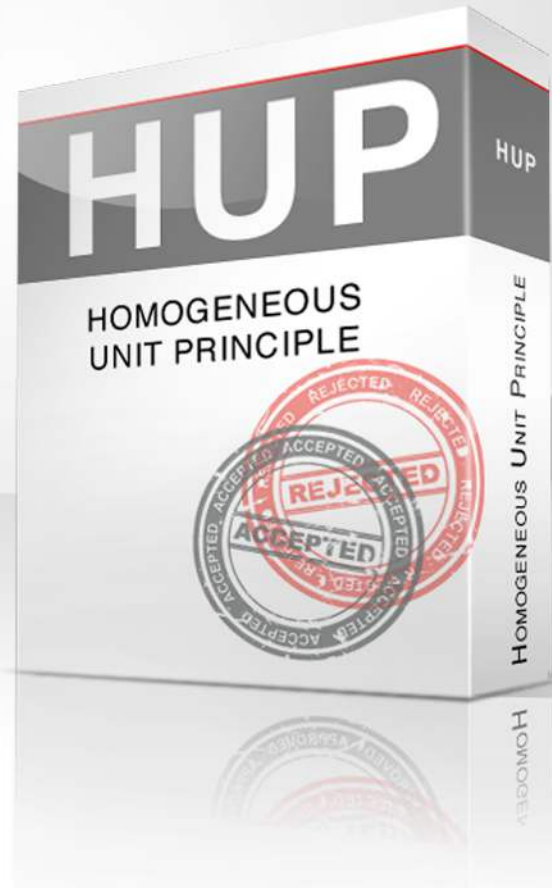


by  
**Mark DeYmaz**



## **Should Pastors Accept or Reject the Homogeneous Unit Principle?**

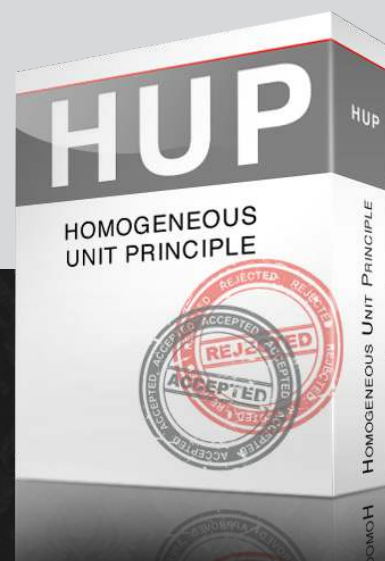
*Straight talk about what it is, what it's not,  
and how it applies biblically to the local church.*

“Modern prophets critique Christianity by the very values that they learn from it. (They have been) marginalized, fought, excluded, persecuted, or even killed by the illusions that they exposed and the systems they tried to reform. It is the structural fate of a prophet...you can only truly unlock systems from within.”<sup>1</sup>

**FR. RICHARD ROHR**

# homogeneous unit principle

accept or reject it?



# Endorsements

**Justin S. Holcomb** Director, the Resurgence; pastor, Mars Hill Church (Seattle)

In this quick, hard-hitting, Mark DeYmaz...clearly explains how the evangelical church's attempts to be culturally relevant have turned them into culturally and racially segregated units. [Read more...](#)

**Trevin Wax** Editor of TGM (Theology, Gospel, Mission)

Mark DeYmaz challenges the status quo in this thought-provoking and convicting book. [Read more...](#)

**Scott Williams** Author, Church Diversity – Sunday The Most Segregated Day Of The Week

Mark challenges well-meaning proponents of the HUP to not allow trends and pragmatics to shape doctrine when it comes to church planting, growth and development. [Read more...](#)

**Dr. Alejandro Mandes** Director of Hispanic Ministries, Evangelical Free Church of America

More and more pastors are recognizing a need and desiring to lead a diverse congregation of people pursuing Christ together as one. This book gives permission for them to do just that. [Read more...](#)

**Derwin L. Gray** Lead Pastor of Transformation Church (Ft. Mill, S.C.)

This book is like an immunization shot: it hurts, but it's for our good and the glory of Jesus. [Read more...](#)

**Josh Wilson** Executive Director of Mission: St. Louis

I am very thankful to have this book as a resource, and I believe the Church will be challenged and changed because of it. [Read more...](#)

**DJ Chuang** Network Developer at Worship Leader Magazine

I love this meaty eBook for both its substance and its innovative format! [Read more...](#)

