



Reaching the World  
On My Street:  
Coming Together  
To Do Mission  
*blending cultures in multi-  
ethnic churches and districts*

Presenters: John E. Moore; Pat Stockett Johnston

# Disclaimers

- ◆ terminology
- ◆ no “be all, end all” program for building a multicultural church or district
- ◆ no experts - only practitioners
- ◆ excess material

# TAKE AWAYS

1. Grasp the seismic, global, cultural shifts that are rocking our world
2. Define, identify and evaluate:  
Multicultural churches/districts
3. Blend people groups for mission in  
multicultural churches/districts



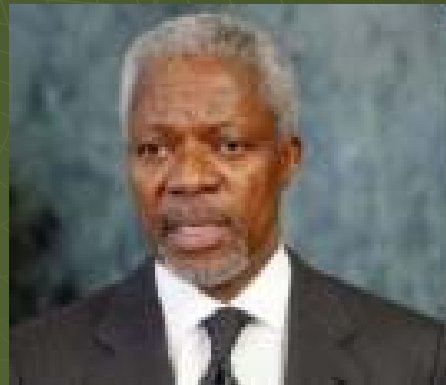
Seismic,  
global,  
cultural  
shifts

*We are all in this together.  
More countries are now  
significantly involved in, and  
affected by, international  
migration than at any time in  
history.* 2005

United Nations Secretary-General

Kofi Annan

1997-2007



*Millions of immigrants from Eastern Europe, Latin America and Africa have flocked to fast-growing places like Spain, Ireland and Britain in the past decade, drawn by low unemployment and liberal immigration policies.*

*Global Issues*

*<http://www.globalissues.org/article/537/immigration#EconomicsPovertyandImmigrantScapegoats>*

*Since 2000, there has been a resurgence of intra-European migration.*

Rainer Münz,  
Immigration scholar,  
Research & Development,  
Erste Bank,  
Vienna, Austria



# Seismic, global, cultural shifts

*Ireland's capital earned the nickname Dublinski as roughly 180,000 Poles, Czechs and other Eastern Europeans went there in search of work after the European Union expanded in 2004. Ireland's population, now 4.1 million, was also transformed, with the percentage of foreign-born residents rising to 11 percent in 2006 from 7 percent in 2002.*

New York Times April-24-09

# Seismic, global, cultural shifts

*Alcalá, a Madrid bedroom community and the birthplace of Miguel de Cervantes, is home to so many Romanian immigrants — 20,000 (estimated) — that Romania's president, Traian Basescu, campaigned here for parliamentary elections last fall.*

# Seismic, global, cultural shifts

*Bucharest, Romania's capital, workers from China were camped out in freezing weather in front of the Chinese Embassy for two months, essentially stranded after their construction jobs disappeared.*

*Global Issues*

*<http://www.globalissues.org/article/537/immigration>  
#EconomicsPovertyandImmigrantScapegoats*

# California Headlines- *“We’re All Minorities Now”*

Contra Costa Times-March 30<sup>th</sup> 2001

White	46.7%
Hispanic	32.4%
Asian	10.8%
Black	6.4%
Multiracial	2.7%
American Indian	0.5%
Pacific Islander	0.3%
Other	0.2%

# Illinois is the leading Midwest port of entry

Illinois consistently ranks among the top half-dozen states immigrants choose to call home

- sixth behind California, New York, Texas, Florida and New Jersey in the number of immigrants who have established residency.

