

The Challenges In Planting A Multi-Ethnic Church In Mid-West

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Introduction

Background of the study

Multinational gatherings are for the 21st century, as well as in the historical backdrop of the United States; they were occasional, fleeting, and quite often sustained racial imbalance and white authority. As indicated by an overview of national assemblages in 1998, just seven per cent of American gatherings were multiracial and characterized as close to 80% of racial gatherings ^[1]. All the more particularly, on account of Christian assemblies, fifteen per cent of Catholic houses of worship, and six per cent of traditionalists after the social equality development, the master has demonstrated what amount has not been finished. Amid the most recent decade, a multi-ethnic (multi-racial, multi-cultural) development has been shaped, and the congregation is picking up, and that racial division is trying in Christian places of worship. This development has been particularly prominent among outreach Christians, yet parallel developments have been created amongst Catholics and Protestants.

[2]

For evangelicals, moving to multi-ethnic houses of worship has been, to a great extent, caused by two book sociologists. Sociological books once in a while discover a crowd of people outside the Institute or make a critical commitment to this present reality. However, Michael O. Emerson and Christian Smith's "Separated by Confidence: The Fervent Religion and the Issue of Race in America" (2000) instantly started to peruse the Gospel to individuals influenced by prejudice. Utilizing overview information and meetings, Emerson and Smith have contended that white evangelicals keep up an impartial way of dealing with race, extremely restricting their comprehension of the reasons for racial unfairness and their capacity to manage it. What's more, formally dressed white and dark houses of worship "are propagating the social and monetary imbalances of vocation and, for the most part, divided and smothered prophetic religious voices requiring the finish of confession booth conditions of pioneers of the Southern Baptist Convention in 1994 And the National Association of Evangelicals in 1995, the examination of Emerson and Smith's profound gospel changed the discussion about bigotry. Perceiving and grasping the Promise Keepers to join the gathering would never again be sufficient – institutional changes are required, and the congregation has moved toward becoming a conspicuous place for Christians.

In a later book, evangelicals were wary that multiracial houses of worship might work. However, others have acknowledged the test and have demonstrated they can. In 2003, ethnographic research

was initiated at Evergreen Baptist Church in Los Angeles, which has been done quite recently. Established in 1945 as a teacher church of Japanese workers, Evergreen turned into a congregation of Asians beginning in the mid-1990s, when Pastor Ken Fong started revamping his personality in the multi-ethnic church. Within five years, Evergreen moved 90-8 per cent of Asian Americans to seventy-five per cent of African-Americans and twenty-five per cent of blacks, Hispanics, whites, and multiracial. I have discovered that a significant portion of the “Evergreen” states have perceived the requirement for multinational chapels after perusing “separated by ^[3]confidence.” What is more vital for future patterns, I found that I was youthful, every one of whom was included in a multiracial Christian interracial group of researchers strikingly presents the defence of the Christian assembly to multiracial assemblies, “Evergreen” and “InterVarsity” in The Angels, youthful, cosmopolitan evangelicals won’t feel great in “ethnic” houses of worship (counting EUR-American places of worship), against the supposition of holy places.

As enthusiasm for making multi-ethnic holy places developed, American religion researchers focused. Utilizing study information and the investigation of the assemblage, key qualities of beautiful multi-ethnic houses of worship were distinguished. In spite of the fact that there is an amazing assortment of zealous places of worship, which relates to the 20/80 multi-racial definitions, there are a few basic attributes. The greater part of them purposefully revealed that racial differences are esteemed. Taking different racial representatives and the gathering of coaching comprised of racial gatherings is ordinary as it utilizes an assortment of kinds of music in reverse, yet there are numerous different routes in which the congregation shows that the estimation of the sorts of projects Offers pictures that show up on their sites.

Missiology can be defined as “the science of the cross-cultural communication of the Christian faith.” In the Great Commission, the Lord Jesus told us to “go into all the world and preach the good news to all creation” (Mark 16:15). That command forms the crux of missiology, as it seeks to understand and explain biblical values for evangelism, such as the role of culture in giving the message, both declaring and demonstrating the message of the gospel as it goes “into all the world.”

Three direct disciplines allow for studying missiology: theology (mainly biblical), anthropology (including primitive religion, linguistics, cultural dynamics, and cultural changes), and history. Missiology seeks to intelligently articulate the Gospel and its ability to change lives in a cultural context. Five questions related to the missiology that Christians of all ages have had problems with the application and adaptation of the team to the evangelization of the world. The Apostolic practice. Since the church is a method of sending the harvest of field workers?

Church And Mission Structure

Is the very church of replication more effective? How do local church leaders in the region, both in the US And in in-depth parts of the world? Gospel and other religions. What is the relationship between the good news of Jesus Christ and other religious systems that do not recognize his lordship? Is there

a law regarding the religious experience of its devotees, or have to renounce their religious practices? The salvation of non-Christians – are nations lost? What is your fate if you had not heard the Gospel and did not die? I have not heard of it.

Christianity and culture. The same God who gave the Gospel to all peoples, all nations also prepared for the Gospel. As the Church is the Gospel that has never been heard in such a way that it makes sense, culturally speaking, and responds to your initial questions related to the spiritual? Missiology seeks to “deepen the understanding and ^[4]The performance of Christian mission in our time.” To summarize, missiology – is the study of the best way to accomplish the mission.