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SPECIAL THANKS to my good friends Alex Hood and John Nofsinger at [Relevate Marketing & Media](#) for their amazing work in design, layout and programming; to my agent, Mark Sweeney, for first suggesting this format as a package for my thoughts on the HUP; to Dr. Gary McIntosh for his insights and input, as well as giving me permission to quote extensively from his work; to my new friend, Joel Lindsey, who served as editor on this project; to my publishers including Greg Ligon at [Leadership Network](#), Paul Engle and Ryan Pazdur at [Zondervan](#), and Sheryl Fullerton at [Jossey-Bass](#), for considerations and permissions; to the members of [Mosaix Global Network](#), my friends and colleagues; and to the people of [Mosaic Church of Central Arkansas](#) ... it remains my honor to represent your love for all people in the name of Christ.

# HUP

HOMOGENEOUS  
UNIT PRINCIPLE

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In order to enjoy the full multi-media features of this eBook, including embedded video, you must have the latest version of Adobe Acrobat Reader. Click the button below to download it now.



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# Q's

**1** When was the first time you recognized that local churches are typically segregated along ethnic and economic lines?

- a. Where or how old were you at the time?
- b. What, if anything, bothered you about what you observed?
- c. Why do you think you had such feelings, one way or the other?

**2** Would you say that the lack of ethnic diversity in churches throughout the United States is a pressing issue that should be addressed?

- a. Why?
- b. Why not?

**3** How diverse is the church you currently attend, serve or lead?

- a. If 20% or more of the people attending your church on a Sunday morning are of a different ethnic origin than the majority of the other people who attend, why do you think this is so?
- b. If not, what barriers can you identify that may be keeping diverse others from getting involved?
- c. How might they be torn down?
- d. Are you ready to help?

Q's

# Homogeneous:

of the same or similar kind of nature; of uniform structure or composition throughout.



# Introduction

## An Unintended Consequence

For eighteen years (1984–2001) I served as a full-time youth pastor in a variety of homogeneous church contexts.<sup>1</sup> Frankly, I never thought much about it; that is, the lack of ethnic and economic diversity within these congregations: who we were, who we were not, or who we might have become if we had not been segregated by race and class distinctions.

That's right; I said it.

The churches I served during those years were systemically segregated. Sure, each in its own way sought to build bridges to the community, to people who were in one way or another different than us, and living within relatively close proximity to the church. At no time, however, could it be said that we **were** the community. Years later, I recognize that this nuance is significant and one that can no longer be ignored by churches hoping to present a credible witness of Christ-like love for all people in an increasingly diverse and cynical society.

Such revelations should come as no surprise to anyone familiar with churches throughout North America. According to the latest research, 92.5% of churches in the United States are racially segregated.<sup>2</sup> In fact churches today are ten times more segregated than the neighborhoods in which they sit, and twenty times more segregated than nearby public schools.<sup>3</sup> **Does this concern you?** What's more shocking is that America is actually becoming more diverse, while the church remains consistently segregated. According to the latest census figures, the United States is evolving into a multicultural nation where no single race or ethnicity represents a numeric majority.<sup>4</sup>

**So what are the unintended consequences of homogeneous churches?** Sociologist Michael Emerson, author of the book, *Divided By Faith*, has found that homogeneous churches:

- 1) reproduce inequality;
- 2) encourage oppression;
- 3) strengthen racial division;
- 4) heighten political separation.<sup>5</sup>

**Think not?** Consider just one example to support these claims: churches with a median income of more than \$60,000 a year grew by 17.6% between 2000 and 2009 while churches with a median income of under \$30,000 declined by 4.3%.<sup>6</sup>

Surely it breaks the heart of God that so many churches have been established by race and class and that little has changed in the more than one hundred years since it was first observed that eleven o'clock on Sunday morning is the most segregated hour of the week.<sup>7</sup> Brothers and sisters, it should not be so!

The evidence, then, confirms what simple human observation indicates: local churches in the United States are systemically segregated; or, to put it more bluntly, institutional racism has become a presumptive reality in the local church today—an unintended consequence of the widespread propagation of what is known as the Homogeneous Unit Principle (HUP).<sup>8</sup>

According to the principle's progenitor, **Donald McGavran**, the HUP recognizes that “[People] like to become Christians without crossing racial, linguistic or class barriers.” But for decades, this principle has been promoted as something more: the **modus operandi** for those who would plant, grow or develop a successful church. The question we should ask, however, is this: **Is the Homogeneous Unit Principle biblical?**

Before we look to the Bible, though, you may be surprised to learn that the HUP was never intended by McGavran as a strategy for drawing more believers into church or for growing a church in the sense of how most are taught to think of it today. Rather, the HUP was originally mined and refined by McGavran as “a strategy to reach unbelievers—a missionary principle.”<sup>9</sup> Yet from its introduction in the United States, the HUP has played right into our natural, all-too-American, desire to become real big, real fast: and it works. In other words, to grow a big church, you simply target a specific people group: give them the music they want, the facilities they desire, in the neighborhoods where they live, and “they” will come...whoever “they” are.