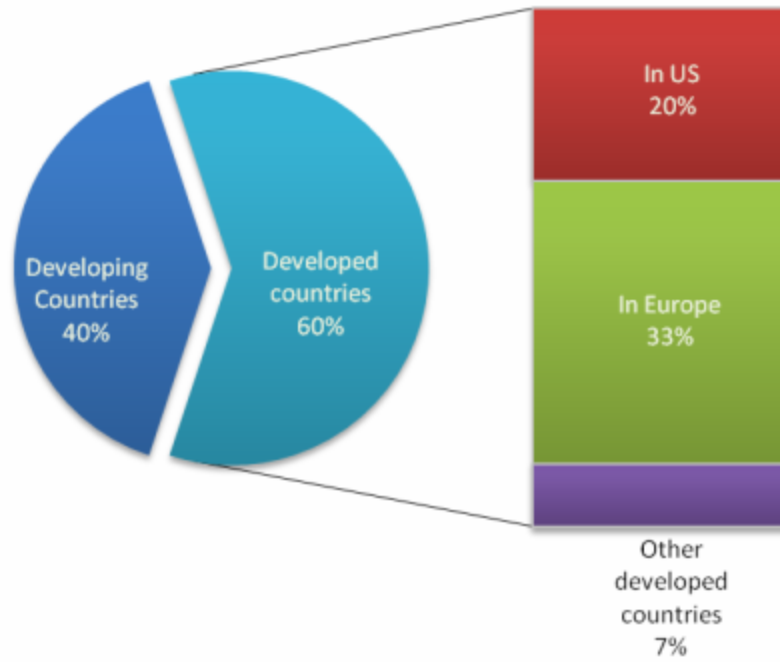
# Illinois - Speakers of Foreign Languages

Spanish	1,253,670
Polish	185,750
German	63,355
Tagalog	62,365
Italian	51,975
Chinese	51,930
Korean	43,710
Greek	40,580
French	40,310
Russian	38,055

(Source: Census Bureau report: April 2004)

Over 40 million more immigrants live in the USA today than did in 1980 (currently 1.8 million immigrate annually). This represents more people than were living in the United States during the Civil War period in early 1860's (31.4 million).

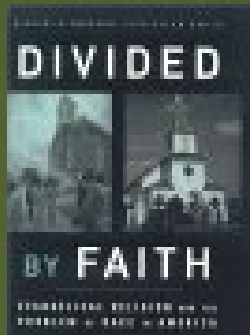
## Approximate spread of immigrants in past 50 years (total 191 million)



- ◆ Worldwide, there is an estimated 191 million immigrants;
- ◆ The last 50 years has seen an almost doubling of immigration;
- ◆ 115 million immigrants live in developed countries;
- ◆ 20% (approximately 38 million) live in the US alone, making up 13% of its population;
- ◆ 33% of all immigrants live in Europe;
- ◆ 75% live in just 28 countries;
- ◆ Women constitute approximately half of all migrants at around 95 million;

- ◆ There are more than 300,000 religious congregations in the United States, over 90% of which are Christian.
- ◆ *Of those Christian congregations only 5.5 to 8% are multiracial. (Emerson)*

"...11:00 Sunday morning is still  
the most segregated hour."



Divided By Faith  
Michael O. Emerson and Christian Smith

Every strata of metropolitan  
society (education, workplace,  
government, sports, the arts,  
entertainment and leisure)  
integrates racially ...

with one glaring exception ...

THE CHURCH.

The background is a dark green color with a faint, light green grid pattern. A small, dark green object is positioned on a line that extends from the top right towards the center. The text is centered in the middle of the image.

WHAT'S WRONG  
WITH  
THIS PICTURE?

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

Jesus Luke 11:2

# Johns' Vision of Heaven

*from every tribe and language  
and people and nation ... in a  
loud voice singing, 'Worthy is  
the Lamb, who was slain to  
receive power and wealth and  
wisdom and strength and honor  
and glory and praise'*

Revelation 5:9,12

Rev. Jim Cymbala,  
Pastor, Brooklyn Tabernacle

*It's "sick" and "bizarre" that what Martin Luther King Jr. said in the 1960s is still true, that 11 o'clock on Sunday morning is still the most segregated hour of the week ... God's Holy Spirit is no respecter of persons.*

*If your doors aren't open  
to everyone, they can't be open  
to God.*



## Christianity Today, April 2005

### The Evangelical Scandal

Gallup study ...

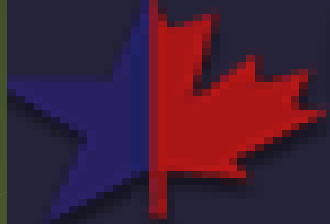
Discovered when they asked people the question, "Do you object if a black neighbor moves in next door?"