The church is dedicated to worship and mission, as well as the basis of the presence and coming of the kingdom of God. We strive to be the cult of the community that feeds faith, communities of faith that promote mission communities, and missionaries, which have their roots in worship. We come in the same way as ourselves and strive to ensure the best of music and letters, poetry and movement, art and action. At home and in society, at work, and in the church, serve others to be faithful to themselves, saying God’s promise to do more than we can ask or imagine.

The Church is to call people to worship God, to follow Jesus Christ, and to make Him known so that people can know that God is with us. We recognize the authority of the Word of God in the Church and in the world and our responsibility to discern and obey the proclamation of the Word. We are witnesses of the grace of God in Jesus Christ and the gifts of the Holy Spirit and the gifts. We are grateful for the goodness of creation and recognize our responsibility to respect their integrity and share their gifts.

In this land of beauty and insecurity, we live the covenants and promises, broken new hope and slow justice, open spaces and values of displacement; we would like to try Jesus and ask him to teach us to pray. We want to live a life that makes life easier for others but not harder to believe in God. Not only for ourselves, but we also strive to build communities that allow you to live a Christian life. We want to try to share the truth, foster loyalty, which facilitates a sense of surprise, excite curiosity about God’s things and creation, and never lose respect for wisdom.

We recognize our inability to be everything to everyone, but we strive to be a safe place for lovers and children, the elderly and embarrassed for victims and disabled, for different and easy friends and not friends, for whom That have found success and those for which there is no place to rest. One without the other, we are incomplete in Christ. We recognize our responsibility to respect the culture of our heritage, to say what is good, and to challenge anything that makes people less human. We realize that we can do justice differently and perceive the way to the world through different paths. We are struggling with the weight of discernment through prayer, study, and debate. We recognize the pain and changes in the cost of updating.

At all times Scripture says, relevant to the refrigerator. We join in the prayer of the Psalms with the passions and suffering in our lives. We share the walk, the faith, and the failure of the people of Israel. We respect and depth of Paul’s example. We hear Jesus’ promise in battle, his challenge in the

mountain sermon, and his humour and seriousness in parables. In communion, we share memories of his life, death, and rebellion. Like the first disciples, we worship, although some of us have doubts, like the first disciples, who accept their invitation to go, baptize and teach.

We recognize the authority of Jesus and demand the promise of His presence. We pray that the Spirit of the Lord, who was united to him and was in us to bring the good news to the poor, the captives, and the sight to the blind and to inspire words and deeds, says that he has come the moment when the Lord will save his people. The men and women who have brought us to this earth and from us. We remember with nostalgia and respect the heroes' beliefs, fight for a normal life, and stories of expensive faith. We can learn from their shortcomings, both in their success, and imitate their faith, not their stupidity. We can run the risk of a big price to find the pearls.

Although the heart of God for nations is evident from Genesis to Revelation, this broader understanding is not enough to inform pastors of their approach to ministry. However, a more careful study of the New Testament shows very precise theology, which must be constructed multi-ethnic / economically diverse local church, biblical mandate, which cannot be ignored. That is, Christ implies a multi-ethnic church the night before his death (John 17: 20-23) to let the world know God's love and faith. Luke describes the model of Antioch (Acts 11: 19-26, 13: 1 ff.), The first Mega, mission, and multi-ethnic community of faith and the most influential church in the New Testament.

Problem Statement

The study aims to investigate the challenges in planting a multi-ethnic church in ^[5]mid-west. The trends of churches in the world are based on different ideologies. The idea of planting a multiethnic church would enable us to comprehend the complexities of religions. Missiology is the field of religion; the study will provide insight into a new dimension of religious practices. However, the study of Christian missiology has begun reflected in literature more than a century ago. It has a rich, dark history of academia. Root academia on missiology would be used to generate a body of literature for the study. The research entails the challenges and recognizes problems in different institutions of the world. It is imperative in this study to collaborate on the hindrance posed in the direction of its success.

Research Significance

The vast literature postulates the odd place of missiology in theological academia. There are multiple views on defining the course of Missiology. A traditional approach, however, refrains the planting of the multi-ethnic church. The study would extract those obstacles and include them as a body of this research. The study would aim to look afresh into the problem of identifying the nature and characteristics of missiology and propose a viable understanding. The development of the discipline requires a comprehensive approach to understanding the concept of a multi-ethnic church. A working

understanding could lead to some adequate challenges faced by the multi-ethnic churches. The study would insinuate the ground realities imposed on the composition of a church. The confusion of developing the base for drastic changes to the church system would be supportive of the study. A theoretical model would be formulated identifying the core variables of the study. The variables will be discussed in detail with historical supportive data.

Research Hypothesis

The hypothesis is to identify challenges to the multi-ethnic church in the mid-west. The research question would be, “What are the challenges to the multiethnic church in the West”? The prime focus of the research is going to be on the challenges faced by multi-ethnic churches.