Undeniably, churches do grow fastest when they're homogeneous. Still the question remains: **Is this God's will and best for the church?**

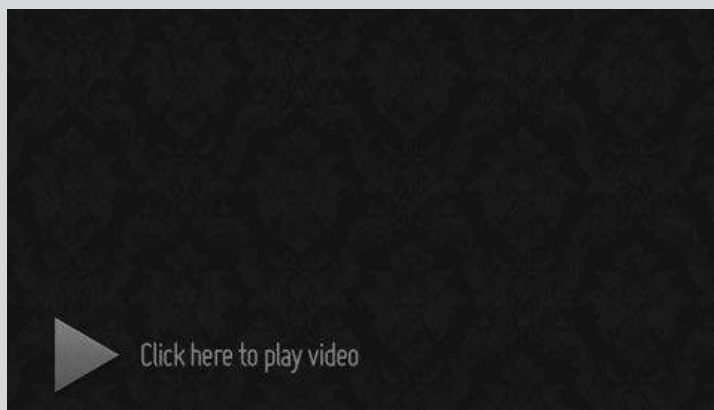
To be clear, I'm not at all suggesting that individual pastors, ministry leaders, or the people they lead are intentionally biased or, more pointedly, racist. God forbid! Nor am I suggesting that the desire to grow a church is inherently wrong or flawed. In fact, I know many pastors of large and growing churches who desire nothing more than to reach as many people as possible for Jesus Christ throughout their lifetime, for His glory.

Nevertheless, it's long-past time to recognize that our Lord did not measure His own success or that of his ministry by numbers, dollars and buildings. In other words, if successful local church ministry is to be defined by the enfolding of large numbers of people into churches as quickly as possible, Jesus was a horrible failure! First of all, Jesus did not even (technically) plant a church. And in terms of consistent numbers, after three or more years he had, what, maybe seventy followers on a good day?

With such things in mind, this book has been prepared to counter conventional wisdom concerning the HUP and to provide ministry leaders a more accurate assessment of what it is, what it's not, and how it biblically applies to local church planting, growth and development today. More specifically, this book clarifies confusion and provides a path to the future for churches seeking to reflect the diversity of their community for the sake of the gospel. For as it is today, segregated by race and class distinctions, the local church remains a far cry from that which Christ envisioned (John 17:20-23), Luke described (Acts 11:19-26; 13:1), and Paul prescribed in the book of Ephesians.<sup>10</sup> Only by returning to the principles and practices of first-century churches (like those at Antioch and Ephesus, for example) can local churches in the twenty-first century hope to express a credible witness of God's love for all people. Yes, it was in such churches that men and women of diverse ethnic and economic background first learned to walk, work, and worship God together as one so that the world would know God's love and believe.

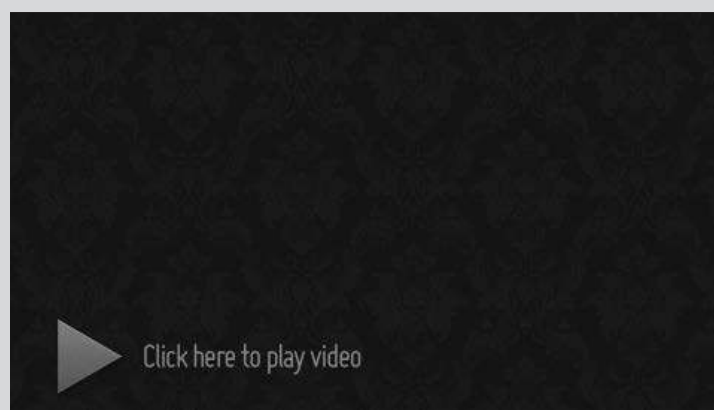
## Christ Envisioned

The Multi-Ethnic Church (John 17:20-23)



