism over monolingualism, and I will identify key elements of a culturally relevant multilingual system. Upon this foundation, I will form a criterion that can be used to assist Ethnos Bible Church in developing innovative strategies for a multilingual ministry poised for ministry impact.

The Need for a Multilingual Ministry

The need for a multilingual ministry is the result of new trends in international migration. It is true that migration has shaped the world from its inception, and Christians are highly familiar with it. Adam, Eve, Noah, Abraham, Sarah, Isaac, Rebecca, Jacob, Joseph, Moses, Joshua, Ruth, David, Jeremiah, Daniel, Nehemiah, Ezra, Mary, Joseph, Jesus, and Paul are some of the famous migrants in the Scriptures. However, today the world is being shaped by a unique type of migration. Unlike ancient times, modern migration takes place across nations that are interconnected through global markets and global technologies. As a result, these new dynamics of globalization have changed the familiar face of immigration in three key ways.

A New Size in Migration

The first new trend in modern migration is the unprecedented number of migrants worldwide. According to the International Organization for Migration (IOM), 1 in 7 people in the world is a migrant. That is an equivalent of over one billion people migrating either nationally or internationally. The top five destinations of international migration are the United States, Germany, the Russian Federation, Saudi Arabia, and the United Kingdom. At the same time, the top five countries with the largest size of diaspora are India, Mexico, the Russian Federation, China, and Bangladesh.[1] Because the United States is the top destination for international migration, it is estimated that in 2015 over 49 million people in the United States—14% of the total population—were foreign-born.[2]

A New Diversity in Migration

The second new trend of migration is that a vast majority of immigrants move to the cities, increasing the ethnic diversity in cities across the globe.[3] The World Migration Report in 2015 discovered that approximately 19% of all the international migrants live in the largest twenty cities in the world, and in several of these cities at least one third of

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[1] IOM's Global Migration Data Analysis Center, "2015 Global Migration Trends Fact Sheet," International Organization for Migration, 2015, 5, accessed November 20, 2017, http://publications.iom.int/system/files/global_migration_trends_2015_factsheet.pdf. Also see Matthew Soerens and Jenny Hwang, *Welcoming the Stranger: Justice, Compassion & Truth in the Immigration Debate* (Downers Grove, IL: IVP Books, 2009), 131.

[2] IOM provides an interactive map with selected information by country. See "World Migration," International Organization for Migration, June 8, 2016, accessed November 19, 2017, http://www.iom.int/world-migration.

[3] Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove, IL: InterVarsity Press, 1996), 32.

the population is composed by migrants. This phenomenon can be observed in Canada, where 46% of all migrants concentrate in Toronto.[4] According to this study, for the first time in history, the majority of people in the world now live in cities,[5] in contrast to only 14% in 1900.[6]

A New Type of Migrant

The third new trend of migration is that the immigrant community is composed by different levels of social class and education—including the displaced, the professional, and the international student. According to the IOM, due to political conflicts around the globe, by the end of 2015 there were 65.3 million people displaced. About 21.3 million of them migrated internationally. Germany became the single largest recipient of refugees in the world, accepting close to half a million people.[7] Despite the unprecedented numbers of forced migration, the largest dominant factor behind international migration is not the need to escape violence but the pursuit of employment.

By the end of 2013, it was estimated that there were 150 million international migrant workers globally,[8] which resulted in a twofold economic impact of global magnitude. On the one hand, international migrants are a significant force behind

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[4] "World Migration Report 2015, Migrants and Cities: New Partnerships to Manage Mobility," International Organization for Migration, August 7, 2015, 38, accessed November 19, 2017, http://publications.iom .int/system/files/wmr2015_en.pdf.

[5] Ibid., 187.

[6] Gary McIntosh and Alan McMahan, *Being the Church in a Multi-ethnic Community: Why It Matters and How It Works* (Indianapolis, IN: Wesleyan Pub. House, 2012), 58.

[7] IOM's Global Migration Data Analysis Center, 8. While visiting Athens, I learned that some churches have adopted a multilingual platform in order to minister to the refugee community.

[8] Ibid., 7.

international economic growth. According to World Bank estimates, the sum of financial remittances sent by international migrants back to their home countries amounted to USD $581 billion in 2015. The top four recipients of remittances were India, China, the Philippines, and Mexico. The United States alone sent approximately USD $61 billion worth of remittances in 2015.[9] On the other hand, immigration does not only contribute to the global economy, but it is also a significant factor in the domestic growth of the U.S. economy.

In a study from the American Enterprise Institute (AEI), Gordon Hanson demonstrates that the increase of high-skilled immigrants in the U.S. economy has led to an increase of patents, innovation, and has improved American competitiveness in the global markets.[10] Likewise, based on research from the National Academy of Sciences, Stuart Anderson indicates that immigration influences U.S. economic growth in three ways. It provides a larger labor force, a massive number of entrepreneurs (44% of all new businesses),[11] and significant human capital—making the correlation between immigration and economic growth directly proportional.[12] In addition, according to

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[9] IOM's Global Migration Data Analysis Center, 15.

[10] Gordon Hanson, "Immigration, Productivity, and Competitiveness in American Industry," in *Rethinking Competitiveness*, ed. Kevin A. Hasset (Washington D.C.: AEI Press, 2012), 95-131.

[11] An example that defies stereotypes was featured in 60 Minutes. Steve Kroft interviewed the maker of Chobani—a best-selling yogurt brand in the United States. Hamdi Ulukaya came to America as a Muslim refugee after growing up in a small Kurdish village in Turkey. Kraft foods was closing a plant in New York and many employees were losing their jobs. Ulukaya obtained a loan, bought the plant, and started making yogurt. He became a billionaire, and has created jobs for a working force of 30% refugees, and 70% native-born—many of which were former Kraft employees. "Chief of Chobani," CBS News, April 9, 2017, accessed November 19, 2017, https://www.cbsnews.com/videos/chief-of-chobani/.

[12] Stuart Anderson, "3 Reasons Why Immigrants Are Key to Economic Growth," Forbes, October 3, 2016, accessed November 19, 2017, https://www.forbes.com/sites/stuartanderson/2016/10/02/3-reasons-why-immigrants-key-to-economic-growth/.

research conducted by the Brookings Institution, foreign-born employees in the United States are changing past trends in the labor force.

Hanson observes that, while in the past most migrant workers concentrated in low-skill jobs, nowadays that trend is changing.[13] Audrey Singer indicates that as of 2010, the healthcare sector is sustained by more foreign-born employees than native-born, including nurses, psychiatrists, physicians, surgeons, and home care aides. The same trend is happening in the high-tech manufacturing sector. This is true of computer software engineers, electrical and electronic engineers, and managers.[14] Hanson puts it in perspective, "… in 1975 the United States produced more than four times as many PhDs in science and engineering as did China, Japan, India, and Korea combined; by 2006 these countries produced 23 percent more science and engineering PhDs than the United States."[15] This increase of international presence in the work force has also been observed in academia.

According to the Wall Street Journal, ever since the 1970s there has been a consistent increase in international students in the United States. By 2015, this trend reached record numbers. There were approximately one million international students in the United States and most of them came from China, India, South Korea, and Saudi

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[13] Gordon Hanson, Chen Liu, and Craig McIntosh, "The Rise and Fall of U.S. Low-Skilled Immigration," in *Brookings Papers on Economic Activity, Spring 2017* (S.l.: Brookings Institution PR, 2017), 83-168.

[14] Audrey Singer, "Immigrant Workers in the U.S. Labor Force," Brookings, August 2, 2016, accessed November 19, 2017, https://www.brookings.edu/research/immigrant-workers-in-the-u-s-labor-force/. My experience as a Pastor in the Dallas County corroborates these findings. I have ministered to people in hospitals, nursing homes, and technology companies. I have noticed a significant increase of international presence in these fields.

[15] Hanson, "Immigration, Productivity, and Competitiveness in American Industry," 117.

Arabia among other countries. It is estimated that the presence of international students in America contributed about USD $30 billion to the national economy. Because the presence of international students is a source of significant profit, many universities across the nation are experiencing a demographic change in the student body.[16]

In summary, a globalized economy has changed the face of migration. There is an unprecedented number of migrants worldwide, there is an unprecedented level of ethnic diversity in cities, and there is an unprecedented diversity of social and educational levels represented among the immigrant community. All of these factors combined have an economic impact of global scale. Consequently, as Lefebvre points out, even though the migration phenomenon can be traced all along the course of history, "the contemporary volume of migrants and the qualitative changes caused by globalization make it really new."[17] However, what is not new, is the xenophobic attitude that immigration fuels in some sectors of American society.

U.S. Reactions to Immigration and Multilingualism

When immigration comes uninvited and interweaves its threads with one's local context, it causes a diversity of complex reactions. While visiting Germany in 2016, President Barack Obama observed, "What you are seeing around the world is people are

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[16] Patrick Barta et al., "How International Students Are Changing U.S. Colleges," The Wall Street Journal, 2017, accessed November 19, 2017, http://graphics.wsj.com/international-students/.

[17] Solange Lefebvre and Luiz Carlos Susin, *Migration in a Global World* (London: SCM Press, 2008), 13.

unsettled by globalization."[18] That feeling is well captured by Rob Nash who acknowledges, "Anglo-Americans are disturbed by increasing non-Anglo immigration, the influx of Eastern religions, the shrinking global community, and other inevitable results of pluralism. Some of us resist such changes; other of us embrace them."[19] Often people resist immigration because they see it as a triple threat—to the economy, to the American culture, and to the lingual unity of the nation. This tension becomes even more complex with the presence of unauthorized immigration.

In an article published in the New York Times Magazine, Alex Kotlowitzaug observed a microcosm of this tension in Carpentersville, Illinois. A newly-elected village board was able to implement new regulations that penalized unauthorized immigration and made English the official language of the town. During the campaign 2,000 homes received a flier with a list of questions, including, "Are you tired of having to punch 1 for English?"[20] A frustrated citizen complained, "The reason we don't have a unified country is because the second and third generations are not learning English…. What is tearing our community apart is that there are so many different languages I can't interact with my

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[18] Philip Oltermann and Patrick Wintour, "Barack Obama Hails Angela Merkel Over Handling of Refugees," The Guardian, April 24, 2016, accessed April 25, 2016, http://www.theguardian.com/world/2016/apr/24/migration-crisis-obama-and-eu-leaders-to-discuss-naval-patrols-in-libya.

[19] Ele Clay, *Many Nations Under God: Ministering to Culture Groups in America: A Compilation from Persons Representing Various Cultures* (Birmingham, AL: New Hope, 1997), 69. See also Bruce W. Nelan and David Aikman, "Not Quite So Welcome Anymore," *Time*, December 2, 1993, accessed April 27, 2016, Academic Search Premier, EBSCOhost.

[20] Alex Kotlowitzaug, "Our Town," The New York Times, May 8, 2007, accessed April 20, 2016, http://www.nytimes.com/2007/08/05/magazine/05Immigration-t.html?_r=0.

neighbors anymore."[21] Interestingly, this is not the only time that Americans have denounced the unfavorable relationship between immigration and language.

Almost a century ago, President Theodore Roosevelt said, "We have room for but one language here, and that is the English language, for we intend to see that the crucible turns our people out as Americans, and American nationality, and not as dwellers in a polyglot boarding house."[22] His concern, however, was not about undocumented immigrants from Mexico, or the increase of Spanish speakers in the community. Rather, Roosevelt was concerned about authorized immigrants from Italy. Ironically, this xenophobic attitude is even found before the birth of the nation. In 1753, Benjamin Franklin also complained about immigrants and language. This time, the concern was not about Mexicans or Italians, but Germans. Franklin argued,

> I suppose in a few years it will also be necessary in the Assembly to tell one-half of our legislators what the other half says. In short, unless the stream of importation can be turned from this to the other colonies … they will soon so outnumber us, that all the advantages we have, will, in my opinion, be not able to preserve our language, and even our Government will become precarious.[23]

Franklin's correlation between language uniformity, national unity, and American identity has been preserved in the minds of many Americans up to the present.

For some people, the connection between American identity and English is so strong that some even call the English language "American." In 2017, an English teacher in New Jersey became the center of a major controversy. A student recorded teacher

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[21] Ibid.

[22] Thomas G. Dyer, *Theodore Roosevelt and the Idea of Race* (Baton Rouge: Louisiana State University Press, 1992), 134.

[23] Peter Schrag, *Not Fit for Our Society: Nativism and Immigration* (Berkeley: University of California Press, 2010), 21. Ironically, in 1831 Pennsylvania authorized public schools to teach English and German. Ibid.

Laura Amico telling her class, "Military men and women are fighting. They are not fighting for your right to speak Spanish, they are fighting for your right to speak American."[24] Surprisingly, Amico did not seem to know that "American" is not a language.

After close examination, one can observe a common thread in the reaction of Amico, Franklin, Roosevelt, and the citizens from Carpentersville. They were not necessarily concerned with immigration *per se*, but with the impact of immigration on lingual uniformity. In all four cases, xenophobia caused people to pathologize multilingualism. This desire for lingual uniformity begs the question: is multilingualism a threat or an advantage? In other words, should a church in a multilingual society minister only in one language or open the door to more than one language? The answer to this question is not simple, because any given answer is rooted in a number of assumptions. Thus, a church considering multilingualism as a ministry strategy will benefit from challenging common assumptions about language in relationship to American history, the economy, and the Scriptures.

A Case for Multilingualism as a Ministry Strategy

Historical Argument

The first argument for multilingualism is rooted in American history. The sentiments expressed by President Roosevelt and teacher Amico see multilingualism as a threat to national unity and American identity. They equate being an American with

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[24] Matt Stevens, "New Jersey Teacher Who Told Students to 'Speak American' Returns to School," The New York Times, October 24, 2017, accessed November 20, 2017, https://www.nytimes.com/2017/10/24/nyregion/speak-american-high-school.html.

speaking English. Thus, multilingualism and the current presence of Spanish in commerce are perceived as a foreign invasion. However, a closer look at American history reveals a different picture altogether. It is easy to forget that from its inception, the United States has always been—and has never ceased to be—multilingual.

Diego Castellanos points out that in pre-colonial times, native tribes spoke a diversity of languages, some of which are still used today. During colonial times, society remained multilingual. Castellanos indicates that Spaniards brought Spanish to the North American continent even a century before the Anglo colonies were established. The town of St. Augustine, Florida, is the oldest continuously-inhabited European settlement since it was founded by Spain in 1565, making Spanish the oldest European language spoken in U.S. territory. Even places like Texas, New Mexico, California and Puerto Rico were colonized by Spain before becoming part of the United States.[25] Furthermore, French was the second European language to take root in colonial America, which was mainly spoken in Louisiana. When the American colonies became independent from England, the new nation was already a polyglot society. One could find Dutch, English, French, German, Hebrew, Spanish, as well as African and Native American languages. Nowadays, some Americans may mistakenly assume that English was the first or only language spoken in colonial times, yet Americans were multilingual prior, during, and post European colonization. Castellanos successfully demonstrates that the United States has never been an English-only country.[26]

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[25] *Latino Americans: The 500-year Legacy That Shaped a Nation*, prod. David Belton and Sonia Fritz (San Francisco, CA, 2014), Kanopy.

[26] Diego Castellanos, "A Polyglot Nation," in *Language Loyalties: A Source Book on the Official Language Controversy*, ed. James Crawford (Chicago, IL: University of Chicago Press, 1992), 13-19.