Review Of Literature

The minister’s administration is basic to the fruitful change of congregational culture or the formation of another multi-ethnic church. There is no preferable case of this over the Uilloukreka church on the edges of Chicago. The organizer of Willowcreek is a piece of a national pattern: the considerable church winds up noticeably multiracial speedier than the smaller ones. Protestant churches with more than 1,000 guests per week in 2007 were three times more multiracial than in 1998. As indicated by a current Time Willcreek magazine, Hybels started to think about the racial subject. He said non-white individuals to music and love Spanish. In 2009, it turned into the multiracial Willowcreek church with white, speaking to 80% of individuals, Latinos – six per cent of Asia – four per cent dark – two per cent and eight per cent – others. ^[6]

Willow Creek is a piece of a national pattern: the enormous church ends up plainly multiracial speedier than the smaller ones. As per an investigation of the most recent overview of National Assembly’s Michael Emerson, the Protestant church with more than 1,000 weeks after-week visits in 2007 are three times more inclined to have been multiracial ten years after the “detachment of confidence” has made a Multi-ethnic church on the radar screen of zealous Christians, it is impossible that a multi-ethnic church is conceivable and are winding up noticeably progressively normal.

Such a move in intuition happened among many driving Catholics and Protestants. Catholics and Protestants frequently major multicultural chapels that talk about multiethnic or multiracial evangelists; however, they shared a powerful urge to conquer the since quite a while ago settled examples of isolation in their holy places. Despite the fact that there are critical contrasts in the way they approach the objective of joining and are a perfect church, these three Christian families – Evangelical, Catholic, and Protestant – have expanded as logically and fundamentally their consideration regarding issues of assorted racial qualities, to accomplish more noteworthy racial and social combination. On the premise of altogether different political and institutional histories, they have strikingly comparable objectives.

The significant Protestant divisions were overwhelmingly white yet gone for minority gatherings and the production of an ethnic church. Over the previous two decades, the principle assignment has put forth open expressions with the help of racial uniformity and consideration. However, there are noteworthy contrasts in the level of institutional engagement with the Congregation's differing qualities. A case of an abnormal state Protestant category is the Presbyterian Church (USA), which has focused on expanding its "racial ethnicity to 20 per cent" from 1998 to 2010. ^[7]

PCUSA makes a multicultural mission of the gathering to help a steady supervisor, individual help, grants, and an incredible asset on the web to help new holy places and help existing houses of worship. Of all the significant titles, PCUSA gives institutional help to the production of a multiracial/multicultural church, and there are no indications of accomplishment. In 2003, one of the six Presbyterian holy places portrayed its congregation as a group with culture, rather than the PCUSA, a portion of the significant Protestant divisions has just an insignificant institutional structure to help multinational assemblages. A fascinating examination can be made with the American Baptist Churches USA, which today is the Protestant category more multiracial, American Baptist Church USA. Has made racial equity and compromise a need as of late and has attempted to incorporate more individuals in the basic leadership procedure of provincial and national administering bodies. Notwithstanding, regardless of the possibility that he calls "the most supremacist Inquisitorial Protestant body," just four per cent of ABC-USA assemblages likewise centred their consideration around the multinational group. In 2008, the ABC National Ministry propelled the activity of intercultural service and framed a group of multifaceted services and web assets to enable individuals to assemble connections between social gatherings and to make a multi-ethnic church. Other significant Protestant categories are somewhere close to the PC and the US. ABC USA and ethnic holy places to help development contrasted with the (multiracial, multicultural) development of the multi-ethnic church. When a multinational church development keeps on picking up force, we trust that later on, it will have more vitality and assets for the development of the multi-ethnic church.

Since the Catholic Church has sorted out neighbourhoods, it obviously mirrors the differences between Catholics in nearby neighbourhoods. This authoritative structure was dismissed in the audit of national assemblages in 1998, causing the Catholic church to be three times more frequently thought to be a multiracial Protestant place of worship. Truly, American priests permitted new worker gatherings to have their own "national area" or evangelist church, and a similar rationale was used to make African-American assemblies, paying little mind to regardless of whether they needed dark Catholics. ^[8]

Since 1965, the Catholic Church in the United States has encountered the best increment in migration; however, as opposed to making a different church for new outsiders, they have been consumed by their nearby areas, adding weight to various dialects. American diocesans unequivocally bolstered the aggregate privileges of settlers and Native American Catholics to keep blacks and their social conventions as a part of Christian cordiality. The outcome was inner isolation between the diverse gatherings in the division, which prompted the concurrence of "entries in parallel."

In 1990, some congregation pioneers started to condemn the “Balkanization” of the ward, while others supported the requirement for a particular dialect of the majority and social groups. Taking the normal, the US Episcopal Conference issued a peaceful letter in areas in 2000 calling for approaches to regard social contrasts and defeating social contrasts. Perceiving that “migrants must ensure their way of life to enhance the world,” the ministers demanded that “information of culture is about books, as well as ought to be founded on the particular endeavours of individuals to get comfortable with their neighbours all through its assorted qualities.” Thus, shepherds are asked to investigate “viable.” ^[9]

Every one of these exercises by Catholic, Protestant, and real Evangelical ranges falls into what I call a multiethnic church development, however from various perspectives, there are three free developments. While they share the objective of conquering racial and ethnic contrasts and social history specialists who stay on Sunday morning isolation, these three Christian families work predominantly in confinement from each other. Except for a couple of essential ministers who take an interest in outreach meetings, few individuals recognize how different Christians frame an alternate church. This absence of mindfulness sustains the lie that I regularly listen to, for example, “multiracial church outlandish,” we are the main church doing this “,” and” we have the primary national gathering on multiracial temples, in the town. “In my examination, I was shocked by the level of meeting the three Christian families for the racial mix. Given the altogether different political and institutional history, church pioneers confront comparable issues similarly.