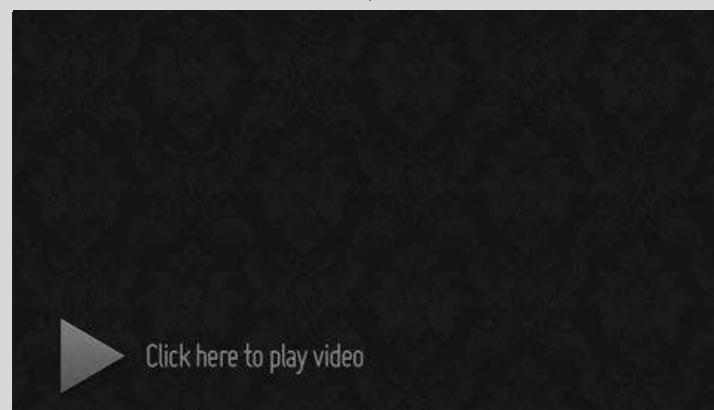
## Luke Described

The Multi-Ethnic Church (Acts 11:19-26; 13:1)



## Paul Prescribed

The Multi-Ethnic Church (Book of Ephesians)



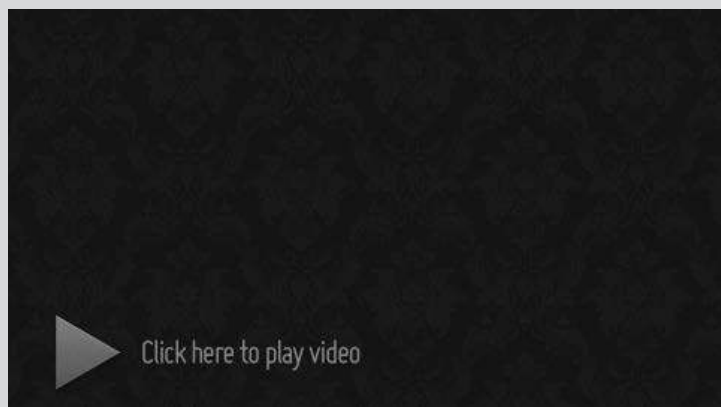
# Chapter 1

Donald McGavran

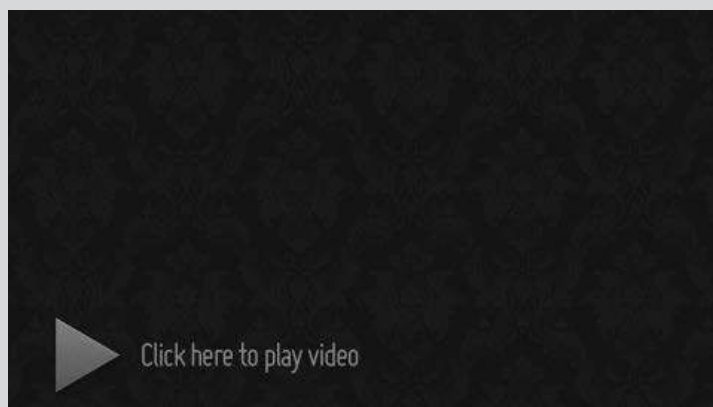
# Chapter 1

Donald McGavran

Jesus taught us to pray, “Thy kingdom come, Thy will be done on earth as it is in heaven,” (Matthew 6:10, emphasis mine). What strikes me as significant is that Jesus did not instruct His disciples to pray that their own kingdoms would be established on earth, but rather that God’s kingdom would be established and that His will would be done. Similarly, as church leaders, we are called to align our work with Christ’s agenda, not to get Him to align with ours. So let me ask you a question: **If the kingdom of heaven is not segregated, why on earth is the church?**



As stated in the Introduction, the HUP was never intended as a strategy for reaching believers but rather as “a strategy to reach unbelievers—a missionary principle.”<sup>1</sup> Likewise, the term “Church Growth” was first coined and purposed by missionaries to describe a movement through which the gospel would be shared cross-culturally and new believers added to the local church through evangelistic efforts outside of North America.<sup>2</sup> In time, however, the HUP was co-opted by ministry leaders within the United States and re-purposed as a marketing strategy for the local church that to this day feeds a spirit of competition, independence and success measured, in large part, by Sunday morning attendance. Yet as my friend, Dave Gibbons, has asked, “Is it really, at the end of the day [about] how big your church is? Are you really that disappointed that you are not on the list of the one hundred fastest growing churches of America?”<sup>3</sup>



To more fully understand the HUP—what it is, what it’s not, and how it biblically applies to the local church—let’s look briefly at its history and the history of its progenitor, Donald McGavran.

I want you to see that McGavran’s primary concern from the beginning was international, cross-cultural, evangelism and discipleship of the nations; it was not the building of large churches full of people who look just like you, whoever “you” are.