History reveals that multilingualism is not a modern invader that is trying to take over the "official" American language, but it has been part of the fiber of American culture from the beginning. In reality—and surprisingly—the United States does not have an official language.[27] Even though English fluency is essential to function well in this nation, being American is not defined by language but by allegiance to the Republic and the Constitution. In fact, the English-only movement is a modern phenomenon, which began in 1983. As of today, 31 states have designated English as their official language.[28] Yet, even making English the official language in every state neither erases the presence of other languages nor renders them illegal. At the end, the issue does not seem to be whether the United States should have an official language or not. After all, having a common language is essential for national unity.[29] Rather, the issue is whether lingual diversity should be valued or discouraged.[30] Without realizing it, a church may choose a monolingual strategy based on a nationalistic sentiment that believes that in America people have to speak English. However, such a conclusion would be based on the wrong historical assumptions because lingual uniformity is rooted in myth rather than history. In

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[27] Wagner summarizes the development of multilingualism in the United States with special focus on the failed attempts to make English the official language. Stephen T. Wagner, "America's Non-English Heritage," *Society* 19, no. 1 (1981): 37-44, accessed November 22, 2017, Springer Link.

[28] For the history of language policy throughout the three major eras of U.S. immigration debate, see Michael Pasquale and Nathan L. K. Bierma, *Every Tribe and Tongue: A Biblical Vision for Language in Society* (Eugene, OR: Pickwick Publications, 2011), 24-38.

[29] One need not to confuse the benefits of having a *lingua franca* with monolingualism. As described in chapter 2, even though Greek was the *lingua franca* in first-century Palestine, other languages were commonly used, including Aramaic, Hebrew, and Latin.

[30] Multilingualism is an issue in other countries as well. Renowned Australian Linguist Michael Clyne argued, "The greatest impediment to recognizing, valuing and utilizing our language potential is a persistent monolingual mindset. Such a mindset sees everything in terms of monolingualism being the norm, even though there are more bi- and multilinguals in the world than monolinguals and in spite of our own linguistic diversity." Michael Clyne, *Australia's Language Potential* (Sydney: UNSW Press, 2005), xi.

contrast, one can argue that from the historical perspective, the United States has always been a polyglot land, and therefore multilingualism should not be seen as a threat.

Economic Argument

The second argument for multilingualism comes from economy. It seems that as long as there is an economic engine behind immigration, multilingualism is unavoidable. As noted earlier, globalization is driven by the pursuit of economic growth, which results in a system that thrives on consumption.[31] Engagement in the global markets leads to an increase of immigration—both authorized and unauthorized. In turn, immigration brings with it foreign languages that awaken the fears of national fragmentation. Consequently, a global market economy has a dual effect on language.

On the one hand, capitalism commodifies language, reinforcing multilingualism in order to increase profit. It is profit—not hospitality—that drives U.S. businesses to include English and Spanish in their phone menus and store signage. Businesses may choose to ignore the 40 million Spanish-speaking consumers in the nation in an effort to impose an English-only policy based on nationalistic sentiment. Yet, such choice would most likely reduce their profit significantly. Reflecting on the relationship between capitalism and the commodification of language, Peter Tan observes,

> Often decisions about language (or dialects or language varieties) are related to notions of usefulness—whether defined in terms of their pragmatic and commercial currency; or their value as symbols of sociocultural identity; or as modes of entry to coveted social hierarchies; or as strongholds of religious, historical, technological and political power bases. Languages are seen as commodities that carry different values in an era of globalization.[32]

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[31] Manuel Ortiz and Susan S. Baker, *Globalization and Its Effects on Urban Ministry in the 21st Century* (Pasadena, CA: William Carey Library, 2009), 40.

On the other hand, capitalism also encourages the learning of additional languages as a marketable skill that increases the chances for better jobs. This is not unique to America, but it is a global trend.[33] For instance, Feliciano Chimbutane observed this phenomenon in Mozambique, "there is evidence in this study to show that there are some citizens who are beginning to perceive African languages as commodities, that is, as assets that, in a near future, can increase speakers' access to meaningful job opportunities and associated material and symbolic profit."[34] As Chimbutane noted, capitalism can render language acquisition as a fluid commodity, to the point that some have labeled certain languages as "economically powerful languages."[35]

Seeing the importance of language proficiency and economics, Australia adopted in 1987 the National Policy on Languages, making the learning of a second language in addition to English part of the country's educational experience.[36] At the same time, Joseph Lo Bianco indicates that the prominence of China in the global markets has

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[32] Rani Rubdy and Peter K. W. Tan, *Language as Commodity: Global Structures, Local Marketplaces* (London: Continuum, 2008), xiv, ProQuest Ebook Central. This is an excellent research that focuses on the commodification of language primarily in Asian contexts. It is interesting to see that, while some in America see foreign languages as a threat to English, in other countries they see English as a threat to local languages.

[33] Rubdy and Tan, 1-13.

[34] Feliciano Chimbutane, *Bilingual Education and Bilingualism: Rethinking Bilingual Education in Postcolonial Contexts* (Channel View Publications, 2011), 157, ProQuest Ebook Central.

[35] Rubdy and Tan, 5.

[36] Joseph Lo Bianco, *National Policy on Languages* (Canberra: Australian Government Publishing Service, 1987).

resulted in a higher global demand for learning Mandarin as a second language—a field that in the past 150 years had been dominated by European languages.[37]

This dual relationship between capitalism and language can reshape the linguistic landscape of any nation. A case in point is observed in England. The current ethnic diversity is so unprecedented that Steven Vertovec calls it super-diversity. This super-diversity has a direct impact in the lingual landscape of the nation.[38] Aronin and Singleton observe the same phenomenon across the globe, establishing a strong connection between globalization and multilingualism. They explain,

> The significance of mobility and the new perceptions and functioning of time-space with respect to multilingualism can be seen, for example, in the sociolinguistic restructuring associated with emerging multilingual and multicultural societies resulting from the processes of migration. Thus, these days Chinese, Arabic, Ukrainian and Swahili are commonplaces on the streets of London, Paris, Berlin and Amsterdam. Newspapers in Russian and Russian shops are now easy to find in the towns of Canada, Germany, Ireland and Israel. The multilingual cities … represent the modern circumstances of global mobility, where people increasingly often find themselves intermixed with others from differing cultures, traditions, memories and civilizations.[39]

This intricate relationship between global markets, immigration, and language is so strong that it seems that as long as a society is driven by a global free-market economy, no effort to decrease immigration or to reduce the number of languages will completely

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[37] Joseph Lo Bianco, foreword to *Exploring Innovative Pedagogy in the Teaching and Learning of Chinese as a Foreign Language*, edited by Robyn Moloney and Hui Ling Xu (Singapore: Springer, 2016), v-viii, Springer Link.

[38] Steven Vertovec, "Super-diversity and Its Implications," *Ethnic and Racial Studies* 30, no. 6 (2007): 1024-1054, accessed October 1, 2016, Taylor & Francis Group.

[39] Aronin and Singleton, 36.

succeed. Unavoidably, an economic system that is married to a global market begets multilingualism.[40]

Biblical Argument

The third argument for multilingualism comes from the Scriptures. Often, the first biblical picture that comes to mind when thinking of languages is the tower of Babel.[41] Genesis 11 places the birth of multilingualism in Mesopotamia as the result of divine intervention in human affairs. However, besides Babel, there are two key events that involve language and the church. The first one is Pentecost. In Acts 2, Luke asserts that the Holy Spirit enabled the Apostles to declare the wonders of God to an international audience on a multilingual platform. Acts 2:5-11 says,

> Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? [8] Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

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[40] Ibid., 33.

[41] For an exegetical analysis of Genesis 11:1-9, see Allen P. Ross, "The Table of Nations in Genesis," (ThD diss., Dallas Theological Seminary, 1977), WorldCat (13076337), 253-301. For a more recent scholarly article, see Anne Habermehl, "Where in the World Is the Tower of Babel?" *Answers Research Journal* 4 (2011): 25-53, accessed November 24, 2017, https://assets.answersingenesis.org/doc/articles/pdf-versions/arj/v4/where-tower-babel.pdf. Even though I believe in the historicity of the Babel narrative, I understand that not everybody shares that conviction. Some scholars present compelling evidence for its historicity, Bodie Hodge, *Tower of Babel: The Cultural History of Our Ancestors* (Green Forest, AR: Master Books, 2012), while others argue against it, Robert T. Pennock, *Tower of Babel: The Evidence against the New Creationism* (Cambridge: International Society for Science and Religion, 2007). Secular studies have developed their own theories tracking down the development of human language. The gestural theory and the vocal theory are the predominant explanations from secular linguists. See Nobuo Masataka, *The Origins of Language: Unraveling Evolutionary Forces* (Tokyo: Springer, 2008). Springer Link.

As a result, about 3,000 people were saved that day. There are three important observations from this passage. First, in Judaism, Hebrew was the liturgical language. If God desired a monolingual platform, he could have preserved Hebrew as the official religious language of Christianity. Instead, he surprised the audience in Jerusalem by supernaturally recoding the message into a multilingual expression. Second, the audience in Jerusalem could typically communicate in Aramaic and Greek. Yet, for some reason, God wanted them to hear His wonders in their *native* language.[42] Anya Wood reflects,

> While faith needs to be conveyed in a specific cultural context, the Gospel message is not bound to one culture and one language: it is not the exclusive domain of Ecclesiastical Greek or Latvian or Latin or English … the miracle of Pentecost was not simply that many different languages were spoken but that because the 'heart languages' of many different peoples were spoken, the message of the Gospel was proclaimed and understood.[43]

Third, one can observe that from her very inception, the church has always been multiethnic and multilingual.[44] It seems as if, in the diversity of languages, the unity of the body of Christ is magnified. As David Stevens argues,

> The alienation of Babel is now replaced by the reconciliation of Pentecost. The determining factor of "sameness" is no longer ethnicity, cultural affinity, personal preferences, or even denominational affiliation. It is Christ alone (Gal. 3:28). The corporate solidarity of the New Humanity is realized by the presence of the Holy Spirit indwelling each and every member of the body of Christ.[45]

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[42] Based on some structural and linguistic elements, some scholars detect a parallel between the narrative of Babel and the narrative of Pentecost. For an in-depth exegesis of Acts 2, see Craig S. Keener, *Acts: An Exegetical Commentary,* vol. 1 (Grand Rapids, MI: Baker Academic, 2013), 842-853.

[43] Anya Woods, *Medium or Message?: Language and Faith in Ethnic Churches* (Clevedon, UK: Multilingual Matters, 2004), 173-174.

[44] Curtiss Paul DeYoung, et. al, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford, UK: Oxford University Press, 2003), 22.

[45] David E. Stevens, *God's New Humanity: A Biblical Theology of Multiethnicity for the Church* (Eugene, OR: Wipf & Stock, 2012), 125.

The second biblical picture that informs our attitude about language is found in the book of Revelation. John depicts a multitude worshiping the Lamb formed by people "from every nation, tribe, people and language" (Revelation 7:9).[46] What is intriguing about this verse is that it depicts people who already died, yet in heaven they are still described in ethnic and linguistic terms. From Acts to Revelation, the church never ceases to be a multilingual community. From the biblical perspective, God created multilingualism at Babel, he embraced multilingualism at Pentecost, and he preserves multilingualism in heaven. Thus, one can argue that lingual diversity is not something to suppress but something that God desires.[47]

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[46] A more detailed explanation of this verse was given in chapter 2. For an exegesis of this passage, see Robert L. Thomas, *Revelation 1-7: An Exegetical Commentary* (Chicago: Moody Press, 1992), 401-409.

[47] The gestation of multilingualism at Babel has often been understood as a punishment—a sign of a fallen world awaiting to be redeemed into its original monolingual idyllic state (see for instance, John C. Maher, *Multilingualism: A Very Short Introduction* (Oxford: Oxford University Press, 2017)). However, the events at Pentecost and the vision in Revelation pose significant theological issues. First, if diversity of language is a problem to be corrected, why is it still depicted in heaven? Other residuals of sin are completely removed from the new creation, including suffering, death and sin (Rv 21). Yet, multilingualism remains. Second, if monolingualism is the ideal, why did the miracle of Pentecost empower people to speak in different languages? God could have given gifts of interpretation to the listeners rather than a gift of tongues to the speakers. Some of these issues have caused some theologians to rethink their interpretation of Babel. Rather than seeing it as a punishment (and therefore a problem to be solved in the eschaton), they see Babel as God's initiative to force humans to diversify as he wanted from the beginning. Hibbert argues, "Rather than simply a punishment for sin, this was God's way of correcting them and getting his purpose for humanity back on track. The primary issue at Babel was the people's refusal to obey God's command to spread out across the earth. As they spread out they would encounter different physical environments and diversify in lifestyle and language.… God saw what the people were doing and was not pleased. He had made people for creativity and diversity, and they wanted monolithic conformity in opposition to his will. He saw they needed help to scatter, so he ensured they could not enforce sameness by making sure they could not understand each other. From this perspective, difference—especially difference in languages——is a blessing." Evelyn Hibbert and Richard Hibbert, *Leading Multicultural Teams* (Pasadena, CA: William Carey Library, 2014), location 1029. Kindle.

Three Implications of the Arguments that Favor Multilingualism

The historical, economic, and biblical arguments for multilingualism have three important implications for the multiethnic church:

1. They challenge the assumption that multiplicity of languages should be disregarded for the sake of English assimilation, or that a monolingual church model should be preferred.
2. They make multilingualism highly compatible with the very nature of the church because multilingualism has always been part of her DNA.
3. They render multilingualism as a positive rather than negative model for the multiethnic church. In a unique way, multilingualism becomes a tangible picture of unity rather than division, accentuating the transcendent nature of the church.

In light of these three implications, I agree with linguists Pasquale and Bierma. They conclude, "A community transformed through Christ will be marked in part by its transformed vision for language as a gift from God, and will see itself as called out from the world to model a new way of appreciating and using language in society that anticipates the heavenly gathering of every tribe and tongue."[48] Thus, rather than thinking of multilingualism as a threat, a church that embraces her transcendent nature is better equipped to engage with multilingualism as an opportunity for spiritual impact.[49]

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[48] Pasquale and Bierma, 80.

[49] As I argued in chapter four, transcendence is one of the theological foundations of the identity of inclusion. Multilingualism functions as a pointer to that transcendence by accentuating cultural difference and spiritual unity.

When unfamiliar cultures and foreign languages reshape neighborhoods, it is easy to understand why people around the globe may feel unsettled by globalization. However, if multiethnicity and multilingualism are the new dispensation in a globalized economy, the Church must discern how to face this new era. There are two important questions that those of us leading the church ministry need to ask: Will the church become protective of what is familiar or embrace the unfamiliar? Will the church hold tight to monolingualism as the norm or engage in new ministry strategies that embrace multilingualism?[50] Hjalmarson acknowledges, "Churches are entering a nowhere land that has come into being in the turbulent waters of societal shift. We have become travelers with maps that are outdated and that no longer describe the landscape."[51] Perhaps, paying closer attention to the lingual landscape in an era of super-diversity may provide the church with the new needed maps. I echo Murray's observation, "Discovering a new way of being church—not a revival of an old way—is the hope for the future."[52]

If a church desires to find new ways of ministering in a multilingual society, it needs to create innovative strategies that are based on a solid understanding of language. The church needs to understand the intricate relationship between language and identity and also discern how a multilingual system works. With this dual understanding, a

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[50] Joseph Henriques, "A Guide for Developing an Intercultural Ministry," (D.Min. diss., Dallas Theological Seminary, 1998), WorldCat (41440539), 9.