- ◆ The least prejudiced were Catholics and non-evangelicals.
- ◆ The next group least prejudiced were mainline Protestants.
- ◆ Evangelicals and Southern Baptists rated the worst.

# Seismic, global, cultural shifts

*We must change the cultural makeup of this denomination we love and cherish. . . . If we hope to be representative of the American population, then we must increase the percentage of minorities forty percent in the next fifty years!*

Bill Sullivan in a speech addressed to the Multicultural Ministries committee, February 4, 1995, quoted in Thomas G. Nees, The Changing Face of the Church, 16.



USA | CANADA  
mission evangelism

## UCME General Board Committee Resolution--2007

1. ***On motion,*** "We the UCME Committee of the General Board of the Church of the Nazarene, believing that expressing the compassion of Jesus in practical ways to the marginalized of our society is central to the Gospel and integral to the making of disciples, do hereby ask UCME to begin discussion with appropriate bodies to help us ***find ways to encourage all our people and churches in USA/Canada to embark on ministries of practical compassion to the poor, widows, orphans, addicted, imprisoned, immigrants, or otherwise marginalized*** in their communities as God directs. We believe that taking the fragrance of Jesus through deeds of mercy to persons in need will ease their

# Church of the Nazarene

## U.S. Immigration Task Force

*With the current debate on U.S. immigration policy, World Relief is actively advocating for comprehensive immigration reform at the federal level, cooperating with other faith-based agencies, and working to engage the Evangelical community. **Comprehensive immigration reform is advocated ... as a non-partisan issue, in which evangelical Christians are being called to engage based upon Scripture and our moral values.***

<http://www.multiculturalministries.org/biblio1.html>

*Christian congregations,  
[districts] when possible, should  
become multiracial.*





*The twenty-first century must be  
the century of multiracial  
congregations [and districts].*

*(From *United By Faith: The Multiracial Congregation As  
An Answer To The Problem Of Race*; By authors Curtiss  
Paul DeYoung, Michael O. Emerson, George Yancey,  
Karen Chai Kim; Oxford University Press, 2003)*

# DEFINITION

A multicultural church is a congregation where a minimum of 20% of the attendees are of an ethnic origin other than the majority-host culture.



# Multicultural Congregations and Districts

## Nine Characteristics

# Multicultural Congregations and Districts become better and better at ...

1. understanding and embracing cultural diversity in ways that are transformative (listening, learning, enjoying)
2. seeing the world through multiple lenses (politics, theology)
3. forming friendships with people of other cultures

# Multicultural Congregations and Districts become better and better at ...

4. articulating a theology of the kingdom and the stranger which nudges and often thrusts the church into ministries of compassion and disciple-making
5. viewing cultural diversity as an asset, gift, strength
6. flexibility, creative chaos, and sharing

# Multicultural Congregations and Districts become better and better at ...

7. refocusing resources to address the unique needs of immigrants (time, facilities, money, personnel etc)
8. creating inclusive systems and structures, welcoming all to participate and contribute
9. collaborating with organizations (cities, schools, clubs, hospitals, businesses) working for justice and peace

# The "WHY's" of Multicultural Congregations and Districts

- ◆ A convincing, visual witness/demonstration of the kingdom of heaven on earth
- ◆ A natural connection/strategy for global evangelism, disciple-making and church planting
- ◆ An effective way of planting new local congregations - startup costs, zoning, building, shared resources

# The "WHY's" of Multicultural Congregations and Districts

- ◆ A natural bridge to diverse communities - innate understandings of language and culture
- ◆ A practical witness of the gospel's capacity to heal the nations
- ◆ A system is already in place for training, mentoring, team building and partnering in ministry
- ◆ Pastors benefit from pastoral camaraderie/ support

# Five Models

## Multicultural Churches

# Models: Multicultural Churches

## 1. *Renter/Landlord*

A host congregation rents to another denomination.

## 2. *Incubator*

A congregation provides space for a start up group with the goal of planting elsewhere.

# Models: Multicultural Churches

(continued)

## 3. *Transitional*

The neighborhood changes dramatically and a bi-lingual pastor is hired to transition the congregation.