Inevitably the latter proposition did become a concern of McGavran’s, but for all the wrong reasons; and in a moment I’ll show you this, too. In so doing, I hope ministry leaders everywhere will come to understand the HUP in a new light and soon embrace the vision of planting, growing and developing multi-ethnic churches practicing HUP-based evangelism and discipleship for the sake of the gospel.

Before continuing, let me clearly state that much of the rest of this chapter has been excerpted with permission from an article entitled, *The Life and Ministry of Donald A. McGavran*, written by my friend, Dr. Gary McIntosh. Dr. McIntosh is the president of the Church Growth Network and professor of Christian Ministry and Leadership at Talbot School of Theology, Biola University in Los Angeles, CA. The full article is available from the *McIntosh Church Growth Institute*.

## Early Life and Ministry

Donald McGavran has been called the premier missiologist of the twentieth century.<sup>4</sup> Born in Damoh, India (1897), he was a third-generation missionary, part of a family whose service in the country totaled 279 years by 1954. As a senior at Butler University (1919), McGavran attended the Student Volunteer Convention in Des Moines, IA, where “it became clear to me that God was calling me to be a missionary (and) commanding me to carry out the Great Commission. Doing just that has ever since been the ruling purpose of my life. ...That decision lies at the root of the church growth movement.”

When McGavran went to India as a missionary in 1923, he worked primarily as an educator under appointment with the United Christian Missionary Society of the Christian Church (Disciples of Christ). Then in 1929, he became director of religious education for his mission before returning once again to the United States to earn a Ph.D. at Columbia University. Later in India, he was elected field secretary (1932) and placed in charge of administering the denomination’s entire India mission. It was from within this context, during the late 1920s and early 1930s, the stirrings of what would eventually become church growth evangelistic thought began to develop in McGavran’s mind.

required the development of research instruments, tests, and study of ten representative areas. The results were published in **Christian Mass Movements in India** (1933).

By this time, and as the supervisor of eighty missionaries, five hospitals, several primary and high schools, evangelistic efforts, and a home for those with leprosy, McGavran had become deeply concerned that after several decades of work his mission had only about thirty small churches, all of which were experiencing very little growth. At the same time, McGavran was aware of “people movements” scattered throughout India where thousands of people, in groups rather than as individuals, were coming to Christ. He wondered why his denomination’s churches were growing at only one percent a year, while other churches were seeing much higher rates of conversions to Christ.

So when McGavran read Pickett’s book, he strongly endorsed it and recommended that his own mission employ Pickett to study why similar movements of people coming to Christ **en masse** were not happening in their own ministry area of mid-India. In time, McGavran assisted Pickett in the study and became its chief architect in Madhya Pradesh. The results of the study were published under the title **Christian Missions in Mid-India** (1936) that was later revised and published as **Church Growth and Group Conversion** (1956).

# Donald McGavran

## Pickett’s Influence

The most direct influence that started McGavran thinking about church growth was J. Waskom Pickett, of whom McGavran was fond of saying “I lit my candle at Pickett’s fire.”

Pickett himself served in India for forty-six years as a pastor, editor, publisher, secretary of Christian councils, and bishop in the Methodist Church. In 1928, he was asked by the National Christian Council of India to make an extensive study of Christian mass movements in India. Pickett’s study

It was from this collaboration with Pickett that McGavran was first introduced to research as a way to analyze the health of churches and even entire denominations. Particularly through the study he discovered that of the 145 areas where mission activity was taking place, 134 had grown only eleven percent between 1921 and 1931. Churches in those areas were not even conserving their own children in the faith. Yet in the other eleven areas, the churches were growing by 100%, 150%, and even 200% every decade. A curiosity arose within him that occupied the rest of his life and ministry. McGavran asked, **Why are some churches growing while others, often times just a few miles away, are not?**

In time, his curiosity led him to identify four major questions that eventually fanned the flame of the Church Growth Movement worldwide. The four questions were:

- 1) What are the causes of church growth?
- 2) What are the barriers to church growth?
- 3) What are the factors that can make the Christian faith a movement among some populations?
- 4) What principles of church growth are reproducible?

## Church Growth, American Style

As a career missionary, it was Donald McGavran's primary concern to reach the nations; and soon he wanted to share his insights with others who desired take the gospel to people in foreign lands who had never heard of Jesus Christ. In fact, when McGavran became dean of the Fuller School of World Mission (1966), he deliberately excluded from the program pastors from North America by requiring three years of cross-cultural experience, validated by one's fluency in a second language, just to get in! Such requirements effectively eliminated most church leaders in North America and more importantly, revealed his heart for cross-cultural application of the principles he espoused.