[51] Len Hjalmarson, "Broken Futures—Adaptive Challenge and the Church in Transition" (George Fox Evangelical Seminary), accessed February 26, 2015, https://3d444c09-a-0b065e51-s-sites.googlegroups.com/a/georgefox.edu/lgp6-dmin-mod2/archive/Broken%20Futures%20-%20Chapter%201.pdf.

[52] Stuart Murray, *Church after Christendom* (Milton Keynes: Paternoster, 2004), 131.

multiethnic church may be equipped to implement a culturally relevant multilingual framework.

Understanding the Relationship between Language and Identity

As I described in the first chapter, many congregations in the United States are developing new maps by embracing a multiethnic church model. When this path is pursued, multiethnicity often leads to multilingualism. Manuel Ortiz indicates, "One major consideration in developing multiethnic ministries is language … there is a different set of dynamics working when numerous languages are represented."[53] This correlation between ethnic diversity and multilingualism has taken many pastors by surprise. For instance, Derwin Gray, who is passionate about the multiethnic church model, is unsure how to address lingual diversity. He asks, "What exactly does that look like? I'm not sure. It's up to you to take the gospel and figure it out."[54] Even if unclear, both Ortiz and Gray recognize that pursuing a multiethnic ministry requires creating a platform that supports lingual diversity.[55] Yet, this lack of clarity makes the design of a

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[53] Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove, IL: InterVarsity Press, 1996), 37.

[54] Derwin L. Gray, *The High-definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015), 105. Pastor Mark DeYmaz summarizes the bumpy journey of Mosaic into realizing the need for a Spanish ministry. He summarizes their journey in three stages: "Us and them," "Them in us," and "We are one." Mark DeYmaz and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids, MI: Zondervan, 2010), 101-111.

[55] Surprisingly, not every pastor shares this conviction. Lee's multiethnic church model ministers exclusively in English, even though there are some non-English speakers in his congregation. He does not believe that translation or a second language is necessary, because he argues that love transcends spoken language. In an interview with a church member, he says, "How 'bout the use of languages? Do we use Hispanic or do we use any other languages based on—we don't have translation into Chinese or anything like that, right?" However, he does not explain how he is planning to equip the non-English speakers with biblical knowledge in the long term. He does not explain either why he calls the Spanish language *Hispanic*. Edward Ming Lee, "Case Studies of Three Multiethnic Churches," (D.Min. diss., Dallas Theological Seminary, 2011), WorldCat (829940356), 232.

multilingual framework challenging. Therefore, it is important to build a multilingual system founded on a deeper understanding of language. A close analysis reveals that language has a threefold relationship with identity in the multiethnic church context.

Language and Personal Identity

Language has an intricate relationship with personal identity. Often people think of language as unidimensional—functioning as a set of codes that transfer information. However, language is more complex than that. It also has an emotional dimension—functioning as an expression of identity. Linguists Pasquale and Bierma indicate that, "Our identity is shaped by our language."[56] This emotional dimension is often veiled from a monolingual person but it becomes more evident for people who speak more than one language.

In the book *Many Nations Under God*, Emerson Falls describes his experience growing up as a Native American in the United States. After healing from the wounds caused by racism and seeing the decline of his Sauk and Fox nation, Falls regrets, "very few of us speak the heart language anymore."[57] Because language has a direct relationship with identity, it is common to hear bilingual speakers label one language their "heart language."[58] Linguists indicate that language has a direct relationship with

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[56] Pasquale and Bierma, 40.

[57] Clay, 22.

[58] Based on multilingual Nigeria, Niyang concludes, "Constant publicity on the need for people to read and listen to God's word in their heart languages should be part of church policy." Stephen Dakan Jel. Niyang, "Vernacular Scripture Evangelism in the Multilingual Context of Northern Nigeria: Application of Sociolinguistic Theory to Scripture Promotion" (PhD diss., Fuller Theological Seminary, 1997), WorldCat (728301083), 358.

identity, and when a language is embraced, people who speak that heart language feel embraced. On one occasion, when a Chinese student learned that Ethnos included Mandarin in the congregational worship, she was moved to tears. For her, Mandarin meant more than a set of phonetic codes that convey meaning; the inclusion of Mandarin meant acceptance. Pasquale and Bierma call this function of language "linguistic hospitality."[59]

Understanding the relationship between language and hospitality has important implications for ministry. It allows people to see language as a tool not just to communicate information but also to communicate acceptance. On one occasion, I visited a church that had a beautiful building with bible verses displayed in stained glass. Even though the church service was in English, I noticed that the verses in the stained glass were in English and Spanish. The moment I realized that the church had included both languages as part of the architecture, it tacitly communicated acceptance without the need of vision statements posted on the wall. Bulus Galadima argues, "Apart from the quest for food, shelter, and clothing, probably the next greatest human need is that of belonging. Human beings have a dire need for identity."[60] This combined need for belonging and identity can render multilingualism a powerful tool in the hands of the multiethnic church.

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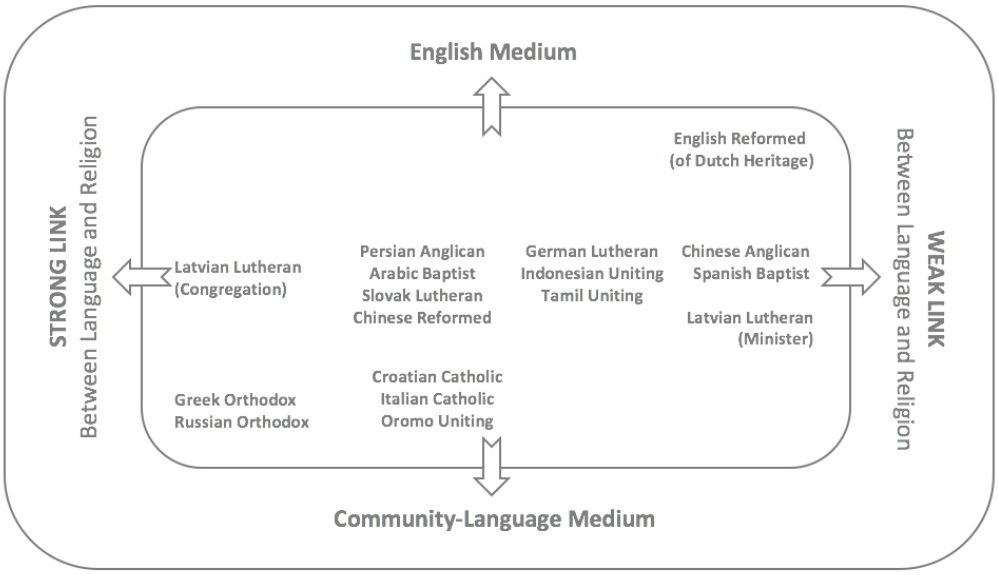
[59] Pasquale and Bierma, 74.

[60] Richard Tiplady, *One World or Many?: The Impact of Globalisation on Mission* (Pasadena, CA: William Carey Library, 2003), 198.

Language and Religious Identity

Language also has an intricate relationship with religious identity. Anya Woods discovered this dimension in a linguistic study conducted among immigrant congregations in Australia. She explains, "Different religious groups have language religion ideologies, determined by their theological orientation, with a weaker or stronger link between language and religion and a more intimate everyday language or a special language for communication with God."[61] She calls this linguistic dimension the *Language and Religion Ideology* (LRI). In order to help clarify the LRI, Woods asks, "Can a Lutheran service be equally Lutheran if held in Arabic? Can a Catholic mass be equally reverent if said in Hakka? Can an Orthodox divine liturgy convey the same sense of mystery if said in English?"[62] She discovered that not every language has the same LRI value, which means that the potential for integration in an English-speaking church will vary depending on the LRI value of the language group. The following chart shows the LRI value of the different language groups.[63]



[63] Woods, 165.

Figure 5.1. Language and Religion Ideology (LRI)

Understanding the connection between language and religious identity has significant implications for ministry. In order for a multilingual model to be effective, the LRI value of the language needs to be compatible with the level of integration desired by the multiethnic church. In the earliest years of my ministry at Ethnos, we hosted the Arabic Church of Dallas for nineteen years. We met at the same time in separate buildings and each church performed their services in their language. When we decided to pursue a more integrated model of ministry, we invited the Arabic congregation to join Ethnos as one multiethnic church. However, they declined the offer because they wanted to be solely an Arabic church. Woods discovered that Arabic has a high LRI, which means that they would tend to resist integration because of the relationship between their language and religious identity. Even though her research was conducted in Australia, her findings are aligned with my experience. She also observed that Chinese and Spanish congregations have a lower LRI, which means that both language groups would be more open to integration in a multiethnic church. Interestingly, those are the two languages that Ethnos is now embracing. Once again, her findings are aligned with my experience. Consequently, discerning the level of compatibility will determine which multilingual system is more culturally relevant.

Language and Generational Identity

Language also has an intricate relationship with generational identity. A common trend observed among monolingual immigrant congregations is that, despite their desire to maintain their culture and language in a foreign land, their children and grandchildren do not relate to their linguistic heritage in the same way. Rather, they adopt English as their heart language. In a detailed study of Hispanic churches in the United States, Daniel Rodriguez concludes, "The time has come for Hispanic denominational and church leaders to recognize that while Spanish continues to be acknowledged as 'the language of intimacy and family,' it is often not the language through which native-born Latinos express their deepest thoughts and ideas, including their desire to surrender to Jesus Christ as Lord and Savior."[64].

Alberto Delgado, pastor of the Spanish-speaking congregation Iglesia Alpha & Omega, was committed to a monolingual church model. Yet, he realized the need for multilingualism when he had grandkids. It was at that point that he modified his ministry to adopt a multilingual and multigenerational model. He realized that his grandchildren only spoke English and he risked losing them to the world unless he adjusted his ministry approach.[65]

McIntosh and McMahan have researched this lingual phenomenon in the immigrant community and have summarized their findings in the Generational Assimilation Scale.[66] They demonstrate that the intensity of ethnic identity (C-1, C-2, C-

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[64] Daniel A. Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (Downers Grove, IL: IVP Academic, 2011), 67.

[65] Rodriguez, 71.

3) and the desire for assimilation in the majority culture (A-1, A-2, A-3) changes across generations. The first generation of immigrants normally has a strong sense of ethnic identity and a lower desire for assimilation (C-1, A-1), which is reflected in their language preference. However, these variants change with their offspring. This phenomenon is captured in the following graphic.

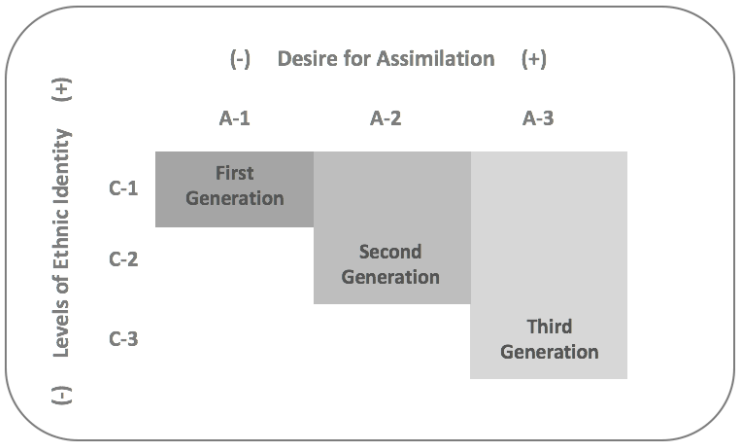

Figure 5.2. Generational Assimilation Scale

Understanding the Generational Assimilation Scale has significant implications for a multilingual ministry. First, it demonstrates that a multilingual model rather than a monolingual model is better equipped to minister across generations of immigrants, because English will eventually become the heart language of the offspring. Second, it reveals the need of an integrated multilingual model, where all generations can be ministered in the same community but in the language that best connects with their personal identity. Because many societies are moving in a direction of super-diversity, Soong-Chan Rah believes that, "In the next evangelicalism, the second generation, with their unique ethos and strength, along with those in our churches who have crosscultural,

[66] McIntosh and McMahan, 62.

liminal experiences, will be the ones best equipped to face the next stage of the church."[67] Consequently, one can argue that a culturally relevant multiethnic church is not only multilingual but also multigenerational.

In summary, in order to implement a multilingual ministry that is culturally relevant, one must first challenge the assumption that language is unidimensional and transactional in character. Rather, one must understand that language has a threefold emotional connection with a person's identity. This connection reveals that language (1) has a function of hospitality, (2) has varying degrees of religious identity, and (3) is experienced differently across generations. After identifying the three aspects that form the intricate relationship between language and identity, one can now begin to discern the underlying factors behind the diversity of multilingual systems.

Understanding Multilingual Systems

Among the churches that have embraced a multiethnic church model, many have adopted a multilingual system. However, these systems differ among congregations.

Different Levels of Integration

In her research about multilingualism in multiethnic churches, Elizabeth Drury discovered three types of multilingual systems. She calls them the Mall, the Cinema, and the Blended church.[68] The *Mall system* is when multiple monolingual independent

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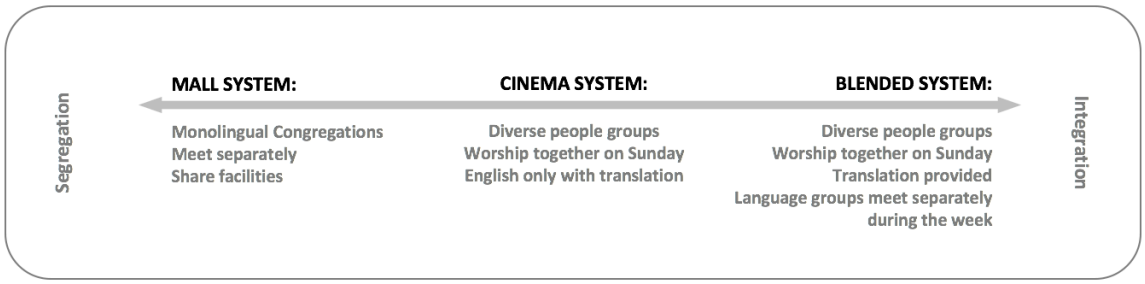
[67] Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from Western Cultural Captivity* (Downers Grove, IL: IVP Books, 2010), 181.

[68] Ortiz also identifies three multilingual systems. He calls them the Renting model, the Celebration model, and the Integrative model. Ortiz, 64-85.

congregations share the same facilities. As mentioned earlier, this was the system that we initially used with the Arabic Baptist Church.

The *Cinema system* is when people from different languages worship together in one language with translation. This is the system that I observed in Stonebriar en Español—the Spanish congregation of Stonebriar Community Church. Their service was in Spanish and included wireless simultaneous translation into English.

The *Blended system* is when clusters of homogeneous and heterogeneous congregations meet separately during the week but come together as one church to worship on Sundays.[69] I observed this model in Thailand during the 180th anniversary of Maitrichit Chinese Baptist Church—the oldest Chinese church outside China. Throughout the worship service, there were two people leading in front. One person spoke in Thai and a second person translated into a Chinese language called Teochew. The worship songs were displayed on large screens in both languages while everybody sang in their language of preference. The church also offered wireless simultaneous translation into English and Mandarin for those interested. The signage was trilingual and the bulletins were bilingual. They also had monolingual Bible studies during the week for the different language groups. I summarize these three systems in the following chart.