The majority of the vitality behind the weight amid multi-ethnic holy places originates from white Christians who are not happy with all white houses of worship, expecting that the nonappearance of blacks in the banks is an eminent allegation of racial sin. Be that as it may, white Christians are not the only ones in their claim that a multinational assembly better mirrors God’s motivation for the Church. More prominent earnestness encompassing the objective of assorted qualities among the initial three Christian families mirrors the full estimation of differing qualities and the ability to enhance [race relations in the United States](#).

This estimable objective, however, above all else, the places of worship will have the objective of assorted qualities, it is essential to consider a dedication. Ethnic places of worship have been critical to racial minorities and migrants in the United States. They give physical and social space to common help, notwithstanding racialization and the weight to acclimatize the tenets of the American white working class. Likewise, the ethnic church gives space to the trading of social conventions with American kids and co-ethnic. ^[10] Ethnic chapels likewise helped white Christians, however, as a larger racial part, White have a lot of spots, which are commanded by their social standards. By the method for examination, the cost of leaving the congregation in the ethnic or multiethnic change of ethnicity in the multiethnic church is a great deal more by individuals with shading.

As a minority in a white church society, they are probably going to confront a weight to acclimatize to the standards of the dominant part. Church, who pride themselves on the way that they are “visually impaired,” who are more typical among evangelicals, specifically, have a tendency to apply weight on

individuals to shroud their ethnic character and debilitate exchange.

Racial issues for the solidarity of the Church. Indeed, even the larger white part of the congregation, who genuinely need to grasp contrasts, will repeat the white area if individuals don't know about their acknowledged standards and qualities. A recently distributed humanist examination by Kori Edwards demonstrates how more multiracial white holy places in the Midwest are driven by the African American minister. In spite of its status as a minority, the Assembly has satisfied the desires of white individuals, so don't clear out. Edwards' examination is a notice which helps us to remember the genuine decrease in spending for the making of a multinational assembly in a general public set apart by racial imbalance.

Given the expenses and dangers related to the multi-ethnic church, multi-ethnic church development ought not to be uncritical acclaim. A few eyewitnesses are suspicious that the US Can likewise be incorporated into a multi-ethnic church, while others demand that the work of the multi-ethnic church just deletes the distinction and goes about as a monoculture. I oppose this idea. Notwithstanding the way that it is hard to accomplish, in the Catholic Church, Protestant and fervent areas developed the multinational Church's principle sound line. They are not completely comprehended and are not secured against the racial jail, but rather could beat racial boundaries while experiencing American Christianity.^[11]

We require more ethnographic research to figure out what makes them work; however, the quantity of peaceful chambers for gathering books is developing quickly. In his examination, I ran over a blend of learning, mentalities, and attitudes that are required for understanding racialization and unequivocal utilization of social standards, cosmopolitan pleasure, and funniness in racial disparity.

Challenges In Planting A Multicultural Church

Since the publication of the book MakGavrana "Bridge of God" in 1955, the building of missionary churches has become the most discussed topic in modern research, and this topic is playing a prominent role in evolving the context of the debate. So, because of this topic, church planting is becoming a very prominent theme in the world of missiological. From the era of the '60s to the '90s, the church's working group was the only focused topic, and most debates were about it. But now church planting is becoming a debatable topic mainly because of the significance of a uniform principle for those who are moving in the growth of ecclesial movements.

Today, we have multiple kinds of churches, like multicultural or multiethnic churches, and most of them are planted by the unchanging pendulum. This kind of church has some serious issues that need to be discussed. In the multicultural church plan, we can face problems like theological and sociocultural, which regulate issues of missiological realities and demographic strategies. In this article, I will explain these issues.^[12]

Theological Issues

As a matter of fact, when people have no direction, goals, and aims in life, they are most likely to fail in their lives. There is the new international version of the Bible, which makes this topic as follows: "Without Vision, the people moderation." Whether the word was used or "view" or "vision," both meanings are correct and have a similar idea.

Clear Vision

The Home of God must possess an unmistakable understanding that the errand of making a lost world envelops all people groups, paying little respect to their starting point: their monetary and political, social, or political improvement.