Nevertheless, pastors in North America soon began to hear about the fresh insights coming from the new school and encouraged one of their own, a man named C. Peter Wagner, to apply church growth ideas to the North American Church.<sup>5</sup> In fact, Wagner had already considered doing so after coming to Fuller full-time in 1971; and in 1972 he and McGavran taught a pilot class in church growth to pastors and denominational leaders from North America. And the class was well received.

A development report given to the Faculty Senate of Fuller School of Theology on October 2, 1972 states, "The extension of Church Growth Studies will (from now on) include America and this offering of an extension course on this subject (will be taught at) Lake Avenue Congregational Church." And it was this class that launched the American Church Growth Movement.

According to Wagner, the Church Growth Movement "has always stressed pragmatism, and still does even though many have criticized it."<sup>6</sup> Wagner continues, "We ought to

see clearly that the end does justify the means. What else possibly could justify the means? If the method I am using accomplishes the goal I am aiming at, it is for that reason a good method. If, on the other hand, my method is not accomplishing the goal, how can I be justified in continuing to use it?"<sup>7</sup>

On this point, critic Ken Silva disagrees: "Is that true? Certainly not. Especially if 'the goal I am aiming at' is a numerical goal with no biblical warrant. ...The pragmatist wants to know what works now. The biblical thinker cares only about what the Bible says. The two philosophies inevitably oppose each other at the most basic level. ...Any end-justifies-the-means philosophy of ministry inevitably will compromise doctrine, despite any proviso to the contrary. If we make effectiveness the gauge of right and wrong, how can that fail to color our doctrine? Ultimately the pragmatist's notion of truth is shaped by what seems effective, not by the objective revelation of Scripture."<sup>8</sup>

Recently, Chuck Swindoll commented on a "group of church leaders (who) decided that they did not want to be hated. ... (who) focused just on attracting more and more people." Swindoll was asked, "(Do) you think it's rooted in a deep insecurity that we have as church leaders?" He replied, "Yes, I do. ...We want a crowd to make us feel important and liked. But why is getting a crowd our focus? Jesus never suggested that crowds were the goal. he never addresses getting your church to grow. Never. So why is that the emphasis today?"<sup>9</sup>

I wonder: **Have well-meaning proponents of the HUP allowed pragmatics to shape doctrine when it comes to church planting, growth and development? Is numerical effectiveness really the gauge of right and wrong when it comes to the local church, as over and against the revelation of Scripture?**

# Chapter 2

In His Own Words

## Chapter 2

### In His Own Words

Over the past forty years, much has been said and written both for and against the Church Growth Movement and more specifically, about the HUP. For example, Amazon currently lists more than 8,000 titles under the heading Church Growth. In addition, the phrase elicits more than 7,160,000 hits on Google and a whopping 18,300,000 on Yahoo!<sup>1</sup>

What may surprise you, however, is what Donald McGavran himself had to say about the HUP: “It is primarily a missionary and an evangelistic principle.”<sup>2</sup> And in an apparently prophetic admonition, McGavran also warned that with any misunderstanding or misapplication of the HUP, “there is a danger that congregations...become exclusive, arrogant, and racist. That danger must be resolutely combated.”<sup>3</sup>

Such quotes from within the context of his life and ministry clearly reveal McGavran’s understanding of the HUP: what it is and what it is not. More importantly, McGavran’s words reveal his expectation that a healthy local church will reflect God’s heart for all people in ways that go beyond mere mission statements and, as well, the race and class distinctions of this world that so often and otherwise divide.

others shed further light on McGavran’s understanding of the HUP:<sup>4</sup>

For instance, in a letter dated April 24, 1978, McGavran responded to Marty’s article as follows (emphasis mine):

“The HU principle arose facing the three billion who have yet to believe. Tremendous numbers of people are not becoming Christian because of unnecessary barriers (of language, culture, wealth, education, sophistication, imperialistic stance) erected by the advocates. The HU principle was first enunciated by a missionary carrying out what our Roman Catholic brethren call ‘the apostolate.’...Do, I beg of you, **think of it primarily as a missionary and an evangelistic principle.**”

## Advocate Full Brotherhood

The letter continues (again, with emphasis mine):