[69] Elizabeth Drury, "Leading the Multiethnic Church: Help from New Metaphors and the Leadership Challenge," *Great Commission Research Journal* 2, no. 2 (Winter 2011): 207.

Figure 5.3. Multilingual Systems

This diversity of multiethnic systems shows that the issue of immigration and language is complex. Rather than choosing one system randomly, it is important to understand that each model is determined by different factors. Most importantly, every multilingual church has a level of desired integration, which means that any system can be positioned in a spectrum between segregation and integration.

Both Drury and DeYmaz identify different levels of desired integration behind the various multilingual systems. Drury detects five degrees of potential integration among language groups. The most segregated systems have a lower level of mutuality and interdependence, while the more integrated systems reach a high level of organizational and communal unity. She calls these five degrees of integration Renters, Investors, Neighbors, Coworkers, and Siblings.[70] Similarly, DeYmaz detects 3 levels of integration. He calls them Intended Exclusion, Unintended Exclusion, and Graduated Inclusion.[71] In the following chart, I mix both systems of categorization to highlight how they complement each other. I call this chart the Scale of Desired Integration (SDI).

Figure 5.4. Scale of Desired Integration (SDI)

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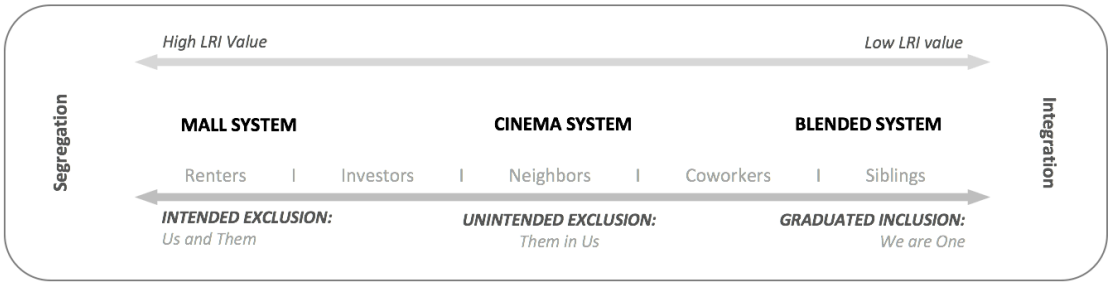
[70] For a description of each category, see Drury, 208-209.

[71] For a description of each category, see DeYmaz and Li, 101-111.

Understanding the SDI behind a multilingual system has significant implications for a multilingual ministry. Most importantly, the SDI reveals that a good multilingual system utilizes strategies that are aligned with the desired level of integration. This alignment can be achieved in two ways. One option is to choose the language groups first, and then determine the compatible level of integration. In this approach, the church needs to determine the LRI value of a language, and then discern the best multilingual system for that language group (Mall, Cinema, or Blended). If the language group has a high LRI, then a lower level of integration may be appropriate (renters, investors, neighbors) in a Mall system. A second option is to define the desired level of integration first, and then find compatible language groups. In this approach, a church that desires a high level of integration (Coworkers, Siblings), may only consider working with language groups that are compatible with that level of integration (low LRI), and use a multilingual system that is highly integrated (Cinema or Blended). It seems that all three factors—the Language and Religion Ideology (LRI), Integration levels (SDI), and multilingual systems—must be aligned to ensure the consistency of the model. Ignoring these factors can undermine the efforts of building a culturally relevant multiethnic church.[72] The following chart captures the intricate relationship of all of these factors.



I used to think that having the highest level of lingual integration was the ideal system. However, the LRI scale seems to legitimize different levels of integration. As already noted, my experience working with Ethnos and the Arabic Church of Dallas is an example of a weak multilingual system because it ignored the LRI scale.

Figure 5.5. Understanding Multilingual Systems

DomNwachukwu and Lee argue that the ultimate goal of the multiethnic and multilingual church is not simply to bring diversity under one roof. Rather, they contend that the goal is to build a community of *shalom*. They explain, "In the community of shalom everything exists in the relationship in which God created them. It is a place where all peoples and cultures are linked together in unity and equality."[73] The church that embraces her new humanity, and fosters an identity of inclusion based on biblical theology, will make disciples that embrace this community of *shalom*. Yet, making disciples in a multilingual context requires a carefully designed multilingual system.

Among the different multilingual models,[74] David Uth taught DeYmaz a compelling system built within a framework of high levels of integration (high SDI), a multidimensional approach to language, and a strong commitment to discipleship. DeYmaz calls the system *Graduating Inclusion*. The GI model uses key multilingual strategies in a progressive system designed to make disciples. It begins with a monolingual approach that seeks to minister to unbelievers in the language of their heart. Connecting with unbelievers, doing evangelism, and mentoring people through discipleship are all done in a monolingual setting. Through this process the person is

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[73] Chinaka Samuel DomNwachukwu and HeeKap Lee, *Multiculturalism: A Shalom Motif for the Christian Community* (Eugene, OR: Wipf & Stock, 2014), 112.

[74] For a detailed analysis of different ministry models, see McIntosh And McMahan, 103-176. For an advocate of a multicongregational model, See David M. Byrd, "The Multiethnic, Multicongregational Church: Developing A Model For Urban Church Revitalization" PhD diss., Mid-America Baptist Theological Seminary, 2013, ProQuest Dissertations Publishing (3578062).

progressively assimilated into the larger body, which is built upon a multilingual platform with English as the dominant language. The following chart captures this model.[75]

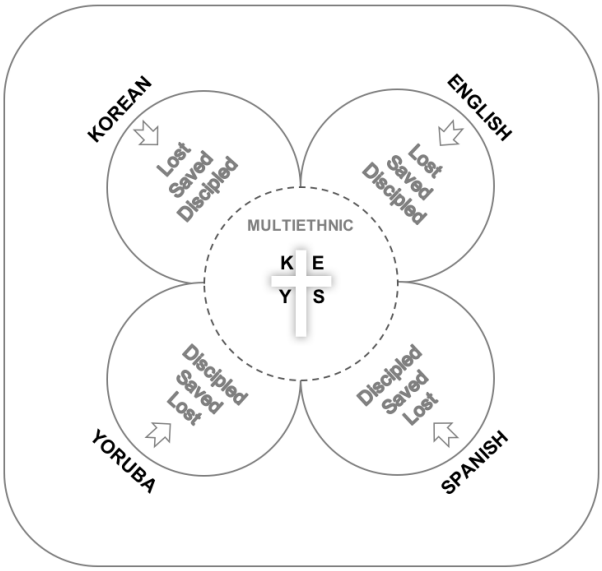

Figure 5.6. Graduating Inclusion (GI)

This model fosters an atmosphere of inclusive identity by (1) engaging people in their heart language, (2) encouraging people to serve as part of the larger multilingual body, and (3) designing a worship service that celebrates diversity from a multilingual platform.

DeYmaz explains that the goal of this model is,

> to establish an initial level of comfort for internationals coming into the church who are not yet fluent in the language or culture of the United States. For all involved, then, we make it clear that we have no intention of creating an ethnic-specific church. Instead, we have adopted the HUP as an evangelistic tool for ethnic-specific outreach and as part of a comprehensive strategy for building one healthy multi-ethnic church.[76]

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[75] DeYmaz, 108.

[76] DeYmaz, 109. HUP stands for the "Homogeneous Unit Principle." Mosaic also has a Spanish worship service. I observed the same strategy in Graceway and Stonebriar Community Church. Even though all of these churches have some programs in different languages, they only offer worship services in English and Spanish.

At the same time, an integrated multilingual system has intrinsic challenges that must be considered when implementing a multilingual platform.

Three Challenges of Multilingual Systems

There are three major challenges presented by multilingualism in the multiethnic church. One challenge is the need to contextualize translations. Even with technologies like *Google Translate*, translations may not keep the right nuance, especially when there are idioms involved.[77] This aspect has to be considered when translating songs or materials.[78] Coalo Zamorano explains, "My main goal when I translate a song is that when someone listens to the translated version, they wouldn't even think it had been translated. I want it to sound as naturally as possible."[79] In order to reach this level of proficiency, Steven Reed encourages worship leaders to get language help, avoid using translation apps, and test the translations with native speakers before using them publicly.[80]

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[77] Language contextualization is often observed in the entertainment industry. For instance, the movie "Star Wars" was translated into Spanish "The War of the Galaxies" because a literal translation of Star Wars would mean "a fight between famous people." At the same time, even if the translation keeps the right nuance, it must also *sound* right, otherwise it may not appeal to the audience. This is especially true of titles in sermons, books, worship songs, or church documents.

[78] This challenge is illustrated in a political meeting that took place in Geneva in 2009. Secretary of State Hillary Clinton met with Russian Foreign Minister Sergei Lavrov. As a friendly token, Clinton gave Lavrov a reset button with the word "Reset" written in English and Russian. To her surprise, Lavrov clarified that the chosen translation did not mean "reset" but "overcharged." Mark Landler, "Lost in Translation: A U.S. Gift to Russia," The New York Times, March 7, 2009, accessed November 25, 2017, http://www.nytimes.com/2009/03/07/world/europe/07diplo.html. When churches engage in a multilingual ministry, it is advisable to use native speakers to ensure the right nuance in translations.

[79] Coalo Zamorano, "4 Keys to Translating Worship Songs," *Worship Leader*, September 30, 2014, accessed April 5, 2017, https://worshipleader.com/culture/4-keys-to-translating-worship-songs/.

[80] Steven Reed, "Breaking the Language Barrier," Worship Leader, October 25, 2016, accessed April 5, 2017, https://worshipleader.com/culture/breaking-the-language-barrier/.

A second challenge is choosing an adequate type of live translation. When a church provides live translation from the stage, it tends to take twice as much time than when the content is delivered in one language. Also, hearing two languages being spoken can cause some people in the audience to get mentally exhausted, especially if the church is located in a predominantly monolingual society. Alternatively, churches that decide to offer wireless simultaneous translation solve this problem. Yet, congregations have to invest in electronic equipment and recruit a team of interpreters required to translate fast. Having sufficient funds for wireless units and finding proficient interpreters can be a challenging task.[81]

A third challenge is the presence of a diversity of English accents among the congregation, as well as poor written skills. This diversity makes understanding one another more complicated.[82] Also, when native speakers make fun of people's accents, it has the potential to offend people and push them away.

As observed in this analysis, a multiethnic church that wants to develop a culturally relevant multilingual ministry must pay close attention to her multilingual landscape and become innovative. However, for innovation to work, it has to be built on understanding. Consequently, a multiethnic church will benefit from (1) thinking of language as a tool to communicate hospitality and (2) building a multilingual system that is consistent with the levels of desired integration. With this understanding, a multilingual

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[81] I observed both challenges when visiting Maitrichit Chinese Baptist Church in Thailand. They had proficient interpreters and modern equipment.

[82] Pastor Mark Patterson, from the Evangelical Church of Bangkok, explained this linguistic experience in a personal conversation while I visited the church in June 2017.

platform can overcome the unique challenges presented by language, translation, and interpretation.

Conclusion

The goal of this chapter was to establish a rationale for adopting multilingualism as a strategy for the multiethnic church. I accomplished this goal by developing a threefold argument. I first established the need for a multilingual ministry based on an understanding of current trends in modern migration. Second, I argued a case for preferring multilingualism over monolingualism based on evidence from American history, economics, and biblical theology. Finally, I identified key elements of a culturally relevant multilingual system based on the relationship between language, identity, and the desired levels of integration. As a result, I have formed a criterion that can be used to inform the ministry philosophy of Ethnos Bible Church. In the next chapter, I will research the fourth component of a multiethnic church model in order to shape Ethnos Bible Church into a culturally relevant multiethnic church poised for ministry impact.

CHAPTER 6

FOURTH COMPONENT: FORM A MULTIETHNIC AND CULTURALLY INTELLIGENT LEADERSHIP TEAM

In the previous chapters I established the relevance of a multiethnic church model built upon a multilingual platform. The goal of this chapter is to identify unique traits of a leadership team in the context of the multiethnic church. In order to accomplish this goal, I will first establish the need for a multiethnic leadership team. Then, I will identify key traits, unique challenges, and recommended strategies for team synergy. Upon this foundation, I will develop a leadership framework that can be instrumental in shaping the leadership culture of Ethnos Bible Church.[1]

Qualities of an Effective Leadership Team

The mission of the church is to nurture people across ethnicities into mature followers of Christ. Pursuing this mission requires the orchestrated effort of multiple people with a diversity of gifts united behind one common purpose. Among this diversity of gifts, the Apostle Paul calls leaders to lead diligently, because, as Bill Hybels points out, "All progress hinges on diligent leaders, God's preferred method for transforming the world."[2]

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[1] Scholars use different words to describe ethnic diversity in teamwork. Some use multiethnic, multicultural, multiracial, and cross-cultural. Even though they have technically different meanings, I will use these words interchangeably throughout this chapter.

[2] Bill Hybels, *Ax-i-om (ak-see-uhm): Powerful Leadership Proverbs* (Grand Rapids, MI: Zondervan, 2008), 191. See Mt 28:16-20; Rom 12:3-8, and Eph 4:11-16.

Among the different scholars that have invested their lives in the study of leadership, Manfred Kets De Vries provides a helpful perspective. De Vries defines leadership in two dimensions. Leadership as *process* is the effort "to influence members of a group to direct their activities toward a common goal."[3] Leadership as a *property* is a set of characteristics and behaviors "that makes certain people more effective at attaining a set of goals."[4] Not surprisingly, when the New Testament addresses leadership, it addresses it in both dimensions. Leaders are called to lead diligently (process) and must demonstrate a set of qualities and behaviors (property) consonant with the ability to lead. The Apostle Paul instructed both Timothy and Titus to seek those qualities without compromise (1 Tm 3; Ti 1).[5]

Based on this foundation, I define leadership as *the ability to influence people in a way that inspires trust in order to pursue God's interests in the world*. In order to influence people to pursue God's interests, leaders need to demonstrate qualities that inspire trust. Derwin Gray summarizes these qualities in five C's: character, competency, catalytic, collaboration, and chemistry.[6] However, in addition to these six trust-inspiring qualities, scholars identify two unique qualities that a multiethnic church needs to consider when developing a leadership team.

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[3] De Vries, 165.

[4] Ibid.

[5] For a comprehensive study about Elders and Deacons, see Benjamin L. Merkle, *40 Questions about Elders and Deacons* (Grand Rapids, MI: Kregel Publications, 2008).

[6] Derwin L. Gray, *The High-definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015), 185-187.

First Quality: Ethnic Diversity

Sociologists Michael Emerson, George Yancey, and Ethnographer Karen Kim discovered a correlation between a thriving multiethnic ministry and the presence of a leadership team that embodies ethnic diversity. Yancey explains,

> While there are churches without multiracial leadership that are very accepting and supportive of members of different races, it is more difficult for these churches to express this acceptance and support because they lack multiracial leadership. For this reason it was not a surprise that most of the multiracial churches found in the Lilly Study were racially integrated in both their clergy and lay leadership. When the pastors of these churches were interviewed, we found that this multiracial leadership was not an accident.[7]

Pastor Mark DeYmaz agrees with Yancey. A leading voice in the multiethnic church movement in the United States, DeYmaz indicates that a multiethnic team does not happen by accident. He explains,

> Diverse individuals of godly character, theological agreement, and shared vision do not just arrive on waves of whim. Rather, they must be intentionally sought. Like the best of college coaches, multiethnic church planters and reformers must continually be on the lookout for potential recruits.[8]

Both Yancey and DeYmaz indicate that ethnic diversity is not only an important quality, but one that must be prioritized when developing a multiethnic ministry. There is an important sociological explanation for this trust-inspiring quality.