We all are equal in the eye of God; Those who live in prison and freedom; those who are different from us; those who belong to a different culture, religion, race, or color, all are loved by God. According to the concept of the multicultural church facility, obedience to God requires that the gospel has been preached to all citizens, boarding, nations, and immigrants, both legal and illegal. It is not God's desire that any individual should perish, but he wants that all should repent of their sins. (John 3:16, 1 Timothy 2: 4, 2 Peter 3: 9)

In a topic on an appointment of the International Mission Board of the Southern Baptist Convention, he states: "All peoples must be aware of God," and his vision says: "It impels us to the Southern Baptist Mission with God to bring all nations of the world to save the faith in Jesus Christ "¹

It is not possible for every other person or for a native follower to leave his country and go abroad to share teachings with non-Christians because many reasons can become a hurdles, such as finances and health care. But, about all the people of our area, the people involved in the metabolism of the Gospel to all the individuals of the world. It is a crystal clear and very prominent fact that will show concern. Before King Agrippa, in the testimony, Apostle Paolo, during his trial, had a vision, and he received that vision from Risen Christ. It now rose, and take a stand for yourself. I'm here to give you a role and observe what you have observed about me, plus what you will get from me. I'm here to tell you how to save yourself from your people. You have to make them open their eyes and turn them to light from wickedness. So that they may get a pardon for sins they did in their past.^[13]

In light of the vision, Paul proclaimed to King Agrippa, "So at that point, King Agrippa, I was not rebellious to the vision of paradise. In the first place to those in Damascus, at that point to those in Jerusalem and all Judea, and to the Gentiles additionally, I lectured that they should apologize and swing to God and demonstrate their contrition by their act" (Acts 26:19-20).

Similarly, at this time, there must be the gospel both at home and abroad, and every church should proclaim it. There is a benefit of this act: the home population and the overseas population will be

directly linked, and the foreign population may include immigrant groups and various cultures. So, in this way, we can approach a debatable and thoughtful strategy for world evangelization.

There is a saying by Aubrey Malphurs, “Vision is urgent to any service. Service without vision resembles a specialist without a surgical tool, a cowhand who has lost his stallion, or a woodworker who has broken his sledge. To endeavour a service without an unmistakable, very much verbalized vision is to welcome a stillbirth”[14]. To know about vision, according to a multicultural church, then a local congregation must have to go beyond its comfort zone. In this way, he would be able to see the world through the diversity of God’s creation.

A Clear Theology Of The Church

The nature of the church can be influenced by one of the difficulties that are planted, and that difficulty is the *ecclesiology* of the planter. Regularly, logic has truncated the sound religious philosophy of the congregation. In light of the yearning to see fast development and self-steadiness of the new church, we have given considerably more assurance to socio-social variables than scriptural gauges. For instance, one of the best standards in the Church Growth Movement and one of its most dubious parts is the Homogeneous Unit Principle (HUP).

There are properties denoted by homogeneous when it’s in common use “consist of identical or similar parts of uniform nature”^[15]. Still, it helps to convey the concept of society among church growth experts. There is a definition given by McGavran, which says “homogeneous is just like an environment in which all participants have some features in common and the homogeneous unit is part of society whose common characteristic is a culture or a language.”^[16] Ethnic, Geographical, linguistic, educational, vocational, economic, or a combination of several of these and other factors are part of the homogenous unit.

The development of homogeneous churches is more rapid comparatively multi-ethnic ones, it was mentioned by church growth scholars, and it was their average estimate. They say, “People moving towards Christianity without crossing racial, class and linguistic barriers.”^[17] Moreover, “humans themselves build walls around their societies.”^[18] Be that as it may, while this might be a socio-social reality and could work well for an introductory outreaching experience, it will discredit the quintessence of the congregation as another group, a counterculture, another mankind in Christ. Accentuation on homogeneity strengthens racial isolations, and conservation of social contrasts frequently could encourage mentalities of social prevalence and eliteness.

Rene Padilla wants to justify the principle of homogeneity, whether biblically or theologically. He says, “Explicit teaching of the New Testament can never be approached in line with any amount of exegetical manoeuvring.”^[19] New Testament points were noticed by Padilla: (1) without any discrimination of slave or rich, Jew or Gentile, the early church proclaimed the gospel to all people. (2) breaking of rules and regulations that divide people was considered an important aspect of teachings.

(3) there will be no example of a homogeneous church in the New Testament, and the church will grow across social and cultural barriers. (4) The missionaries, while dismissing assimilationist prejudice, never thought about the likelihood of shaping homogenous unit houses of worship that would then express their solidarity as far as congregational relationship or association.^[20]

There should be a separate church for the sake of communication and language difficulties because these challenges are inevitable, but without any doubt, it should be a temporary measure. But the "Fear of diverseness and nationalistic wish to ignore, toleration and eliminate pluralism is reflected by the strategy of forming homogeneous church merely for the quantitative church growth."^[21] That is why there must be a strong belief that all peoples belong to God and are equal before God (Gen 1; 2).

The fall of humanity is the fall of Adam, and it implies the descent of all traditions. (Rom 1-2) Our cultures, traditions, and beliefs are under the control of the devil (I John 5: 19). Salvation in Christ is possible for any person or group of people regardless of their cultural background or race (John 3:16; 1Tim 2:3-6; 2Peter 3:9).