“Remember also, **that those who advocate [the HUP] also advocate full brotherhood.** In fact, while I was formulating the HU principle, Mrs. McGavran and I were **the only white members of the All Black Second Christian Church of Indianapolis.** We have spent more than thirty years living among dark skinned people in India, eating with them, working with them, regarding them in every

**“There is a danger that congregations...become exclusive, arrogant, and racist. That danger must be resolutely combated.”**

**– Donald McGavran**

## An Evangelistic Principle

Six years after North American pastors began studying church growth principles and applying the HUP within their own local church contexts, Martin E. Marty, the Fairfax M. Cone Distinguished Service Professor of the History of Modern Christianity at the University of Chicago Divinity School, published an article entitled, **Is the Homogeneous Unit Principle Christian?** Two letters were then exchanged between Marty and Donald McGavran between late April and early May 1978, discussing the HUP. It is within the context of these letters that the quotes I’ve mentioned, as well as

**way as brothers and sisters.** ...There is danger, of course, that congregations (whether established according to the HU principle or not) become exclusive, arrogant, and racist. That danger must be resolutely combated. ...So be assured that [Peter] Wagner and I and others using **the Homogeneous Unit Principle are with you a hundred percent in your conviction that brotherhood and unity are of the essence.** We hope you will be with us a hundred percent in our conviction that unnecessary obstructions to accepting the Christian Faith be recognized and done away with.”

## Break Dividing Walls

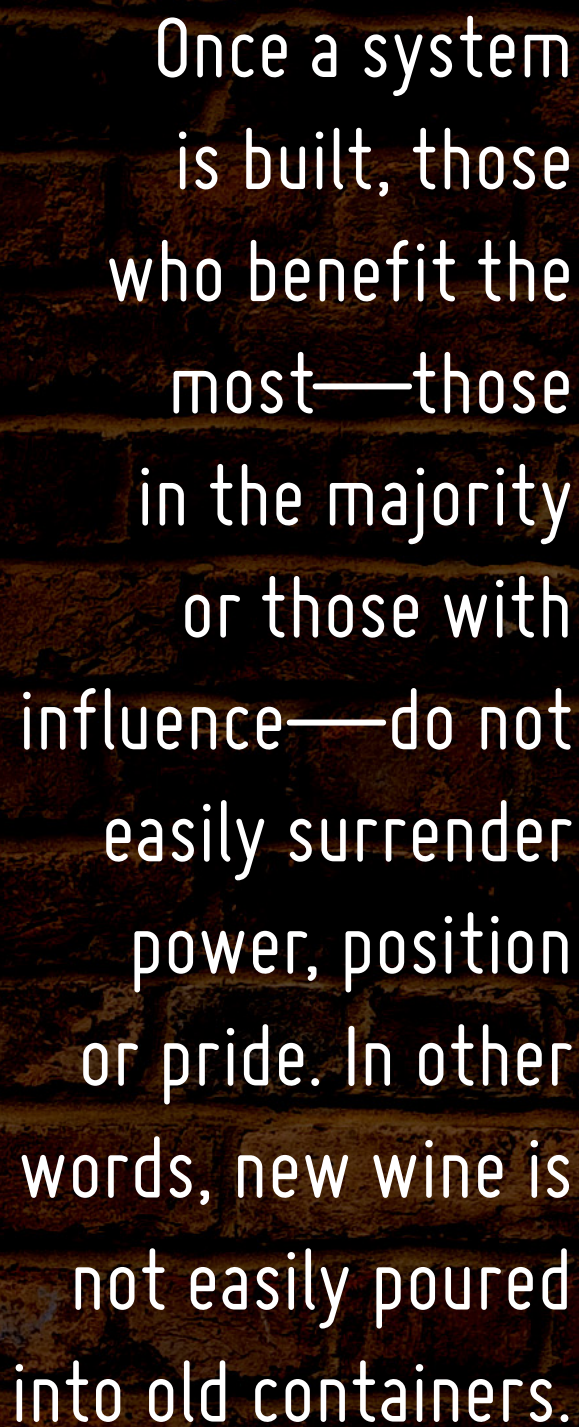
Make no mistake: when McGavran writes that he shares Martin Marty's conviction "a hundred percent...that brotherhood and unity are of the essence," he is stating a commitment to what many describe, today, as the multi-ethnic church.<sup>5</sup> So significant was his conviction that he comments not only on his own involvement, and that of his wife, "as the only white members of the All Black Second Christian Church of Indianapolis," but also that there is a danger in churches becoming "exclusive, arrogant, and racist;" through a misapplication of the HUP, a danger, he adds, that "must be resolutely combated."