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[7] George A. Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: InterVarsity Press, 2003), 86. In contrast, many churches are uncomfortable with multiethnic leadership. See Anthony B. Bradley, *Aliens in the Promised Land: Why Minority Leadership Is Overlooked in White Christian Churches and Institutions* (Phillipsburg, NJ: P & R Publishing, 2013).

[8] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/John Wiley, 2007), 72. Also see Edward Choy, "An Evaluation of the Identification and Recruiting of Leaders in Selected Multiethnic Churches," (D.Min. diss., Dallas Theological Seminary, 2014), WorldCat (890043144).

Sociology reveals three reasons for prioritizing ethnic diversity when forming a leadership team in a multiethnic church. First, a group of leaders that embody ethnic diversity functions like a social magnet. Because ethnic diversity communicates racial acceptance,[9] it attracts racial diversity in the congregation. Second, a multiethnic leadership team facilitates a sense of belonging. In the context of the American narrative of race, diversity communicates to those in the margins and center of this racial narrative that they have representation and voice.[10] DeYoung explains, "Racially diverse leadership is vital so that the perspectives of several racial groups can influence the major decisions of the church."[11] Third, because different cultures have different worship styles, Rodney Woo argues that a multicultural leadership facilitates the development of a liminal worship ministry that reinforces an identity of inclusion.[12] Thus, forming a leadership team that embodies ethnic diversity inspires trust because it communicates acceptance, ensures representation, and reinforces an identity of inclusion.

Second Quality: Cultural Intelligence

A leadership team that embodies ethnic diversity requires a second important quality that inspires trust. Because ethnic diversity is often accompanied by cultural diversity, leaders in multiethnic teams need to know how to navigate the complexities of

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[9] Yancey, 87.

[10] Ibid., 97.

[11] Curtiss Paul DeYoung et al., *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford University Press, 2003), 177.

[12] Michael O. Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton, NJ: Princeton University Press, 2006), 68-69.

cultural differences. Scholars call this skill *cultural intelligence*. Cultural intelligence is defined as the "capability to function effectively across national, ethnic, and organizational cultures."[13] Research indicates that the ability to function well across cultures can increase when people have a bicultural background. Even though biculturalism does not guarantee cultural intelligence, people who come from bicultural families or have lived in different cultures often have learned to function across cultural lines. This correlation between biculturalism and cultural intelligence has led some leaders in multiethnic churches to seek biculturalism in addition to ethnic diversity in order to facilitate cross-cultural understanding.[14]

The New Testament indicates that cultural intelligence is an important trust-inspiring quality in the leadership of the multiethnic church. In Acts 6, when the Hellenistic Jews complained against the Hebraic Jews, the church did not simply assign a leadership team to address the conflict. Rather, the church chose a team of bicultural leaders—Stephen, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas—to solve the ethnic conflict involving the widows.[15] Similarly, according to Acts 13, the multiethnic church of Antioch did not simply have a leadership team. Rather, the church

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[13] Soon Ang and Linn Van Dyne, Handbook of Cultural Intelligence: Theory, Measurement, and Applications (Armonk, NY: M.E. Sharpe, 2008), 3, cited in David Livermore, *Leading with Cultural Intelligence: The New Secret to Success* (New York: American Management Association, 2010), 4.

[14] I was first introduced to the importance of biculturalism when I was conducting my research at Graceway. Pastor Marco Castro explained that when hiring a secretary, he intentionally looks for a bilingual and bicultural person to ensure cultural intelligence. My ministry experience corroborates this observation. Earlier in my ministry, Ethnos Bible Church hired a Spanish-speaking pastor who was highly familiar with the diversity of Latin American cultures. However, he was neither proficient in English nor in his understanding of American culture. Even though he began to learn English, his lack of bicultural understanding proved to be an obstacle for team synergy.

[15] For the cultural dimension of this conflict see, Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 338-339.

had a leadership team that was ethnically and culturally diverse. The team included Barnabas, Simeon, Lucius, Manaen and Saul. Luke provides important details about the team's diversity. Simeon was called Niger, which means "dark-complexioned."[16] Lucius was a Cyrenian, from a coastal city in northern Africa west of Egypt. Manaen grew up with Herod the tetrarch, which means that he was from the area of Palestine. This multiethnic and multicultural team most likely had to address the ethnic tensions involving the Apostle Peter and the visitors from Jerusalem (Gal 2). Likewise, when the Apostle Paul expanded his leadership team in Acts 16, he did not simply add another leader. Rather, he brought Timothy, a spiritually mature and bicultural man who had a Greek father and a Jewish mother. Since the apostle ministered to Jews and Gentiles, he added to his leadership team a person who embodied both worlds. Ethnicity and the ability to work across cultural lines seemed to have played an important role in Paul's decision.[17]

Based on these three cases, one can observe that the multicultural setting of the early church required leaders that could navigate the cultural complexities of their social context. Thus, cultural intelligence inspires trust because when cultural issues arise, leaders have a more acute perspective of cultural issues, making people across ethnic and cultural lines feel heard and validated rather than ignored or misjudged.

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[16] Craig S. Keener, *Acts: An Exegetical Commentary,* vol. 1 (Grand Rapids, MI: Baker Academic, 2013), 2053.

[17] For a detailed description of the life and ministry of Timothy see, Bruce J. Malina, *Timothy: Paul's Closest Associate* (Collegeville, MN: Liturgical Press, 2008) and also Merrill C. Tenney, *The Zondervan Pictorial Encyclopedia of the Bible*, vol. 5 (Grand Rapids, MI: Zondervan, 1975), 752-753.

In summary, in addition to the biblical requirements for church leadership, the unique nature of the multiethnic church calls for ethnic diversity and cultural intelligence as two trust-inspiring qualities that can enhance leadership effectiveness. Nonetheless, understanding these two qualities in the unique context of the multiethnic church is not enough. In order to lead effectively, one also needs to discern the implications of ethnic diversity in teamwork.

Two Traits of Effective Teamwork

The Apostle Peter teaches that God has called Christians to a life of service to Christ. However, Peter also warns that serving Christ can be rendered *ineffective* and *unproductive* unless it is based on a set of trust-inspiring qualities (2 Pt 1:3-8). In order to lead in a way that is effective and productive, those of us serving in church leadership need to understand the importance of teamwork in ministry.

In a study about the correlation between sustainable results and leadership, Jim Collins discovered that lasting organizations are not lead by dictatorial leadership but by a team of leaders with trust-inspiring qualities.[18] Not surprisingly, the New Testament indicates that the early church faced the challenges of leadership through teamwork. The church in Jerusalem functioned with a leadership council that included apostles and elders (Acts 15). Likewise, the church in Antioch had a team of leaders that included prophets and teachers (Acts 13). Based on this evidence one can argue that teamwork is

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[18] Collins explains, "Indeed, one of the crucial elements in taking a company from good to great is somewhat paradoxical. You need executives, on the one hand, who argue and debate—sometimes violently—in pursuit of the best answers, yet, on the other hand, who unify fully behind a decision, regardless of parochial interests." Jim Collins, *Good to Great: Why Some Companies Make the Leap... and Others Don't* (London: Random House, 2001), 60. It is important to note that cultural perspectives on hierarchy and power distance may affect how teamwork is conceived in different cultures.

an important trait of effective and productive leadership. Yet, teamwork does not equate effectiveness. In order for a team to be effective it has to intentionally pursue two traits: synergy and divergent thinking.

One trait of effective teamwork is called synergy. Evelyn and Richard Hibbert indicate that synergy is achieved "… when the effect of working together interdependently is greater than the sum of what each individual on the team could achieve by working alone."[19] In theological terms, the Apostle Paul used the human body as an illustration of synergy within the church. He explains, "Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ" (1 Cor 12:12). This body grows healthy when all of its parts function properly and in unity (Eph 4:16).

A second trait of effective teamwork is called divergent thinking. Divergent thinking is the ability to produce a diversity of potential solutions based on approaching an object from a diversity of angles. J. P. Guilford indicates that divergent thinking is an intricate part of creativity,[20] which means that a team characterized by divergent thinking has better problem-solving skills. This refined ability for analysis and creativity often leads to innovation. One can observe this quality in the early church. When the church in Jerusalem faced the ethnic tensions that resulted from Gentile inclusion, the leadership council met to analyze the situation from different angles in order to achieve a solution (Acts 15:1-35).

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[19] Evelyn Hibbert and Richard Hibbert, *Leading Multicultural Teams* (Pasadena, CA: William Carey Library, 2014), location 1027, Kindle.

[20] J. P. Guilford, "Creativity," *American Psychologist* 5, no. 9 (1950), referenced in Mark A. Runco and Selcuk Acar, "Divergent Thinking as an Indicator of Creative Potential," *Creativity Research Journal* 24, no. 1 (2012): 66, accessed November 24, 2017, Taylor & Francis Group.

In summary, leaders become the most effective and productive when they work in teams rather than alone. Working in teams requires the relentless pursuit of synergy and divergent thinking. Yet, because ethnic diversity often results in cultural diversity, understanding the impact of cultural diversity in teamwork is essential for an effective and productive multiethnic ministry.

Benefits and Disadvantages of a Multicultural Leadership Team

In an impressive study about effective multicultural teams, S. Aqeel Tirmizi defines a multicultural team as,

> a collection of individuals with different cultural backgrounds, who are interdependent in their tasks, who share responsibility for outcomes, who see themselves and are seen by others as an intact social entity embedded in one or more larger social systems, and who manage their relationships across organizational boundaries and beyond.[21]

Like any leadership team, a multicultural team needs to achieve synergy and divergent thinking in order to be the most effective and productive. However, the cultural diversity intrinsic to a multicultural team poses unique benefits and disadvantages for teamwork.

Cultural diversity often benefits a team with better divergent thinking skills.[22] Due to the diversity of perspectives represented in a multicultural team, there is a higher potential for dissension of opinion. In contrast, a homogeneous team is more susceptible to falling prey to *groupthink*—the perception that an idea is good simply because

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[21] Claire B. Halverson and S. Aqeel Tirmizi, *Effective Multicultural Teams: Theory and Practice* (Dordrecht, The Netherlands: Springer, 2008), 5, Kindle. This book is the most comprehensive study of multicultural team management that I found in my research.

[22] Çelik, Storme, and Forthmann, "A New Perspective on the Link between Multiculturalism and Creativity: The Relationship between Core Value Diversity and Divergent Thinking," *Learning and Individual Differences* 52 (2016), accessed November 20, 2017, Elsevier ScienceDirect.

everybody agrees.[23] Because dissension of opinion challenges conventional ways of thinking that are often a blind spot for a homogeneous team,[24] a multicultural team has a higher potential for divergent thinking.[25]

Understanding the positive correlation between dissension of opinion and divergent thinking has an important implication for the multiethnic church. Nowadays, many scholars think of multicultural teams as an advantage because of the heightened potential for innovation. In fact, while I was attending a doctoral session at the University of Oxford, Dr. Peter Tufano, Dean of the Saïd Business School, explained that students are often grouped into multicultural teams in order to increase their ability to work with diverse perspectives.[26] Consequently, rather than seeking uniformity, a multicultural leadership team needs to welcome diversity of opinions as a process that can potentially lead to a more refined innovative ministry. Paradoxically, this strategic diversity is not only a potential advantage, but it is also a potential disadvantage for teamwork.

Cultural diversity is often detrimental for a team because it affects synergy. In part, synergy is more fragile in a multicultural team due to the decrease of speed. Nancy

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[23] Irving L. Janis, *Groupthink: Psychological Studies of Policy Decisions and Fiascoes* (Boston, MA: Wadsworth/Cengage Learning, 1982).

[24] Charlan Jeanne Nemeth, "Minority Influence Theory," in *Handbook of Theories of Social Psychology*, eds. Paul A. M. Van Lange, Arie W. Kruglanski, and E. Tory Higgins (London: SAGE, 2012), 362-378, accessed April 18, 2017, EBSCOhost.

[25] Nancy J. Adler, *International Dimensions of Organizational Behavior* (Boston, MA: PWS-KENT Pub., 1986), 111. See also L. Richard Hoffman and Norman R. F. Maier, "Quality and Acceptance of Problem Solutions by Members of Homogeneous and Heterogeneous Groups.," *The Journal of Abnormal and Social Psychology* 62, no. 2 (1961): 407, accessed December 14, 2016, APA PsycNET.

[26] Peter Tufano, "Conversation with MP" (lecture, Christ Church, Oxford University, Oxford, September 26, 2016). Similarly, Claire Halverson points out, "Multicultural and multinational teams have become an important strategic and structural element of organizational work in our globalized world today. These teams are demonstrating their importance from the factory floors to the boardrooms of contemporary organizations." Halverson and Tirmizi, vii, Kindle.

Adler explains that speed is better achieved by homogeneous teams because homogeneity facilitates efficiency.[27] Also, synergy is more fragile in a multicultural team due to the increased potential for personal conflict. Different cultural perceptions often result in confusion and miscommunication.[28] Adler reflects, "the higher levels of mistrust, miscommunication, and stress present in multicultural groups diminish cohesion. More importantly, these attitudinal and perceptual communication problems can also diminish productivity."[29] My ministry experience corroborates Adler's observation. I have noticed that people from different cultures tend to differ in their values and priorities. Some people are more concerned about efficiency and punctuality, while others are more concerned about relationships rather than time. I have also discovered that even the way people knock on doors can create conflict due to cultural differences. Growing up, my family would always knock on the door with a certain rhythm that is common in Chile. In Mexico, however, the same rhythm has sexual connotations. Angry drivers often honk with the same rhythm to communicate their frustration. Needless to say, I have now changed the way I knock on doors.

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[27] Adler, 12.

[28] Kurztberg and Amabile identify three types of conflict in teamwork that impact performance in different ways. First, task-based conflicts result from debates about the task being done. This category often has a positive effect in teamwork because it leads to divergent thinking. Second, relationship-based conflicts result from detrimental interaction between team members. This category deteriorates teamwork because it distances people and undermines trust. Third, process-based conflicts result from competing views when defining functions and implementation. This category damages teamwork because it creates confusion and destroys synergy. Terri R. Kurtzberg and Teresa M. Amabile, "From Guilford to Creative Synergy: Opening the Black Box of Team-Level Creativity," *Creativity Research Journal* 13, no. 3-4 (2001): 290-291, accessed November 16, 2017, Taylor & Francis Group.

[29] Adler, 106.

Based on these experiences, one can easily see how cultural differences can damage relationships. Throughout my pastoral ministry I have hurt people's feelings due to cultural differences more than once. In order to help Ethnos grow in awareness about cultural differences, I developed a course on cultural dynamics partly based on Sarah Lanier's book *Foreign to Familiar*.

The following chart summarizes Lanier's six major cultural categories that affect relationships.[30] The chart shows how people approach each one of these areas differently. For instance, in the category of relationships, a person from a culture that values friendliness might write text messages introduced with a friendly greeting, while a person from a culture that values efficiency might write a text that is right to the point—no greeting needed. Inadvertently, a short text from one person can be interpreted as harsh by another. One can begin to see how each one of these six categories has the potential to increase conflict.