## 4. *Permanent Parent-Daughter*

English speaking congregation maintains control over decision making, facilities etc.

# Models: Multicultural Churches

(continued)

## 5. *One Church - Multiple Congregations*

One church with language-driven congregations and ministries.

Congregations gather occasionally to celebrate, fellowship, educate and of course eat.

# STARTUP QUESTIONS

1. What is our motivation for becoming or starting a multicultural church or district?
2. What is our mission?
3. How can we most effectively minister to a multicultural, multilingual, multigenerational population?
4. What might a model look like that retains second and third generations yet honors the first generation immigrant?
5. What are the needs of the diverse population and multiethnic communities?

"WE BELIEVE ..."

NINE  
GUIDING PRINCIPLES

1. We believe the Kingdom culture supersedes and encompasses all earthly cultures.

2. We believe the primary valid reason to "do ministry" separately is language as opposed to cultural heritage.

3. We believe our diverse cultural heritages should be honored and embraced; however, these celebrations should not divide us nor exclude others.

4. We believe every person needs specialized ministries in their heart language until they are comfortably multilingual.

5. We believe we have more reasons to be together than separate, more in common than not.

6. We believe, as we assist the pioneer immigrant with services, information, hospitality, language acquisition, etc., that we help them open opportunities for their future and therefore serve them in Christ's love.

7. We believe a multicultural church model is a testimony of God's grace to defeat a segregated and fragmented society.

8. We believe a multicultural church provides greater resources for the growth of each individual culture.

9. We believe the separate "immigrant church" model makes social adjustment more difficult for children and grandchildren who become increasingly inculturated in the host society.

How do we  
begin to blend  
people groups for  
mission in multicultural  
churches/districts?

*A good conductor does not merely  
tell everyone what to do;  
rather he helps everyone to hear what  
is....*

*For this he is not primarily a telling,  
but a listening individual;*

*even while the orchestra is performing  
loudly,  
he is listening inwardly to silent  
music.*

*He is not so much commanding as he  
is obedient.*

*The conductor conducts by being  
conducted....*

*He first hears, feels,  
loses himself in the silent music;  
Then, when he knows what it is,  
he finds a way to help others hear it,  
too.*

*He knows that music is not made  
by people playing instruments,  
but rather by music playing people.*

Isaac Stern (Chaim Potok writing about Stern)

In the days of King David, the men of Issachar were distinguished because they

*"understood the times and knew what Israel should do."*

1 Chronicles 12:32

# How do we begin to blend people groups for mission in multicultural churches/districts?

1. Become keen "listeners" of the community:

# How do we begin to blend people groups for mission in multicultural churches/districts?

## 1. Become keen "listeners" of the community context

Where am I?

Who lives here?

Will I live here?

Who attends school, recreates and works here?

What are the unique characteristics/demographics?

Who drives in and out here and what for?

Who shops here?

What are the cultural worldviews?

What are the major concerns of the people here?

In this way we are sent as obedient learners to develop missional eyes, gain missional understanding, get the lay of the land, know our neighbors.

Walk the neighborhood, join a service club or community board a neighborhood action council

Read *Three Cups of Tea*, *Balkan Ghosts*, *Eastward To Tartary*.

## 2. Keep the Father's mission and story at the center of congregational/district discussion

- What is the Father's mission and story?
- Where in the Father's story do we see his mission?
- How does his story and mission intertwine and inform our stories and mission?
- What did Jesus mean when he prayed, "Thy kingdom come"?
- Where are evidences of kingdom activity already here?

Here we connect the Father's story and mission with our own.

Here we read and reflect, read and reflect and gain insight, direction, compassion and courage.