We just came to know through the concept of the New Testament that the church is a new society or community, a place for people of all tribes, cultures, and races. (Eph 2:11-18, Rev.7:9). In this way, harmony is created among people of all races, traditions, and cultures. When they are regenerated in Christianity and plumped by the Holy Spirit, so they start to live, work, and worship together (Acts 2: 13). In the book of Ephesians, John Stott, in his commentary, states, "God is planning something new for the death of Jesus Christ who died for sinners and was raised from the dead. Paul sees a new soul in society, broken humanity reunited, alienated humanity being reconciled, it's whole new humanity. It is a brilliant vision."^[22]

DNA Of The Planter

The population of the United States is becoming more varied. I am a native of a small suburban community north of Seattle, where my house is on a street of 20 houses. In these 20 houses, we have very diverse families, and their roots are from Indonesia, Japan, Nigeria, China, Europe (white Americans), Korea, Singapore, Peru, Mexico, and the Philippines. My street seems like a new America. In my City, community information and services are given in twenty-eight languages. Some of the languages include Arabic, Cambodia, Farsi, Hindu, Portuguese, Russian, Samoan, Somali, Urdu, and Vietnamese. The question asked by David A. Anderson in his book Multicultural Ministry is, "Did you realize that by 2050, very nearly 50 per cent of the American populace will most likely be racial or ethnic minorities?"^[23]

This inquiry depended on the anticipated populace of the US utilizing the 2000 statistics information. Here are a few figures;

The projections, in light of suppositions about future childbearing, mortality, and global relocation, foresee a potential social move.

The country's Asian and Hispanic populations are relied upon to double by 2050, while non-Hispanic whites are required to develop all the more gradually to speak to around one portion of the country's populace. 'The greater part of U.S. populace development is presently among Hispanics and Asians.' Between 2000 and 2050, the number of inhabitants in the Hispanic starting point (who might be of any race) will increase from 36 million to 103 million. Their segment of the nation's populace will talk about twofold, from 13 per cent to 24 per cent, during that period.

The Asian population is projected to triple, from 11 million to 33 million. This will slightly more than double their population share, from 4 per cent to 8 per cent.

According to these figures, there is a chance of growth of the non-Hispanic white and black populations than in other groups. It is believed that non-Hispanic whites may increase from 196 million in 2000 to 210 million in 2050, representing a 7 per cent increase. At the start of the 2040s, it is expected that the non-Hispanic population will begin to fall and make up 50 per cent of the total population in 2050, a drop from 69 per cent in 2000.

The black population is expected to grow from 36 million to 61 million in 2050, an increase of 71 per cent. That change will increase blacks' share of the nation's population from 13 per cent in 2000 to 15 per cent in 2050."^[24]

As a matter of fact, our world is around us, and we are observing its evolution day by day. It's not possible for us to hide anymore in our little ethnic holes and act selfishly. "We know that more than 200 million people become natives of a country that is different from their place of birth. It is estimated that we have refugees more than thirteen and a half million. The largest population of international migrants live in the United States. It is believed that 33 million people, about 12% of the United States population, are international born."^[25]

In cities like Miami, Florida, 6 out of 10 individuals are outside conceived, and a fourth of all Californians are migrants. In Sacramento, it appears everybody is a nonage—including whites, as per Ron Stodghill and Amanda Bower. "Of the city's occupants, 41% are non-Hispanic white, 15.5% are dark, 17.5% are Asian/Pacific Islander and 22% are Hispanic. Albeit numerous urban communities are asserted, in Sacramento, individuals appear to inhabit next to each other all the more effectively."^[26]

You must have a very flexible personality not only to survive but also to indulge yourself in the multicultural America of the twenty-first century. Settlers in the times of early pioneers acclimatized into the Anglo-Saxon custom and their associations with their previous nations were cut off. Be that as it May, modern innovation, as Mark Krikorian contends, "empowers newcomers to hold binds to their countries, even to the degree of living in the two nations all the while"^[27]. As a result of interaction with various cultures, people begin to construct consensus in relations and tolerant for each other by developing a multicultural mindset.

Variety plays a very vital role in changing a mindset from a mono-cultural state to multiculturalism. The best example of a multicultural society is Canada. There is a site of Canadian Heritage that

states,

Canadian native multiculturalism is crucial to our conviction that all residents are equivalent. Multiculturalism guarantees that all residents can keep their personalities, take pride in their family line, and have a feeling of having a place. Acknowledgement gives Canadians sentiment security and self-assurance, making them more open to and tolerating assorted societies. The Canadian experience has demonstrated that multiculturalism empowers racial and ethnic amicability and diverse comprehension and disheartens ghettoization, disdain, segregation, and viciousness.^[28]

Apostle Paul was a very perfect and satisfying example of multiculturalism from the biblical perspective. Unlike the Apostle Peter, Paul was very adaptive; Paul says,

I am a person, and no one belongs to me; I try to make everyone happy by being a slave to everyone. To win the Jews, I became like a Jew. To win those who are under the law, I became like under the law; similarly, for those who are not under the law, I became like one not under the law (though I am not free from God's law but am under Christ's law), To win the weak I became weak.^[29]

The Question Of Leadership

It's obvious to observe that whatever you get which does not come genetically is culture.

We all reflect our culture and its products, and sometimes unintentionally, we represent our culture.