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[30] Lanier provides an engaging summary of cultural differences in a book that is not too technical yet highly informative. She divides cultural values into two simple categories. There is a set of values often found in hot-climate cultures. These values stand in direct opposition to another set of values often found in cold-climate cultures. The way these values are prioritized and expressed changes among countries. Sarah A Lanier, *Foreign to Familiar: A Guide to Understanding Hot- and Cold-climate Cultures* (Hagerstown, MD: McDougal Pub., 2000). See also Sherwood G. Lingenfelter and Marvin Keene Mayers, *Ministering Cross-culturally: A Model for Effective Personal Relationships* (Grand Rapids, MI: Baker Academic, 2016).

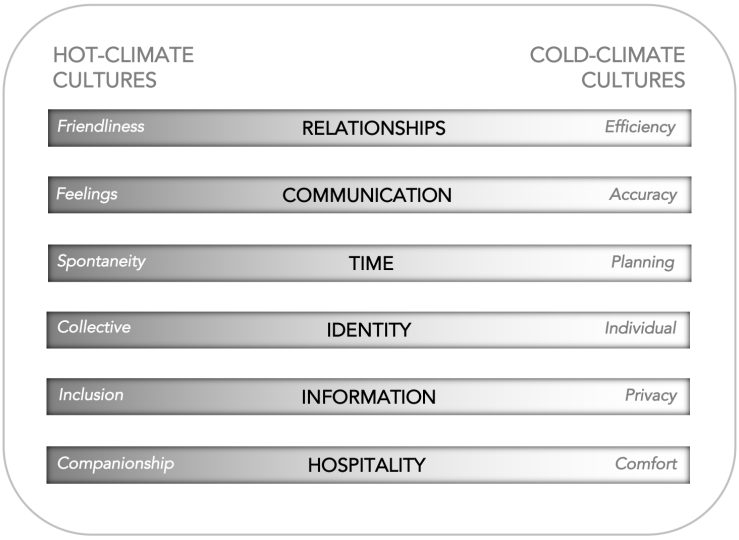

Figure 6.1. Spectrum of Six Cultural Values

Consequently, teamwork in the multiethnic church presents a paradoxical challenge. While a multiethnic church needs a leadership team that embodies and understands ethnic diversity, the very diversity that shapes the team often affects synergy because of the heightened potential for detrimental conflict. Therefore, in order to develop and maintain synergy, a multiethnic leadership team needs to discern how to navigate cultural differences with strategies tailored to the multicultural teamwork experience.

Strategies for Leading a Multicultural Leadership Team

Due to the unique disadvantages of multicultural teamwork, scholars recommend three strategies that facilitate leading a multicultural team. These principles include (1) having a shared vision, (2) a hybrid space, and (3) awareness of cultural differences. Considering these three factors in the multiethnic team is critical for maintaining synergy.

First Strategy to Reinforce Synergy: A Shared Vision

The first strategy for leading a multicultural team is to emphasize a shared vision. Andy Stanley has famously stated that, "Vision is a clear mental picture of what could be, fueled by the conviction that it should be."[31] Stanley explains that this type of vision ignites a common passion, begets motivation, points to a clear direction, and provides purpose.[32] When diverse people unite to pursue a shared vision, they often develop a more resilient attitude that helps them face the challenges of multiculturalism. Evelyn Hibbert acknowledges,

> If the process of defining vision has been done well, team members will be passionate about their vision, continually communicate it, and passionately defend it. It will be constantly referred to and used to evaluate all team decisions and activities. It is the single most important element in defining the team's identity and helping the team change from a group of individuals to a collective 'we.'[33]

As Hibbert implies, a shared vision sustains synergy because it allows diverse people to work as a collective unity. My pastoral experience corroborates this principle. When congregants reframe their ministry involvement from simply attending church to pursuing a vision, they begin to perceive their presence and contribution to the ministry as more vital. Therefore, in moments of conflict, the idea of quitting is not framed as ceasing to attend church, but it is framed as abandoning a vision. Because the vision is worth pursuing, the conflict is worth solving. Apparently, this is how the Apostle Paul reframed his personal conflict with Mark (Acts 15:36-41; 2 Tm 4:11). Thus, when forming,

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[31] Andy Stanley, *Visioneering: God's Blueprint for Discovering and Maintaining Vision* (Colorado Springs, CO: Multnomah Books, 1999), 18.

[32] Ibid., 9-15.

[33] Hibbert and Hibbert, location 1900.

developing, and maintaining a multiethnic leadership team, it is crucial to emphasize the ministry vision on a consistent basis as a proactive measure to increase synergy.

Second Strategy to Reinforce Synergy: A Hybrid Space

The second strategy for leading a multicultural team is to develop a hybrid space. Adler explains that there are different approaches to managing domestic multicultural teams, but only one of them leads to synergy. One approach is called *assimilation*. In this mindset, the dominant culture expects people from minority cultures to function as the dominant culture does.[34] This attitude undermines synergy because it is rooted in parochialism. Adler explains,

> Parochialism means viewing the world solely through one's own eyes and perspective. A person with a parochial perspective neither recognizes other people's different ways of living and working nor appreciates that such differences can offer significant opportunities or create serious consequences.[35]

Another approach is called *cultural pluralism*. In this mindset, the dominant culture recognizes the cultural diversity of the team by delineating the different subcultures, but it remains rooted in an ethnocentric platform. Evelyn and Richard Hibbert argue that this approach fails to lead to synergy because "boundaries between groups are maintained and team members of different cultural backgrounds are unable to value each other and work together closely."[36] As already observed, these two approaches to multicultural teamwork do not lead to synergy; rather, they destroy it.

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[34] Dr. Termizi defines culture as "shared ways of thinking, feeling, and behaving rooted in deep-level values and symbols associated with societal effectiveness, and attributable to an identifiable group of people." Halverson and Termizi, 23.

[35] Adler, 5.

[36] Hibbert and Hibbert, location 1213.

The best approach is called *multiculturalism*. This mindset recognizes that every person in the team is bound to a cultural perspective, which results in a level playing field for all ethnicities represented in the team. As a result, the team creates a liminal space in which the way of doings things is challenged and negotiated, creating a unique team culture. Harvard Professor Homi Bhabha calls this team atmosphere a third space hybridity.[37] Within that hybrid space, the leadership team is aware of cultural categories and develops a flexible attitude that is often the result of bicultural experiences. In contrast to assimilation and cultural pluralism, multiculturalism leads to synergy because it treats people as equal partners—which increases trust. Therefore, Evelyn and Richard Hibbert emphasize, "One of the major tasks of the multicultural team leader is to create and preserve the liminal space that allows cultural power imbalances to be corrected and every member to feel safe and free to contribute to the development of the team's unique identity."[38] Thus, a multicultural team improves synergy when it is united by a shared vision in a liminal space that ensures equal voice. However, for synergy to reach its highest potential, the team must also understand the degree in which cultural differences affect teamwork.

Third Strategy to Reinforce Synergy: Understanding Cultural Differences

The third strategy for leading a multicultural team is to have a clear understanding of cultural differences. Research indicates that multicultural teams that lack self-

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[37] Homi K. Bhabha, *The Location of Culture* (London: Routledge, 1994). Also see, Christopher Richard Baker, *The Hybrid Church in the City: Third Space Thinking* (Aldershot, Hants, England: Ashgate, 2007), 25-42.

[38] Hibbert and Hibbert, location 1250.

awareness fail to reach synergy because they ignore the cultural dimension of their struggles.[39] As a result, these teams are ill-equipped to diagnose and solve conflicts well. In contrast, when a team is aware of their own cultural bias and engages in constructive dialogue, then the team can begin to unleash its creative potential.[40] Claire Halverson explains, "The challenge in managing multicultural teams effectively is to recognize the underlying cultural causes of conflict, and to intervene in ways that both get the team back on track and empower its members to deal with future challenges themselves."[41] Likewise, James 1:19-20 teaches, "My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires." Instead of being quick to arrive to negative conclusions, leaders will benefit from listening more in order to discern the cultural dimensions of conflict. In this way, a multicultural team can achieve synergy by addressing conflicts with spiritual maturity and cultural intelligence.

With this goal in mind, Erin Meyer encourages multicultural teams to always ask a simple question: "Once I am aware of the cultural context that shapes a situation, what steps can I take to be more effective in dealing with it?"[42] Surprisingly, the cultural

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[39] Adler explains that teamwork is a three-stage process that moves from entry (team formation), to work (problem definition), to action (decision making and implementation). She warns that in a multicultural team, each stage is perceived differently based on people's cultural assumptions. Adler, 115-118.

[40] Mary Ann Von Glinow, Debra L. Shapiro, and Jeanne M. Brett, "Can We Talk, and Should We? Managing Emotional Conflict in Multicultural Teams," *The Academy of Management Review* 29, no. 4 (2004): 578-592, accessed November 30, 2017, JSTOR. This article explores the lingual complexities involved in addressing emotional conflict in multinational teams.

[41] Halverson and Tirmizi, 1.

[42] Erin Meyer, *The Culture Map: Breaking through the Invisible Boundaries of Global Business* (New York: PublicAffairs, 2014), 5-6.

differences that can affect teamwork are numerous. When combining Meyer's research, the GLOBE study, and Hofstede's research, one can detect ten major cultural perspectives that have a direct impact in teamwork.[43] These include the way people perceive the role of a leader, the role of gender in leadership, what inspires trust, how people communicate, how people make decisions, how people approach persuasion, how people approach risk prevention, how people disagree, how people approach time, and how people perceive negative feedback.[44]

When a multiethnic church creates awareness about these ten cultural aspects, the leadership team will be better equipped to prevent and address conflict. To help leaders of multicultural teams become better team leaders, Harvard scholars suggest a multidimensional approach. The team can begin by developing self-awareness to face cultural differences with flexibility. If needed, a team can also be reorganized to diminish friction. If speed is important, a leader may need to intervene by making a decision without the team's involvement. In extreme cases, a person may need to be removed from the team to ensure synergy.[45] Thus, awareness, reorganizing, intervening, or removing, are four strategies that can help leaders maintain the cohesion that characterizes a healthy team. In light of the unique complexities of multicultural teamwork, Meyer concludes,

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[43] See Geert H. Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 3rd ed. (New York: McGraw-Hill, 2010), and Robert J. House, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, 2004).

[44] To better understand each one of these ten cultural categories, see Appendix D: Ten Cultural Differences in Multicultural Teamwork.

[45] *Harvard Business Review on Building Better Teams* (Boston, MA: Harvard Business Review Press, 2011), 103-124.

> Leaders have always needed to understand human nature and personality differences to be successful in business—that's nothing new. What's new is the requirement for twenty-first century leaders to be prepared to understand a wider, richer array of work styles than ever before and to be able to determine what aspects of an interaction are simply a result of personality and which are a result of differences in cultural perspective.[46]

In summary, a multiethnic church is more effective when it has a leadership team characterized by spiritual maturity, ethnic diversity, and cultural intelligence, consistently engaged in the disciplined pursuit of synergy and divergent thinking. In that unique multicultural context, leaders need to be aware of the heightened potential for conflict embedded in the very diversity of the team. In order to ensure synergy, leaders of multicultural teams will benefit from (1) having a shared vision, (2) creating a hybrid space that ensures equal voice, and (3) treating cultural differences with understanding and flexibility for the sake of the greater vision that unites them.

Conclusion

The goal of this chapter was to identify leadership traits that are unique to the multiethnic church context. I accomplished this goal by demonstrating the need for a multiethnic leadership team, and by identifying key traits, unique challenges, and recommended strategies to help a multicultural team reach synergy. As a result, I now have a basic framework that can be instrumental in shaping the leadership culture of Ethnos Bible Church in her pursuit of becoming a culturally relevant multiethnic church poised for ministry impact.

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[46] Meyer, 252.

CONCLUSION

The underlying motivation of this research has been to design a ministry blueprint for the ministry of Ethnos Bible Church. This dissertation sought to answer one key question: What are the key components that Ethnos Bible Church needs to implement in order to cultivate a culturally relevant multiethnic church poised for ministry impact? After establishing the sociological and biblical foundation for pursuing a multiethnic church model, I argued that the ministry of a culturally relevant multiethnic church is shaped by four key components. A multiethnic church that is theologically sound and culturally relevant (1) counteracts the social narrative of segregation, (2) cultivates an identity of inclusion based on a contextualized theological framework, (3) implements a multilingual platform that embraces the multilingual presence of the community, and (4) develops a leadership team characterized by ethnic diversity and cultural intelligence. Having identified these components, and discerning how they work, has given me the necessary understanding to design a ministry blueprint that can enable Ethnos Bible Church to become a culturally relevant multiethnic church in the City of Richardson. These findings could also serve as a guide for other churches seeking to embrace a multiethnic church model. Although these components are clear, the way they are implemented is vast. Further research on the dynamics of a multiethnic worship ministry, multilingual music selection, multilingual discipleship programs, and engagement with undocumented immigration will help refine the multiethnic church model.

This dissertation has a dual impact for my ministry context, providing a diagnosis as well as a prescription for ministry. As a diagnosis, this research has helped me better understand the identity of Ethnos Bible Church. First, this research confirms the

relevance and validates the biblical nature of our multiethnic pursuit. Second, this research helped me understand the timeline of our ministry implementation. As explained in Appendix A, research reveals that Ethnos is in the most difficult category of transitioning multiethnic churches. Revitalizing a declining church while implementing a multiethnic vision is a process that lasts over a decade. Understanding this categorization helps me reframe my ministry experience, giving me increased determination and endurance. Appendix A also reveals that Ethnos is in the fourth of five stages of transition. Understanding these stages helps me better understand our past ministry experiences, and it helps me anticipate key challenges that are intrinsic to the fourth stage. Third, this research opened my eyes to the racialized context of our community in a way that I had not previously discerned. It accentuates both the need and the difficulty of the task.

As a prescription, this research has helped me identify five significant strategies for my ministry. First, the call to counteract segregation indicates that I need to equip our people with an identity of inclusion and with cultural intelligence. I need to create a curriculum to be used in classes and sermons. Second, the model of Graduating Inclusion indicates that I need to translate our website and our core materials that contain the DNA of our ministry vision. These include materials related to evangelism, discipleship, and ministry forms. They can be produced in printed, audio, and video formats. Third, the importance of a multiethnic team indicates that I need to expand the ethnic diversity of our leadership team. These ethnicities include bicultural people who embody and understand African-American culture or Chinese culture. Fourth, the importance of linguistic hospitality indicates that I need to refine the multilingual presence on our

campus and in our worship services because I now understand that language communicates inclusion in unique and powerful ways. Fifth, the fact that worship reinforces an identity of inclusion indicates that I need to refine our worship ministry to intentionally proclaim God's entire narrative. This can be done through creative liturgy as well as through serving our surrounding community through multicultural teamwork.

I began this research with scarce knowledge of the multiethnic church model but driven by a pressing need to understand it. I attempted to carefully weave insights from scholars and practitioners from different countries, giving global perspectives into a local dilemma. From the streets of Texas to the hallways of Oxford—I have traveled to four continents, visited churches, talked to leaders, and engaged with an extensive body of literature in a variety of fields. I pray that not only Ethnos will benefit from this body of scholarship, but that Christians around the globe will also find in these pages helpful insights for the unique task of cultivating a culturally relevant multiethnic church poised for ministry impact.

