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

Ortiz insists that an understanding of biblical justice is the key to recognizing that multiethnic churches represent the ideal model (146)

Definitions of a Multiethnic Church
Paul Hiebert:
[A multiethnic church is] a church in which there is (1) an attitude and practice of accepting people of all ethnic, class and national origins as equal and fully participating members and ministers in the fellowship of the church; and (2) the manifestation of this attitude and practice by the involvement of people from different ethnic, social and national communities as members in the church.
(149)

Michael Mata:
[A multiethnic church understands that the manifestation of] significant presence is that there is to the observer notable diversity in the congregation. There exists a qualitative aspect to the notion of a multiethnic congregation. The percentage breakdown of ethnic groups within a congregation may reveal a dominant group, but the sense is that overall the congregation is diverse; it cannot be merely labeled as a white/Anglo, Hispanic or Asian church… The environment of a "truly" multiethnic congregation affirms the diversity of the congregation. For example, room décor, signage, bulletin boards, etc. would reveal a diverse congregation even if you didn't see the people.
(149)

Roger Greenway:
A multiethnic congregation obviously is composed of members of different ethnic backgrounds. But more than that, a true [multiethnic] congregation blends distinctive elements of various ethnic traditions in such a way that no single tradition predominates or suppresses the others. Nor is the outcome such an "osterized" mixture that nobody can tell one element from another.
(149-150)

Hoover Wong:
[A multiethnic church combines] two distinct monocultural, monolingual groups interacting as one congregation with an agreed, common third culture and language, for example, Western English… [This is] not to be confused with two distinct cultures meeting side by side on one property, sharing facilities, maintaining a parallel society and ministries.
(150)

Robert Lupton:
[A multiethnic church is] one that intentionally recruits/embraces diversity and works out structures that assure diversity to continue within the congregation. I do not consider a predominately single ethnic congregation that has a few assorted others as members a multiethnic church.
(150)

Harvey Conn:
…diverse cultures and social classes share ministry and leadership in local congregations.
(10)

Multicongregational church (**not** multiethnic church):
…a church that houses various ethnic groups from the community in one building with different meeting times during the week.
(22)

Peter Wagner, as proponent of HUP, says we have MEC for purpose of evangelism and church growth. (44-5)

"My research suggests that the intentional attempts by local ministries to create multiethnic and multicongregational churches that have been most productive are the ones that move toward reconciliation." (45)

Disagrees with Wagner re HUP: "I believe HUP has been a hindrance to race relations and to racial and ethnic reconciliation in the Christian community." (45)

MO regards reconciliation as the top priority of the MEC. (45)

Multicongregational churches
Jerry Appleby: "any church organization where there is the existence of more than one congregation, whether recognized as separately organized or not. This distinction as a congregation is usually for language reasons but can be for racial or ethnic reasons." (64)

Common elements in multicongregational churches (65):
1. Use of one facility by several language groups (congregations)
2. Language primary reason for separation of congregations.
3. Different levels of interinvolvement in each congregation
4. Usually English-speaking church owns the church building and determines the use of the facilities and events for any kind of combined effort. The other language groups tend to go along with requests from the English-speaking church
5. There is very little sharing of ministry projects. This is not always true, but it seems to be more common than not

MO defines MC this way (66):
"The multicongregational church is a church that has taken on the challenge of biblical justice and missions in the context of racial strife and increased pluralism. It builds relationships between the different language groups, intent on bringing biblical reconciliation between them. This display of the kingdom of God motivates multilanguage congregations to come together and to restructure the present monocultural formation of the church into one that is based on obedience to the Word of God. The multicongregational church provides for both autonomy and interdependency."

MO distinguishes between three types of multicongregational church (66):
1. Renting Model
2. Celebration Model
3. Integrative Model

Renting Model (66-9)
"This model presents few opportunities to work on relationships or to resolve issues. The primary reason is that the owning congregation has only one goal in mind, and that is to utilize the property in a manner that will help other groups until they find their own building or decide to become part of the existing congregation through denominational affiliation." (67-8)

"Very often there is mutual exploitation, the owner church prospering through superficial growth and the renting church hoping that the owner church will eventually turn over the facility to it." (68)

Elements needed for healthy, long-term relationships for Renting Model (68-9):
1. Define the relationship
   a. Identify missiological reasons for relationship
   b. Identify Christian reasons for relationship
   c. Define and periodically evaluate the expectations of both congregations
2. Development of a strong loving relationship between pastors (68-9)
3. Opportunities for sharing with each other the values and histories of each culture + come combined services (69)
4. When movement towards affiliation occurs the leaders need to clarify the new direction being taken for their respective church members

Celebration Model (69-71)
A MC where more is sought than a leasing relationship, e.g. all of the individual congregations involved in this model normally meet independently but come together say once a month for joint celebration, plus for say Christmas, Easter and anniversaries of the church.