For example, "I belong to some culture, and I belong to people who belong to the same culture, we may together be mostly blind to how that culture is affecting our perspective. Such problems are more annoying if the group represents the people mostly belonging to the same culture in a bigger context."^[30]

So, leadership has to be shared to get harmony in a multicultural system. A person who is more qualified than others and who is willing to work should be given a chance to avail myself of the opportunity. It is wrong to give power to only one ethnic group because it can create dissension and mistrust. Similarly, it's wrong to give power to younger people who have no experience. Bruce Milne says that a leader's maturity is a very prominent quality; the term "elders" shows that. But people with no experience also need to be affirmed as having gifts to contribute to a congregation's life and direction."^[31]

So, a leader must possess maturity, and their personality should reflect racial diversity because "There is another reason for this that members from different groups want to be represented by the members of the church, especially racial minorities who historically have received a gap of respect for their perspectives and opinions."^[32] There are areas of conflict that may relate to three issues in leadership: 1. Task or vision (in the case of the church), it's it shows a

direction of where and what it should be 2. A map that helps to reach the goals, and 3. The relation among participants. So, to avoid conflict, the vision should be well understood by the leadership team.

Leadership style and way could create conflict when it comes to the way of reaching the goals. The process has to be well communicated with team members. And then comes the connection between leaders. Leaders should work together with trust and love.

Intentional Multiracial Evangelism

Purposefulness implies that it must be considered. Pioneers have an arranged outreach to every single ethnic gathering inside its catchment territory. In many groups, there are informal organizations that interface distinctive racial and ethnic gatherings; such roads might be focused on evangelistic projects. Exercises like donning occasions, children's programs, motion pictures, group administration, and meeting felt needs have a tendency to unite individuals. Keep in mind that our societies have made boundaries and have affected the view we look at and see others that dislike us. Sherwood Langfelder notes, "Since we are naturally introduced to a social world, associated with its dialect and thought, we will dependably be blinded by its transgression."^[33]

When people work together, it reduces tensions and relies on each other across ethnic lines because naturally, "an individual's nature wants to work in a group with harmony."^[34] As we have people of different cultures and traditions, we should make an effort to develop a mindset that could respect everyone's viewpoint. Here, George Yancey states, "Intentionality is the attitude that one is not going just to allow a multiracial atmosphere to develop but is going to take deliberate steps to produce that atmosphere."^[35] The Willowbank Report states.

Tradition has the power to bring and hold people together for a longer period. It is not received by natural inheritance, but it exists in our pasts. Each generation should follow its culture. Particularly in the home, this process of absorption from the environment takes place broadly; certain parts of the culture are linked directly in rites of initiation and by many other ways of instruction.^[36]

Moreover, "Nature understands the universe and one's place in it, and it is at the centre. This centre may be related to God, or gods and spirits, and of our connection to them)"^[37]

As a result, people look at the world and judge according to their mindset, which is their perception of reality. As there are many cultures similarly, we have many worldviews. Each culture has its perception of the world, and its view determines to a specific extent how the teaching is presented in that tradition. When people's worldview has no good grasp, then it becomes difficult to share the gospel, which will stay for a longer period. It is not that converts will not be made, but there will be few cultural trends that will remain the same because of the stubbornness of the ignorant.

Worship Style

Music is an integral part of any culture; it is diverse among different ethnicities, and recognizing and studying this fact is known as 'Ethnomusicology.' Its roots lie in the colonial endeavours of missionaries who translated traditional hymns to native populations. Thus, uniformity was achieved across the globe, but the purpose of worship was not. However, the new academic studies showed that different races had different music, e.g., unlike European music, African music requires visualization to serve as an integral part of their music, like dancing and emphasis on symbolism like the masks and moves used with their music.

So, it meant that imposing musical preferences was not conveying a message of worship as it would with music that was native to them. Therefore, it becomes difficult for a church to adopt a singular worship style across the globe. Thus, it becomes necessary to make worship and music in general inclusive, and the music of one group should not be allowed to dominate over others. Mendonsa observes,

African melodic conventions are additionally incredibly stressful moves, for development is viewed as a critical method of correspondence. The movie uses typical signals, emulations, props, covers, ensembles, body painting, and other visual gadgets. The essential developments might be basic, accentuating the abdominal area, middle, or feet, or they might be unpredictable, including coordination of various body parts and mind-boggling activities, for example, quick revolution swells of the body, constriction and discharge, and additionally variety in progression and utilization of space.^[38]

In considering music style, it becomes essential for us to remember what Rick Warren said in *The Purpose Driven Life*. "Your prayers have no concern with the volume or style or speed of a song. God invented all types of songs, so he loves every type of music, whether it's fast or slow, it's loud or soft, it's old or new, and God loves music. You may not like it, but God has a love for all kinds of music. If you offer to God in truth and spirit, then this will become a deed of worship."^[39] Warren says, "As a friend, I'm saying that the music style you listen to says more about you and your personality and background."^[40]

Therefore, it becomes imperative that the worship style of a multicultural church has to be inclusive in nature. The music style of one ethnic or cultural group must not be allowed to dominate; elements of other cultures have to be factored into the worship. Yancey notes, "An inclusive worship style communicates to visitors of different races that they and their culture are respected. Therefore, it is vitally important to include worship style elements from the racial groups that a ministry hopes to reach."^[41]

Neighbourhood Factor

In modern times where the world is viewed as a global village, new opportunities for mankind bring new benefits, but along with this also comes some damning realizations. One of the most underlooked realizations is greatly highlighted by Arthur Schlesinger; in the book 'The Disuniting of America' he asks the question, "What if people of different origins, different norms, different languages and practising different religions start to live in the same area and live under the same rules and regulations"?^[42] He then brings attention to the underlooked realization by stating, "Unless a common purpose binds them together, tribal hostilities will drive them apart. Ethnic and racial conflict, it seems evident, will now replace the conflict of ideologies as the explosive issue of our times."^[43] Where the world has tried different ideologies and used common needs to unite diverse populations, nothing has proven more successful, according to me, than faith in Christ. A multicultural church can serve not only as redemption but also as a protector against this underlying disaster that is about to befall multicultural communities.