*Those who start with the question about the relationship to the existing church [ecclesiology] have already made the most common and dangerous mistake. Start with the Church and the mission will probably get lost. Start with mission and the Church will probably get found ...*

Cray Graham, *The Mission Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context*, 116

# The Father's Story and Mission

- ◆ **Genesis 12:1-4** Abram - a blessing to all the families of the earth.
- ◆ **God's immigrant people:** Jacob, Joseph, Moses, Esther, Ruth, Daniel, Ezra, Nehemiah

# The Father's Story and Mission

- ◆ *Isaiah 58: No, the kind of fasting I want calls you to free those who are wrongly imprisoned and to stop oppressing those who work for you. Treat them fairly and give them what they earn. I want you to share your food with the hungry and to welcome poor wanderers into your homes. Give clothes to those who need them, and do not hide from relatives who need your help. If you do these things, your salvation will come like the dawn. Yes, your healing will come quickly. Your godliness will lead you forward, and the glory of the LORD will protect you from behind. Then when you call, the LORD will answer. 'Yes, I am here,' he will quickly reply. "Stop oppressing the helpless and stop making false accusations and spreading vicious rumors! Feed the hungry and help those in trouble. Then your light will shine out from the darkness, and the darkness around you will be as bright as day.*

# Isaiah 65:20-23 (New Living Translation)

20 "No longer will babies die when only a few days old.  
No longer will adults die before they have lived a full life.  
No longer will people be considered old at one hundred!  
Only the cursed will die that young!

21 In those days people will live in the houses they build  
and eat the fruit of their own vineyards.

22 Unlike the past, invaders will not take their houses  
and confiscate their vineyards.

For my people will live as long as trees,  
and my chosen ones will have time to enjoy their hard-won  
gains.

23 They will not work in vain,  
and their children will not be doomed to misfortune.  
For they are people blessed by the Lord,  
and their children, too, will be blessed.

# The Father's Story and Mission

- ◆ What affinity does Isaiah 61:1 have with Jesus' missional statement in Luke 4:18 and what are the implications for our district/church mission?
- ◆ 1 Peter reflect on how the early church practiced *philoxenos*. In Greek, *philo* means love and *xenos* means stranger.
- ◆ Philippians 2: How might humility toward immigrant populations work its way into our relationships? What form might "looking out for the interest of others" take in our context?

# The Father's Story and Mission

*We have come to see that mission is not merely an activity of the church. Rather mission is the result of God's initiative, rooted in God's purposes to restore and heal creation. Mission means 'sending' and it is the central biblical theme describing the purpose of God's action in human history.*

Darrell Gruder The Missional Church 4

# The Father's Story and Mission

The *Missional* Church ...

*It's not the church of God that has a mission in the world, but the God of mission that has a church in the world..*

Tim Dearborn

How do we begin to blend people groups for mission in multicultural churches/districts?

3. Learn to locate and relate cross-culturally to "persons of peace" Luke 10: 1-9.

How do we discern the voice of the Spirit in a multicultural context?

Here we are following Jesus' approach to evangelism.

We are listening to and depending upon the Holy Spirit to lead us and to orchestrate conversations.

# Luke 10:1-9

Person's of peace are

1. Receptive
2. They have a reputation - some good and some bad - i.e. woman at the well and Cornelius'.
3. They are well connected (family, neighbors, coworkers and friends) and a harvest is being prepared through them.

# Luke 10:1-9

- ◆ The Spirit has prepared a "person of peace"
- ◆ Jesus is going to come there
- ◆ He has prepared a harvest through (oikos) family, neighbors, co-workers and friends.