In this model the owner church usually has no intention of sharing the ownership of the church (70).

MO encourages churches involved in this model to have honest discussions on ownership, following use of mission and doctrinal statements and clarification of the church's demographically-based philosophy of ministry. (71)

Integrative Model (72-84)
This model is "not solely concerned with seeing people of various ethnic groups come together. It also wants to see them influence the life and structure of the church." (72)

One model MO cites (First Church of the Nazarene, LA) involves church being controlled by the eldership from each of the four congregations using the facilities (English, Spanish, Filipino, Korean) who form a 14 member Multicongregational Council with representatives from each congregation. (73) The number of representatives for

each congregation is determined by a formula that takes into account each congregation's income, average attendance and total membership. (73-4)

Mutual ministries for the 4 congregations include Christian day school, parish nursing, food distribution, ministries of mercy.

4 congregations have equal ownership of the church facilities, as per signed declaration. (74)

For this church the philosophy of ministry involves 5 principles (75):
1. Community in mission. "…community without mission is unfaithful to the gospel, but mission without community leads to burnout"
2. Ministry to the parish: that is, to all those in a two-mile radius of the church
3. Holistic ministry: start at some point of need, e.g. hunger
4. Contextual and incarnational ministry: church not an external missionary enterprise to the city but is itself part of the city. Must start where people are in their life settings.
5. Church as kingdom resource. Building and staff to offer the community + teaching centre to help others learn how to be in mission in the city

Against some from Fuller School of Church Growth MO maintains MC and MEC are growing. (76)

Purpose statement of First Baptist Church of Flushing, New York:
"…to worship God through a loving unified body of multi-ethnic believers trained to witness the Word of God to the World of God" (79)

"The staff believes that it is important for each leader and each congregation member to have outside exposure to other ethnic groups. This is accomplished through travel in connection with missions to a foreign country. A mission team is made up of Christians from each of the language groups. This heterogeneous group ministers alongside a church in another country." (81)

MO: "Pastors always, in my opinion, play the key role in determining whether or not the ministry in its context is successful." (84)

Chapter 5. Multiethnic Church Models
"If the goal is to have ethnic presence and no more, we primarily have a quantitative model, and this will be measured by how many different ethnic groups are represented. Forty different ethnic groups may be attending the church but not participating in the formation and distribution of the power and authority of the church." (90)

"The English-speaking congregations of many multicongregational churches are MECs in their own right." (93-4)

Model: The International Bible Church, LA. Pastor Oh identified several obstacles to forming a biblical multiethnic church (94-8):
1. Tradition (94-5)

2. Patterns of thinking (95). Cultural aspects acceptable in one culture but offensive in another, e.g. ways of showing affection
3. Family clans (95-6). "The influence of the clan is one of the greatest drawbacks in the multiethnic ministry" (Oh).
4. Difficulty in discipleship/leadership training (97). "The concept of discipleship is foreign to most people coming from other countries. The pastor does everything and is paid to do so."
5. Redemption and lift. As people improve socially and materially often give less. (97)

Model. Rock of Our Salvation, Chicago
Primarily composed of African-Americans. Principles for forming a multiethnic church:
1. Commitment to relationships (99-101)
2. Intentionality (101-2) re racial reconciliation
3. Sincerity (102-3)
4. Sensitivity (103)
5. Interdependence (103-4)
6. Sacrifice (104)
7. Empowerment (104-5)
8. Call (105): call to reconciliation and a call to incarnational living as the means to reconciliation.

Chapter 6. Multiethnic Leadership
"In every case the direction for the MEC process was initiated by the one who acted as the senior pastor…None of the models were developed by lay leaders, although these leaders provided very significant assistance to the pastor. The one exception to this rule is The Church In The City, a church in Denver which was started by lay leaders who eventually became the pastors." (108)

"…in almost all the cases the pastor carried the full burden of this process for many years." (108)

"…the homogeneous group is the primary concern for many of the pastors who are leading specific ethnic groups. The reason for this is that the pastors are committed to reaching out to their people. They are comfortable in that context and, predictably, find greater success in it. The homogeneous groups in the multicongregational church operate in a language other than English. Their cultural distinctives are kept intact and, therefore, are not profoundly influenced by the multiethnicity dynamic. On the other hand, the English-speaking congregations are influenced personally and structurally toward change." (109)

"The multicongregational church that has several congregations of different ethnic groups serving within the same framework and government and in the same facility becomes a multiethnic church when the second generation of each ethnic group assimilates into the English-speaking congregation. It is to be the ongoing formation of the church. Each language group becomes a 'feeder' to the English-speaking congregation." (109)

"…training for those working in ethnically diverse communities is an essential part of the process of building a multiethnic church." (110-111)