The neighbourhood where a church is located will play a critical role in who attends and who does not. Biblically, Paul founded his churches in most population and metropolitan centers of the Roman Empire. Roland Allen, in *Missionary Methods: St. Paul's or Ours?* insists that "All the cities, or towns, in which he planted churches were centres of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance."^[44] The church in a neighbourhood plays a critical role in society. Changes would first be observed in these mingling centres before they spread across the countryside. Here, it should be noted that a multicultural church should not be bound to an exclusive neighbourhood; instead, it has to be in a mixed neighbourhood or areas where different people come along and need a common ground to work like industrial sectors, academic and downtown areas, especially with a low and middle-class population

Reality Of Racism

Charles Stuart, on October 23, 1989, killed his wife and child and blamed a black man. The sermons of preachers like Jeremiah Wright and the three stories reinforce the stereotypes and racism in America.^[45]

America can no longer turn a blind eye to racism. According to George Yancey, "(racism) " In the United States, there has been a staple of social eating routine, and this country has misused the work of Asian Americans, Hispanics and Africans."^[46] In recent years, a surge in racist attacks has been observed along with false allegations of people just on the basis of the colour of their skin, like the case of Ashley Todd in 2008 or Susan Smith in 1994, and portraying coloured people with certain stereotypes has become a norm especially when coupled with sermons of preachers like Jeremiah Wright. Racism is very much alive and thriving, but the silver lining can be found in words of Time Magazine who believe that younger generations are getting to be plainly partially blind in light of the

fact that, “having experienced childhood in the period of Oprah Winfrey, Denzel Washington, Tiger Woods and, yes, Henry Louis Gates Jr., they are better ready to credit Obama’s proposal that ‘there’s not a white America and dark America, Asian America and Latino America; there’s the U.S of America.’”^[47] But here, a challenge lies for the church, whose base sadly still majorly consists of folks whose mindset is still dwelling in the 19th century. Would the church stick to its base followers and risk alienating younger generations or would the church respond to changing worldview by aggressively being inclusive, thus infuriating its base followers but having secured a linkage to the younger generation

Relationship Factor

The importance of maintaining healthy relationships can’t be stressed enough, in relation to a person, entity, or organization, thus, it can be said that relationship serves as a focal point in every aspect which is out of your individual domain. One of the most recent successes built by good relationships can be found in politics; Barack Obama has explained how the control of relationships can change history. Against tough challenges and established politicians, he employed social networks like Facebook, space, email, and text messaging of young people to connect his vision and agenda with them. Through relationships, he made history. if love cannot turn the world around, then the above-stated example shows that relationships and trust surely can. According to Howard Gardner, Senior Director of Harvard Project Zero

“When one trusts a man (or gathering or foundation), one feels quiet; one resounds with that substance. By a similar token, lost trust- – in a parent, a partner, a manager, a president, an organization, or a medium of data – signals a lessening or vanishing and a correlative ascent in resistance. Quite a bit of one’s ability to change the psyches of others relies on regardless of whether one is trusted, seen as dependable, or esteemed to be a trustee. Likewise, with trustworthiness, genuineness, and honesty, trust is not a property that can be faked over the long haul. Trust is earned and should intermittently be affirmed.”^[48]

Another researcher and therapist, Roberta M. Gilbert, likewise states, “It is hard to overestimate the significance of human connections. On the off chance that adoration does not make the world go around, at that point, without a doubt, connections do. In the realm of the individual, the universe of work, and the world everywhere, connections between individuals are a basic and definitive drive.”^[49]

If politicians, with all their faults, can change the course of history by making use of relationships across cultures, traditions, and races, then the church can do a much better job. Regardless of what type of church you are planting or wish to plant, we have to keep in mind workable relationships across the spectrum where common binding can be achieved through trust.

For example, according to Hans Riemer, the campaign’s youth-vote director, in 2006, there were 175 students for Barack Obama chapters in existence, a group that started on Facebook before “morphing

into a sophisticated grassroots organization.”^[50] The campaign said to its online supporters, “We love you, but we need you to go to work in your neighbourhood.” As of March 2008, Obama’s campaign social networking “MyBo,” claims more than half a million members and more than 8,000 affinity groups.^[51] Building relationships across cultures, traditions, and races can be challenging, but the politicians have done it, and the church can do better. You can start with food and common interests, develop friendship and trust and allow God to guide you. Patty Lane puts it beautifully

We have a choice. We can respond with xenophobia –the fear of other cultures; ethnocentrism–believing one’s own culture is superior; segregationist—wanting cultures to coexist separately; accepting –wanting others to become like us, or celebrating –learning from and enjoying the diversity of others. If we choose to celebrate the diversity God has created, the possibilities for his kingdom are great.^[52]

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