# Jesus' Conversations

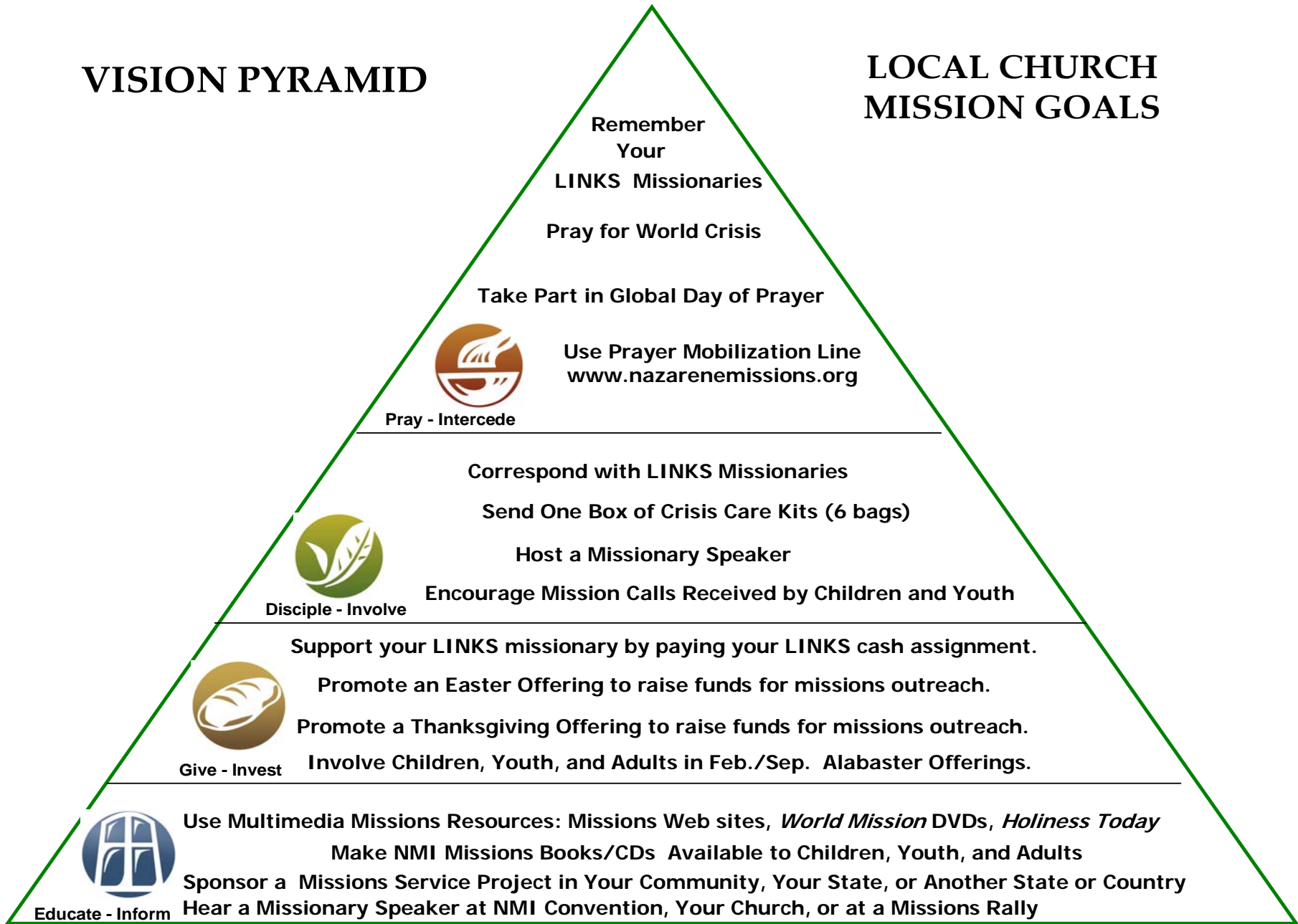
- ◆ Short on answers - long on questions
- ◆ Short on sermons - long on conversations
- ◆ Short on abstractions and propositions - long on stories and parables
- ◆ Short on telling you what to think - long on challenging you to think for yourself
- ◆ Short on condemning the non-religious - long on confronting the religious

## Soren Kierkegaard: evangelism parable

The evangelist is like a person who hides behind a bush and when his friend walks by he sneaks up behind him and gives him a kick in [the rear] (a little stronger word). Then he hides behind the bush again. His friend turns and sees no one and keeps walking. Now he is no longer walking semiconscious. He is startled, scratching his head, looking around and wondering "Who was that? What's going on here? Am I being watched? His whole mind and curiosity are awake.

# VISION PYRAMID

# LOCAL CHURCH MISSION GOALS



Remember  
Your  
LINKS Missionaries

Pray for World Crisis

Take Part in Global Day of Prayer



Use Prayer Mobilization Line  
[www.nazarenemissions.org](http://www.nazarenemissions.org)

Pray - Intercede

Correspond with LINKS Missionaries

Send One Box of Crisis Care Kits (6 bags)

Host a Missionary Speaker

Encourage Mission Calls Received by Children and Youth



Disciple - Involve

Support your LINKS missionary by paying your LINKS cash assignment.