Chapter 7. Preparing the Church for the Multiethnic Transition
5 elements essential to equipping the congregation for major changes in the structure of the church:
1. Studying (Exegeting) Community
Need to present demographic realities in a nonthreatening manner that emphasizes the opportunity for missions and a healthy growing and lasting ministry. (120)

Westgate identifies 6 transitions that occur in most communities (120):
1) Generational: younger people replace older members
2) Economic: people who made major financial contributions to church move elsewhere
3) Geographical: changing migration patterns in community
4) Cultural and ethnic: arrival of different ethnic groups, often presenting greatest threat to the church
5) Racial: present greatest test to church when buried racial tensions are opened up
6) Spiritual: earlier spiritual warmth and fervency has receded and church is struggling to find its identity.

Westgate identifies 5 key attitudes that may determine the success of the church's crosscultural move:
1) Attitude to permanence (120-122)
"…true security does not depend on being in an unchanging community…[but]…on the eternal values of God's kingdom…"

"Denying (out of a feeling of fear) that anything is changing or needs changing results in a failure to plan for a positive and orderly transition." (121)

"Denominations…are always late in moving with the Spirit of the Lord." (121)

2) Attitude to property (122). "If we see God as the owner of all, we will be more likely to be open to multiethnic ministries that permit other ethnic groups to use the facilities."

3) Attitude to Persons (122-3)
"Too often those who are nonwhite, nonmale, noneducated, nonaffluent, nonyoung and nonbeautiful are kept outside the gate. Mother Teresa calls them the social lepers of our society. If we follow the secular approach of devaluing people, we will (a) minimize outreach by being selective; (b) minimize leadership by selecting only those whom society accepts; (c) minimize meeting needs of those considered 'outside-the-gate' people; (d) view the community and our congregations as 'use versus them'; and (e) give leftovers to those who are different in determining the use and scheduling of facilities." (122-3)

4) Attitude to Power (123)
"In most churches the configuration of power – the people who have the power and the reasons they have it – is very similar to that in the secular world. Rather than power being a matter of spirituality, it is a matter of abilities reflecting qualities other than spirituality…Secular leadership spends much time in talk and great energy in

debate. Spiritual leadership spends much time in prayer and great energy in obeying the Lord." (123)

    5) Attitude to Purpose (123-4)
"Inward-looking churches tend to be passive and are reactive in the face of transition. This quality makes them likely to resist transitions.

2. **Intentional Teaching about Biblical Justice and Multiethnicity** (124)

3. **Intentional Presentation of Historical Perspectives and Precedents for Multiethnic Ministry** (124)

4. **Intentional Presentation of the Denomination's and Local Church's History** (125)

5. **Intentional Presentation of the Pros and Cons of Multiethnic Ministry** (125-6)

Chapter 8. Building a New Humanity
Mark Oh's 6 biblical assumptions essential for the foundation of a multiethnic church (131-2):
1. Great Commission (Mt 28:19-20)
2. Should be no personal distinctions in the body of Christ because we are one in Christ (Gal 3:28)
3. We are all Abraham's offspring (Gal 3:29)
4. Christians are now a new humanity (Eph 2:14-15, 19)
5. Christians have put off the old self and have put on the new self, that is, "Christ culture" (Col 3:9-11)
6. As God's children we must love each other (1 Jn 4:7)

MO's advice re becoming a church that focuses on the new humanity:
1. Declare in written form the biblical position of the church on the matter of unity in diversity (135)
2. Develop a mission statement that will assist the church in its focus to do ministry that is effectual in the context of a multiethnic community (135-6)
3. Develop a philosophy of ministry that will put the mission statement into action. (136)
4. Involve multiethnic leaders in the process (136-7)
5. The church must be deliberate in determining how to resolve conflicts (137-8). 6 considerations assist the church when conflict arises:
   a. The pastor must be involved in the initial stages of conflict resolution. "The pastor may be assisted by someone who has counseling skills, but that person should not become a substitute for the role and the position of the pastor. I have yet to find a multiethnic church in which the pastor has been able to function as a facilitator rather than as a leader who takes charge of the issues of the church" (137-8)
   b. The pastor should be trained to distinguish between conflict that is cultural in nature and conflict that is personal and institutional (138)
   c. The church should recognize that cultural and personal conflicts will arise in the saintliest of congregations (138)

  d. The church should have opportunities to share its concerns openly (138), e.g. first meet in small, homogeneous groups then move to a larger, more heterogeneous setting

  e. The church should bring in some members of local ministries that have experienced success with diversity (138)

  f. Multiethnic small groups should be established (138-140). MO encourages the development of what he calls "new humanity" groups which develop a new pattern of thinking involving thinking process, change, evaluation and body of Christ and which is characterized by humility, the centrality of Christ, honesty, dependence on God, and confidence in God.