APPENDICES

A: Route 352: The Unique Journey of the Multiethnic Church

I like to think of ministry as a journey driven by a vision. Like most journeys, it requires having a clear destination and the right transportation to get there. In this dissertation, I have indicated that the desired destination of Ethnos Bible Church is to be a culturally relevant multiethnic church poised for ministry impact. I also identified the vehicle to get there; one formed by four key components. However, there is one more important factor that impacts the journey: becoming familiar with the route to achieve the destination.

Experienced parents know very well the little voices constantly asking, "Are we there yet?" The same can be said of ministry. Lacking understanding of the unique nature of the journey that a multiethnic church must travel can result in impatience, discouragement, or a desire to quit. These issues could be minimized if leaders had the right expectations about the journey. Therefore, the goal of this section is to summarize three key factors unique to the nature of the multiethnic church ministry. I call it, route 352: Three paths, five stages, and two compositions.

Becoming Familiar with Route 352

[3]: There are Three Paths to Get There

Research indicates that the way in which a multiethnic church is formed affects the complexities and timeline of the task. According to DeYmaz, there are three potential paths for becoming a multiethnic church. They include planting, transitioning, and

revitalizing a church.[1] The first path is to plant a multiethnic church. A good example of this category is found in the book *The High Definition Leader* by Pastor Derwin Gray.[2] The second path is to transition a healthy homogeneous church into a multiethnic one. The third path is transitioning a congregation in decline that needs revitalization. A good example of this third path is found in the book *The Color of Church* by Dr. Rodney Woo.[3] Research reveals that each one of these paths directly affect the timeline of the journey.

When comparing the planting, transitioning, and revitalizing paths, DeYmaz indicates that the path of revitalization is the most challenging of all three.[4] Even though every church ministry has unique challenges, there seems to be a threefold dimension inherent to the declining church. In this path, a leader revitalizing a declining church must (1) deal with the dysfunctions that led to the decline, (2) set a new vision with leaders who may not share the same multiethnic vision, or who may be hesitant due to their fears of the unfamiliar, (3) and educate the congregation to help them develop cultural intelligence before the church can become a welcoming environment for ethnic diversity. These three factors affect the timeline of implementation of the multiethnic vision. In

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[1] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/John Wiley, 2007), 149. Emerson identifies seven paths instead of three, but once compared to DeYmaz, both lists are compatible. Michael O. Emerson and Rodney M. Woo, *People of the Dream* (Princeton University Press, 2010), 47-73. Anderson also describes a list of different paths. David Anderson, *Multicultural Ministry: Finding Your Church's Unique Rhythm* (Grand Rapids, MI: Zondervan, 2004), 27-36.

[2] Derwin L. Gray, *The High-definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015).

[3] Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches* (Nashville, TN: B & H Academic, 2009).

[4] DeYmaz, 149.

Woo's case, it took fifteen years to implement the vision.[5] In contrast, a church plant has the multiethnic vision built into the DNA of the church from inception, with a leadership team that shares the same vision from the start.

A ship and a kayak can both be turned around, but the adequate speed for the kayak can be catastrophic for the ship. In the same way, the speed of implementation can be best discerned by identifying the path that the church is navigating. Consequently, understanding the three different paths of a multiethnic church model can provide the church leaders with better discernment, facilitating a more patient attitude in the journey.

[5]: There are Five Transitional Stages

In a unique study of multiethnic churches in post-apartheid South Africa, Alan Parker investigated a group of monoethnic congregations that transitioned into a multiethnic model. He identified five stages in the transition. His findings are significant, because just as a GPS device frames a trip into a chronological context, Parker's model of congregational change can provide church leaders with increased discernment by framing their experience into a chronological progression. In contrast, if those leading the transition do not understand that the church is going through a chronological process, they may inadvertently adopt a distorted perception of their current circumstances.

Parker summarizes the process of congregational change in five stages.[6]

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[5] Woo, 33.

[6] Alan Parker, "Towards Heterogeneous Faith Communities: Understanding Transitional Processes in Seventh-day Adventist Churches in South Africa" D. Th. diss., University of Stellenbosch, 2004, WorldCat (668159197), 186-191. I found Parker's work highly insightful. Even though his research is based on churches in South Africa, Parker's findings are applicable beyond his social context.

(1) *Status Quo*. In this stage, the church is predominantly homogeneous but a few people from other ethnicities start attending the church. This initial demographic change leads to the second stage. (2) *Assimilation and Hegemony*. At this point the ethnic minorities attending the church are welcomed and invited to engage in serving—that is, as long as they assimilate into the ways of the dominant culture, which is the only one represented in the leadership of the church. With time, a third stage begins. (3) *Limited Integration*. At this stage, the ethnic minorities begin to take more leadership roles and have more space to express their cultural preferences in liturgy and food. It is in this stage that a sense of uneasiness about the future of the church begins to surface among the dominant culture, causing some people to start leaving the church in order to seek a homogeneous congregation. The church leadership and ministry initiatives begin to diversify more but the social interaction among people from the different ethnicities remains segregated. At this point, a fourth stage begins. (4) *Integration and Disintegration*. During this stage, the dominant culture that was present at the beginning stage is no longer the majority. Ethnic minorities begin to have a more significant presence in the ministry, redefining the structures and rituals, and creating a new narrative. Among those who used to belong to the ethnic majority, some embrace this new church narrative, while others leave the church concerned about the vision and strategies of the church in the midst of this cultural shift. Because at this stage there is a sense of underlying relational separation, the two areas that suffer the most in the ministry of the church are evangelistic initiatives and social events. Eventually, the church enters the final stage. (5) *Stabilization and Reorganization*. At this stage, the church becomes more comfortable with her multiethnic

identity, more focused on her vision, and more intentional and effective in her evangelistic outreach.

Jim Collin's research in the field of organizational change confirms Parker's findings. Collins established a correlation between creating alignment and people's reaction to change. He observed that when an organization is creating alignment with its core ideology (vision, mission, and values), the process inevitably becomes a filter that causes some people to quit because they feel increasingly incompatible with the organization.[7] Rather than being discouraged by the shrinking effect of the alignment process, Collins encourages leaders to face the impact of alignment with perspective. When implementing change, leaders can anticipate three potential outcomes in the organization. Alignment often (1) repels people who are incompatible with the vision, (2) reinforces unity among those who remain committed to the organization, and (3) attracts new people who already share the core ideology of the organization. When this process of alignment is achieved, the organization has acquired the right ingredients for sustainable results.[8] In a sense, Parker's study is simply the ecclesiastical contextualization of Collin's findings.

Sociologist Michael Emerson confirms this phenomenon. His research revealed that even though a multiethnic church is open to everybody, not everybody is open to the multiethnic church. Emerson notes that the multiethnic church model works like a

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[7] Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Some Don't* (New York: HarperCollins, 2001), 51-52.

[8] Jim Collins, and Jerry I. Porras, *Built to Last: Successful Habits of Visionary Companies* (London: Random House, 2005), 86.

magnet. It attracts people who enjoy diversity while at the same time it is unappealing for people who prefer a homogeneous environment. He asserts,

> I find that multiracial congregations are atypical, more racially diverse than their neighborhoods, places of racial change, and filled with people who seem to flow across racial categories and divisions. They are filled with a different sort of American. As I explain later in the book, I call them "Sixth Americans," and they may be harbingers of what is to come in U.S. race relations.[9]

Parker, Collins, and Emerson clarify a mystifying phenomenon in the transition of a multiethnic church. As much as a church may want to welcome everybody, the reality is that it will only appeal to those who acquire—or already share—the value of diversity. Consequently, when a monoethnic church is becoming multiethnic, one must realize that the journey involves stages that require intentionality and resilience. Understanding this process has four implications:

1. Leaders must expect that some congregants will decide to leave, which will require leaders to develop some degree of thick skin.
2. Leaders must also expect that the programs and liturgical style of the church will undergo change, which will require a creative and flexible mindset.
3. Leaders must also anticipate that the social interaction of the congregants outside the church programs might not reflect the level of integration that

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[9] Emerson and Woo, 6. He calls them "Sixth Americans" because their social networks defy the five racial categorizations in the United States (White, Black, Hispanic, Asian, and Native American). A good example of this phenomenon is captured by Pastor Derwin Gray, who recalls "I've had people tell me that Transformation Church is too ethnically diverse for them. In response I say, 'Well, you aren't going to like the new heaven and the new earth at all because it will be way more beautiful and more diverse than Transformation Church.'" Gray, 59.

they desire, which will require strategic teaching and initiatives to strengthen *koinonia*.

4. As leaders create organizational alignment with the new multiethnic vision of the church, they can expect that the process will work like a filter. It will unify those who embrace the multiethnic vision of the church and it will attract people who are passionate about that vision.

[2]: There are Two Types of Multiethnic Churches

Research identifies that multiethnic churches can be classified into two types of churches determined by their ethnic composition. Each composition directly affects the way a church appeals to outsiders. On the one hand, Emerson identifies MAC churches (Mixed American Cultures congregations). These are multiethnic churches that have at least 20 percent European Americans and 20 percent African Americans. On the other hand, Emerson also identifies non-MAC churches, which have a larger presence of other ethnic groups beyond black and whites. His research reveals that non-MAC churches are less appealing to both whites and blacks. He observes, "When we turn the focus to the individuals in multiracial congregations, we find that Asians and Latinos are more likely to be in multiracial congregations than are whites and blacks (I did not have enough American Indians in my samples to make reliable estimates)."[10] Based on his experience as the pastor of a non-MAC church, Woo confirms Emerson's observations. After pastoring Wilcrest for over a decade, Woo recounts,

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[10] Emerson and Woo, 161.

> It was never a question of if we would reach African-Americans—it was *how*. The initial wave of blacks that came was believers who were involved in other ministries or who had a falling out with their former churches. When these believers came they were accustomed to the uniquely African-American style of worship and leadership, but Wilcrest offered a combination of multiple styles. If Wilcrest would grow in the number of African-Americans in our congregation, it must be through conversion, and that is exactly what has happened.[11]

My experience corroborates these categorizations. Ethnos is a non-Mac congregation with a similar experience as the one described in Wilcrest. We have experienced growth among African Americans through conversion and on a smaller scale than with other ethnic groups. Emerson's work is significant because it helps church leaders correlate their church identity with their potential for growth. Understanding this factor frees a church to refine her outreach strategies. Church leaders can focus more in reaching ethnic groups that are more likely to connect with the makeup of the church. Also, leaders can intentionally diversify the leadership team to include ethnic groups that the church wants to reach. However, even in these plans, one must not minimize the power of the Holy Spirit who is building his church in his time and way. After all, it was through his doing that Cornelius was added to the church, surprising the apostles and challenging their assumptions.

In summary, research indicates that a multiethnic church travels a unique route to achieve the status of being a culturally relevant multiethnic church. Route 352 reveals that the three potential paths that a church travels to become multiethnic has a direct impact on the timeline of the task. It also reveals that there are five stages that the church must go through; each stage bringing unique challenges that inform strategy. It also

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[11] Woo, 122. According to Anderson, the ethnicity of the Lead Pastor also influences the ethnic makeup of the church. Anderson, 28-29.

reveals that there are two compositions among multiethnic churches, producing differing perceptions among various ethnic groups.

Thus, pastors of multiethnic churches will benefit from understanding the components and unique dynamics of the multiethnic church ministry. Doing so will refine their ability to lead. At the same time, leaders must rely on the power of the Holy Spirit to build his church in mysterious ways. Reaching a balance between informed leadership and spiritual dependence is, after all, the ultimate challenge of leading the multiethnic church.

B: An Anatomy of Segregation

A multiethnic society is characterized by diversity. There are different ethnicities, skin colors, accents, nationalities, cultures, languages, political preferences, and a mosaic of perceptions of history. As this research has demonstrated, ethnic and lingual diversity often ignite sentiments that lead to social fragmentation. Thus, in order to counteract segregation, it helps to understand segregation as the sum of six factors that progress from beliefs, to attitudes, to external behaviors.

Beliefs: Ethnocentrism and Stereotyping

Segregation is rooted in a belief called *ethnocentrism*. This is the belief that certain ethnicities or cultures are superior to others. As Evelyn and Richard Hibbert put it, "We all tend to assume that our ethnic group's ways of doing things are right and true and that other groups are uncivilized or somehow less human."[1] Considering one's ethnic group as superior—and others as inferior—can potentially lead to a second belief called *stereotyping*. A stereotype is the assigning of behavioral traits to people based on generalities, like their place of origin, culture, or skin color. Even though this word was originally used to describe a specific kind of technology in printing, Walter Lippmann coined the term as a social concept in 1922.[2]

Printing technology used a metal plate called a stereotype—a type that was the exact copy of the original, intended to be used as a printing surface to produce the same

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[1] Evelyn Hibbert and Richard Hibbert, *Leading Multicultural Teams* (Pasadena: William Carey Library, 2014), location 969-970, Kindle.

[2] Walter Lippmann, *Public Opinion* (New York: Simon & Shuster, 1997), 53-68.

impression time after time. Thus, in the realm of social psychology, people have the tendency to form subjective impressions, either positive or negative, that are applied to others time after time.[3] Lippmann observed that "people see mainly what they expect to see rather than what is really there."[4]

Prejudice and Xenophobia

Stereotyping can potentially lead to a third stage—an attitude called *prejudice*. Prejudice is the negative perception of the "different other" based on stereotypes,[5] and it has three traits. First, Gordon Allport observes that a key trait of prejudice is that the negative stereotype is not reversible when exposed to new knowledge. Second, when stereotyping has given birth to prejudice, there is an emotional dimension involved. Allport notes, "We tend to grow emotional when a prejudice is threatened with contradiction. Thus, the difference between ordinary prejudgments and prejudice is that one can discuss and rectify a prejudgment without emotional resistance."[6] Third, Banaji and Greenwald call prejudice an *implicit bias*. Their studies indicate that prejudice is often a blind spot—people are not necessarily aware of it.[7] When prejudice produces fear

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[3] See Joshua Fishman, "An Examination of the Process and Function of Social Stereotyping," *Journal of Social Psychology* 43 (1956): 27-64, and Edgar W. Vinacke, "Stereotypes as Social Concepts," *Journal of Social Psychology* 46 (1957): 229-243.

[4] John Harding, "Stereotypes," in *International Encyclopedia of the Social Sciences*, edited by David L. Sills, vol. 15 (New York, NY: Macmillan, 1968), 259.

[5] There are different approaches to the meaning of *prejudice* among social scientists. In an effort to distinguish it from stereotyping, I limit my definition only to the negative nuance of this behavior.

[6] Gordon W. Allport, *The Nature of Prejudice* (Cambridge, MA: Addison-Wesley Publishing Company, 1955), 9.

[7] Mahzarin R. Banaji and Anthony G. Greenwald, *Blindspot: Hidden Biases of Good People* (New York: Delacorte Press, 2013), 209. This book summarizes the results of the Implicit Association Test, a study on ethnic prejudice in American society.

or hatred for the "different other," it is called *xenophobia*.[8]

Discrimination and Segregation

When ethnocentrism, stereotypes, and prejudice are externalized in the context of relationships, they lead to *discrimination* and *segregation*. Discrimination is the unfair treatment of the "different other" due to prejudice. Segregation is the relational separation from the "different other" based on prejudice.[9]

In summary, if I believe that my ethnicity is superior to others (ethnocentrism), I can then perceive people from other ethnicities as inferior (stereotypes and prejudice), treat them unfairly based on my stereotypes (discrimination), and decide to maintain my distance from them (segregation). Because these behaviors can threaten the unity of the church, the New Testament provides a theological framework designed to equip the church to counteract segregation.