Promote an Easter Offering to raise funds for missions outreach.

Promote a Thanksgiving Offering to raise funds for missions outreach.

Involve Children, Youth, and Adults in Feb./Sep. Alabaster Offerings.



Give - Invest



Educate - Inform

Use Multimedia Missions Resources: Missions Web sites, *World Mission* DVDs, *Holiness Today*

Make NMI Missions Books/CDs Available to Children, Youth, and Adults

Sponsor a Missions Service Project in Your Community, Your State, or Another State or Country

Hear a Missionary Speaker at NMI Convention, Your Church, or at a Missions Rally

# Five Stages of Competence

## by Cristina Lopez

1. **Cultural Destructiveness:** "Cultural destructiveness acknowledges only one way of being, and purposefully denies or outlaws any other cultural approaches." According to Lopez, the emphasis is on using differences as barriers."
2. **Cultural Blindness:** "Cultural blindness "fosters an assumption that people are all basically alike, so what works with members of one culture should work within all other cultures." This stage denies any value in the wonderful variety of ethnicities within the human race.
3. **Cultural Awareness:** Cultural awareness "makes us sensitive to other ethnic groups [and] usually involves internal changes in terms of attitudes and values. . . awareness also refers to the qualities of openness and flexibility that people develop in relation to others."

4. **Cultural Sensitivity:** Cultural sensitivity "involves actively seeking advice and consultation, as well as a commitment to incorporating new knowledge and experience into a wider range of practice."

5. **Cultural Competence:** Cultural competence defines individuals who "value diversity, conduct self-assessment, manage the dynamics of difference, acquire and institutionalize cultural knowledge and are able to adapt to diversity and the cultural contexts of the communities they serve." Although competence doesn't assume expertise, it does describe a general proficiency in working with people of various cultures.

*Building a Healthy Multi-Ethnic Church* by Mark Deymaz

# PRAY

Jesus said,  
Is it not written,  
*'My house shall be called a house of  
prayer for all the nations'?*

Mark 11:17; (Isaiah 56:7)

# BELIEVE

*Look around at the nations;  
look and be amazed!*

*For I am doing something in your own day,  
something you wouldn't believe  
even if someone told you about it.*

Habakkuk 1:5 New Living Translation

# TUNE IN/TUNE UP

**Leviticus 19:33-34** *Never mistreat a foreigner living in your land. Foreigners living among you will be like your own people. Love them as you love yourself, because you were foreigners living in Egypt. I am the Lord your God.*

# Resources

<http://www.ethnicarvest.org/links/reading.htm>

[http://hirr.hartsem.edu/cong/articles\\_multiracialcongs.html](http://hirr.hartsem.edu/cong/articles_multiracialcongs.html)

<http://www.multiculturalministries.org/biblio1.html>

<http://www.churchplantingvillage.net/atf/cf/%7B087EF6B4-D6E5-4BBF-BED1-7983D360F394%7D/multiculturalChurchGuide4..pdf>

<http://www.globalissues.org/article/537/immigration#EconomicsPovertyandImmigrantScapegoats>

[http://hirr.hartsem.edu/org/faith\\_congregations\\_research\\_multiracial.html](http://hirr.hartsem.edu/org/faith_congregations_research_multiracial.html)

(Funded by the Lilly Endowment, Multi-Racial Congregations)

<http://www.congregations.info/index.html>

# Resources

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Miroslav Volf. Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation; Abingdon Press, 1996

Ortiz, Manuel. One New People: Models for Developing a Multiethnic Church. Downers Grove, Illinois: InterVarsity Press, 1996.

Rhodes, Stephen A. Where the Nations Meet: The Church in a Multicultural World.

Wong, Hoover. Coming Together or Coming Apart. TRACC Publishing, 1998

# Resources

*The New Face of Missions*, Rob Moll, online associate editor, *Christianity Today*; November 29, 2005

"Hues in the Pews", by John Dart, news editor for *The Christian Century*

"Several Nations Under God": Urban Space, Race, and Religion A paper presented by Tyrone R. Simpson II, University of Virginia