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[8] Marney argues that prejudice is a manifestation of the human need for security. Because it is interconnected with one's immersion in materialism, provincialism, institutionalism, and individualism, prejudice must be addressed by correcting one's distortions in these four areas. Carlyle Marney, *Structures of Prejudice* (New York: Abingdon Press, 1961).

[9] Allport identifies five progressive manifestations of prejudice: (1) Antilocution, (2) Avoidance, (3) Discrimination, (4) Physical attack, and (5) Extermination. See Allport, 14, 15.

C: Reinforcing an Identity of Inclusion through Worship

This research revealed that race, slavery, and gender have had a significant role in shaping the United States into a segregated society. Segregation has resulted in an underlying narrative that is gravitational and excluding, with one dominant group at the center of the narrative and a marginal group wanting to join the center. This continual tension between the center and the margins revealed four important threads in the fiber of the multiethnic church model. I argued that these theological threads—acceptance, validation, engagement, and transcendence—have unique nuances that must be carefully combined when creating a ministry environment that embraces an identity of inclusion. When developing that type of inclusive atmosphere, one must pay close attention to the worship ministry of the multiethnic church. Therefore, the goal of this section is to establish a correlation between the identity of inclusion and the role of ecclesiastical worship.

It is important to note that in the multiethnic church, worship is more than a list of songs or a sum of rituals. Rather, it is a spiritual expression that reinforces an identity of inclusion. It is built on theological convictions that change the center of gravity in a person's life. In the words of Mark Labberton, "worship reorders reality."[10] Yet, in order

[10] Mark Labberton, *Dangerous Act of Worship: Living God's Call to Justice* (Downers Grove: Intervarsity Press, 2013), 39, Kindle.

to understand inclusive worship[11] one must first define *worship*. Doing so is a complex task, because the Bible uses verbs with different nuances that are not conveyed in the English word "worship."[12]

In one of the most comprehensive exegetical and theological studies about worship that I found in my research, Daniel Block analyzes the various nuances of the biblical language about worship. He summarizes all of these concepts in one definition. He explains, "This is true worship: consistent reverential acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will."[13] Block summarizes biblical worship into three expressions: dispositional, physical, and liturgical.[14] In other words, people in relationship with the Triune God have an inner *disposition* in which they acknowledge God as the One who has supremacy in their lives, and they declare that conviction through *physical* and *liturgical* expressions.

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[11] For many authors, "inclusive worship" is an atmosphere that embraces cultural and ethnic diversity. See Brian K. Blount and Leonora Tubbs. Tisdale, *Making Room at the Table: An Invitation to Multicultural Worship* (Louisville, KY: Westminster John Knox Press, 2001). However, for other authors, inclusion is about learning styles and physical disabilities. B. J. Newman, "Inclusive Worship: Creating a Language and Multisensory Options so That All Can Participate." *Review & Expositor* 113, no. 2 (2016): 217-24. Jeremy Armstrong, "5 Practices to Include Worshipers with Disabilities," Worship Leader, August 26, 2014, accessed April 19, 2017, https://worshipleader.com/culture/5-practices-to-include-worshipers-with-disabilities/.

[12] An exegesis of worship is beyond the scope of this dissertation. For an excellent exegetical study, see Tony Costa, *Worship and the Risen Jesus in the Pauline Letters* (New York: Peter Lang Publishing, 2013).

[13] Daniel I. Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids, MI: Baker Book House, 2014), location 1914, Kindle. Many authors describe worship practices without defining worship from the perspective of biblical theology. Block stood out as one of the most in-depth studies that I found.

[14] Ibid., location 418.

Furthermore, Charles Farhadian clarifies that biblical worship is both gravitational and centrifugal. It is gravitational because it moves worshippers to center on God, yet it is also centrifugal because it moves worshippers to make God known among the nations. Farhadian explains, "Yet the end (telos) of worship is not to be gathered together, no matter how meaningful that may be, but to be transformed and sent out into the local community, the nation, and the world."[15]

Thus, when combining the insights from Block and Farhadian one can argue that holistic worship is two-dimensional: it is *declarational* (liturgy) while at the same time *demonstrational* (mission). Both of these dimensions are driven by love for God. When a church does not prioritize both dimensions, worship becomes unpleasant to God.

In the Old Testament, God confronted His people when their worship ceased to be two-dimensional. During the post-exilic era, God rejected Israel's worship because their liturgy was not driven by love for God (Mal 1:6-14). The liturgy that God had ordained became a burden to the people and they treated it with disdain. Thus, God asked them, "If I am a Father, where is the honor due me?" (Mal 1:6). In addition, earlier in the life of the nation, Micah had indicated that *declarational* worship devoid from *demonstrational* worship was useless. He asked, "And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Mi 6:8). These prophets teach that when loving God is the gravitational center of life, holistic worship results in acts of justice, mercy, and humility. In other words, liturgical worship without justice is empty ritual.

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[15] Charles Edward Farhadian, *Christian Worship Worldwide: Expanding Horizons, Deepening Practices* (Grand Rapids, Mich: Eerdmans, 2007), 194.

When the two-dimensional nature of worship becomes clear, one can better understand the relationship between worship and segregation. Both elements are based on narratives and both have a center of gravity. Consequently, if worship in a racialized society is to reinforce an inclusive identity, it must embody a new center of gravity and a new narrative.

Robert Webber, founder of the Institute for Worship Studies, clarifies the relationship between worship and narrative. He notes that throughout Church history, worship consistently recalls God's story. In Christian worship, God's story is reinforced through liturgy and through acts of service. When people recall the *past* and *future* of God's narrative in worship, they can embrace the big picture of God's plan. He reflects, "The church is all about the continuation of God's narrative in this world…. Worship proclaims, enacts, and sings God's story… from its beginning to its end. How will the world know its own story unless we do that story in public worship?"[16]

American worshippers live in a culture that is dominated by a narrative of segregation. Thus, both *declarational* and *demonstrational* worship help worshippers remember God's narrative of inclusion. On the one hand, *declarational worship* reminds worshippers that God is the creator of the human race, the redeemer of the new humanity, the one who makes people from all ethnicities and languages into one kingdom of priests that will reign with Christ. On the other hand, *demonstrational worship* reminds the worshipper that all humans bear God's image and are in need of love, acceptance, validation, and embracing. Through acts of service, the multiethnic body of Christ is

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[16] Robert E. Webber, *Ancient-future Worship: Proclaiming and Enacting God's Narrative* (Grand Rapids, MI: Baker Books, 2008), location 480, Kindle.

invited to unite in all of its diversity to stand for mercy and justice in a way that communicates empathy rather than paternalism. As DeYmaz explains, "To mobilize for impact, then, we must seek not so much to take the Gospel to the community but rather *through* the community by embracing an 'incarnational' approach."[17]

Throughout my research, I have noticed that worship leaders from multiethnic churches not only celebrate the redemptive past but they also embrace the eschatological future of God's narrative. Like Webber, these leaders proclaim the entire story, from its beginning to its end. They are often compelled by the multiethnic worship in heaven described in Revelation 5 and 7, and they recognize that Jesus prayed for God's will to be done on earth as it is in heaven. Echoing the voices of some worship leaders across multiethnic churches, Josh Davis reasons, "Isn't that compelling enough for us to spend our lives praying for and working towards this vision of heaven on earth?"[18] Despite the challenges that cultural diversity presents to a worship ministry in its music selection or preaching styles,[19] worship in a multiethnic church is inclusive because it is eschatological. It celebrates diversity as a spiritual conviction rather than as a political mandate.

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[17] Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/John Wiley, 2007), 123.

[18] Josh Davis and Nikki Lerner, *Worship Together: In Your Church as in Heaven* (Nashville: Abingdon Press, 2015), 16.

[19] For the challenges of music style in the context of a multiethnic church, see Chuck Steddom, "Worship Challenges in Multicultural Churches: The Bethlehem Baptist Experience," in James R. Krabill, Frank Fortunato, Robin P. Harris, and Brian Schrag, *Worship and Mission for the Global Church: An Ethnodoxology Handbook* (Pasadena, CA: William Carey Library, 2013), location 2605-2687, Kindle. For issues involving preaching in a multiethnic church, see Woosung Calvin Choi, *Preaching to Multiethnic Congregation: Positive Marginality as a Homiletical Paradigm* (New York: Peter Lang, 2015) and Woosung Calvin Choi, "A Multiperspectival Approach: Preaching to the Multiethnic Congregation," *Trinity Journal,* 32, no. 2 (2012): 273-284, accessed May 20, 2016, ATLAS.

Consequently, in contrast to a racialized culture, inclusive worship becomes an instrument that transforms the center-marginal relationship among ethnicities, because it has a different gravitational center and a different narrative. There is no longer one race at the center excluding outsiders.[20] Instead, the multi-racial Christ is at the center, and all ethnicities become marginal. With this new center of gravity, people can celebrate each other's diversity while serving in unity. Fueled by an eschatological hope, they worship God in declaration and demonstration, embodying in their very diversity the reconciling power of God's love.[21]

In summary, holistic worship is both proclamational and demonstrational. These two dimensions reinforce an inclusive identity when worship (1) aligns itself with a new center of gravity, and (2) when it embraces God's entire narrative, both past and future. With this framework, the multiethnic church can develop a worship ministry that seeks to make diverse peoples feel welcomed, embraced, and empowered to serve. Worship leader Sandra Van Opstal observes that when worship reinforces an identity of inclusion, it begins to demonstrate hospitality (you are welcome here), solidarity (we stand with you), and mutuality (we need you).[22] These are the traits of inclusive worship, and the healing message for a society wounded by segregation.

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[20] In light of this research, one can assume that marginality has shaped the lives of multiethnic congregants to different degrees. Thus, developing an inclusive atmosphere in the body of Christ becomes a key priority in the multiethnic church. For contemporary experiences with marginality in England see, Nikesh Shukla, ed., *The Good Immigrant* (London: Unbound, 2016).

[21] Mosaic Church embodies this philosophy. See Mark DeYmaz, *Disruption Repurposing the Church to Redeem the Community* (Thomas Nelson, 2017).

[22] Sandra Van Opstal, *The next Worship: Glorifying God in a Diverse World* (Downers Grove, Illinois: IVP Books, an Imprint of InterVarsity Press, 2016), 74. See also, Renee L. Mackey, "The Stranger is One of Us: Hospitality in Multicultural Liturgy" DMin. Diss., Austin Presbyterian Theological Seminary, 2003, WorldCat (60552547). Mackey defines hospitality in three dimensions: (1) relationship, (2) service, and (3) a sense of belonging.

D: Ten Cultural Differences in Multicultural Teamwork

When combining Meyer's research, the GLOBE study, and Hofstede's research, one can detect ten major cultural perspectives that have a direct impact in teamwork.[1] In order to understand the effect of culture on teamwork, a multicultural team will benefit from asking ten key questions.

(1) What is the role of a leader? Some cultures are hierarchical, giving leaders a stronger directing role and high-power distance. In contrast, other cultures are egalitarian, expecting leaders to function as facilitators with low-power distance. Thus, members of a cohesive team must delineate their teamwork philosophy to clarify expectations and set a consistent leadership style.

(2) What inspires trust? Some cultures are task-based. Trust is built upon demonstrating reliable credentials and performance, while relationships are defined by functionality and practicality. In contrast, other cultures are relationship-based. Trust is built upon getting to know people at a personal level and relationships are more permanent. Consequently, a team aware of this dimension can adjust to the context and avoid hurt feelings by giving people the benefit of the doubt.

(3) What is the role of gender in leadership? Some cultures are patriarchal, where leadership is only assigned to males. Other cultures are egalitarian, where both males and females are given leadership roles based on competence rather than gender. As a result,

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[1] See Erin Meyer, *The Culture Map: Breaking through the Invisible Boundaries of Global Business* (New York: PublicAffairs, 2014), Geert H. Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 3rd ed. (New York: McGraw-Hill, 2010), and Robert J. House, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, 2004).

people coming from a patriarchal system may be resistant to the authority of females in an egalitarian context. At the same time, women coming from an egalitarian system may feel excluded in a patriarchal context. Therefore, it is recommended that the leadership team defines a clear philosophy of gender roles to ensure a respectful interaction.

(4) How do people communicate? In low-context cultures, people rely on verbally precise language, while high-context cultures tend to read between the lines more. They highly depend on body language and context to derive meaning. Consequently, it is recommended for a multicultural team to put things in writing in order to avoid miscommunication.

(5) How do people make decisions? Some cultures are consensual, seeking to build consensus among the people involved, valuing harmony over speed. This mindset often takes more time to make a decision, and once the decision is made it is not open to revision. In contrast, other cultures are top-down, where the person in charge makes decisions that can always be open to revision in light of new information, valuing speed and flexibility over harmony. It is recommended for a multicultural team to explicitly discuss these various approaches and to agree on a decision-making process.

(6) How do people approach persuasion? In application-first cultures, people explain the main reason for a decision and then back it up with evidence, but everything is kept right to the point. In contrast, principle-first cultures explain the theory and argumentations behind a proposal before they get to the main point. In contrast to western idiosyncrasies, some Asian cultures approach persuasion with a holistic mindset. They think about the big picture first and then how the parts fit together. Consequently, a

multicultural team must understand that speed may have to be sacrificed in order to create understanding.

(7) How do people approach risk prevention? Some cultures have high uncertainty avoidance, relying heavily on rules and policies to minimize the unpredictability of future events. Rules are more rigid and apply to everyone. Other cultures have low uncertainty avoidance, living more for the present rather than trying to control the unpredictability of what may never happen. There are fewer policies, rules are more flexible, and they apply differently depending on the situation. People in a multicultural team can feel suffocated by the rigidity of too many rules or feel frustrated with the amount of time spent on thinking about contingency plans. At the same time, other people may feel concerned by the lack of rules or the flexibility of policies, and may be frustrated by the lack of solid contingency plans. Ministering in an American context has unique layers of complexities. In contrast to other countries, the ministry in America is shaped by a legal framework of IRS regulations, insurance liabilities, and non-profit status. Thus, it is recommended to discern the dominant cultural context, and set a clear expectation of how the team will function in this area.

(8) How do people disagree? Some cultures consider debate as a healthy process that leads to increased creativity. In contrast, other cultures consider direct confrontation detrimental for relationships, and questioning an idea is considered a personal attack. A multicultural team must be aware of how they face disagreements in order to maintain healthy relationships. If necessary, it is also recommended to implement written evaluation systems that are less confrontational, which can encourage people to exercise voice.

(9) How do people approach time? Some cultures function with a linear-time mindset where good organization is valued over flexibility and promptness is a virtue. In contrast, other cultures have a flexible-time mindset, valuing flexibility over good organization, and adaptability is a virtue. Consequently, a multicultural team must agree to a time mindset that can provide consistency to the way they manage their teamwork.

(10) How do people perceive negative feedback? Direct-feedback cultures are factual and descriptive, offering criticism publicly or privately. Indirect-feedback cultures soften words to avoid hurting people's feelings and offer criticism only in private or through third parties. Therefore, a multicultural team must decide on a feedback system that is appropriate for the team.

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