Wow!

Let us grasp what is happening here. While serving as field secretary for the United Christian Missionary Society in India in the 1930s, Donald McGavran observed that people more easily come to Christ and, consequently, into the church, when they do not have to cross racial, economic, or linguistic barriers to do so. However, the American Church Growth Movement, complete with its inherent biases regarding race and socio-economics, soon promulgated the notion that pastors of local churches should also work within specific homogeneous cultural contexts right here, at home, to evangelize, disciple, and enfold congregants. Rather than proactively addressing the biases of new believers coming into the church, leaders of the movement maintained a lofty hope that through discipleship they would grow in their understanding that churches should be multi-ethnic whenever and wherever possible—that "brotherhood and unity are of the essence"—and, thus, welcome diversity. To this day, however, their lofty hope has gone largely unfulfilled.

Wonder why?

Once a system is built, those who benefit the most—those in the majority or those with influence—do not easily surrender power, position or pride. In other words, new wine is not easily poured into old containers. New wineskins are needed to deliver a credible witness of God's love for all people to an increasingly diverse and cynical society.

A vertical image of a stone wall with white text overlaid. The text is a quote: "Once a system is built, those who benefit the most—those in the majority or those with influence—do not easily surrender power, position or pride. In other words, new wine is not easily poured into old containers." The text is arranged in a column, following the shape of the wall's texture.

Once a system  
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into old containers.

# Chapter 3

Challenging Assumptions Concerning the HUP

## Chapter 3

### Challenging Assumptions Concerning the HUP

As we've discussed, the HUP has for the past forty years been widely promoted throughout the United States as a pragmatic guide for planting and growing churches. Even today, if you are a church planter approaching a denomination or network for validation or support, you're likely to be asked, "Who's your target group?" Furthermore, you'll be expected to answer before going any further in the process.

More specifically, the HUP remains the presumptive way to plant and grow churches, and it has proven quite successful in its application. But it begs the question, **Should rapid numerical growth be so prominently upheld as the measure and standard of a church's success?**

Like Donald McGavran, I have come to understand that the HUP is a valid, biblical, principle for the purpose of evangelism and discipleship, but a principle misapplied by church planters, pastors and ministry leaders seeking to attract a crowd of people who look like themselves, whoever "they" might be.

Now if the goal is to evangelize or disciple, then by all means specify a people group to serve and serve them wholeheartedly.

In fact, this is precisely what Jesus did in becoming a first century Jewish man! He learned to think like a Jew, to speak like a Jew and to eat like a Jew, all while crossing cultural boundaries in order to evangelize and disciple the Jews ([John 17:1-5](#); [Philippians 2:5-8](#)).

Paul, himself, describes such thinking in [1 Corinthians 9:20-22](#), where he writes: "Though I am free and belong to no one, I have made myself a slave to everyone, **to win as many as possible**. To the Jews I became like a Jew, **to win the Jews**. To those under the law I became like one under the law (though I myself am not under the law), so **as to win those under the law**. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), **so as to win those not having the law**. To the weak I became weak, **to win the weak**. I have become all things to all people so that **by all possible means I might save some**." (NIV, emphasis mine) "And it is more than interesting to note that six times in this passage (as emphasized) Paul states his clear intention that his own targeting of specific people groups is for the purpose of evangelism.

To be clear, Paul's homogeneous focus for the purpose of evangelism should be contrasted with his multi-ethnic understanding of local church planting, growth, and

**Paul's homogeneous focus for the purpose of evangelism should be contrasted with his multi-ethnic understanding of local church planting, growth, and development.**

For example...

- Provide them with the Word of God in their own language;
- Become incarnate in their culture;
- Take the gospel through their culture, not to it, communicating through customs and traditions they already embrace.

development. Concerning the church, he writes, "Th(e) mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus," ([Ephesians 3:3-6](#)). Make no mistake: Paul is not simply referring to the Church universal as some suggest, in order to somehow limit the discussion. His is a practical theology! Yes, Paul is expecting up close and personal interaction of diverse people in and through the local church, most notably the church at Ephesus. Indeed, this is exactly what he expects from those of us who have been saved and discipled (see [Ephesians 2:11-4:6](#), [11-16](#)). For how else can we be "humble,

gentle, patient or forbearing in love,” or “keep the unity of the Spirit through the bond of peace” apart from those we do not otherwise know or see on a regular basis (**Ephesians 4:2-3**)? And unless we walk, work and worship God together as one in and through the local church, how can the body be “equipped for service” or be “built up” through the exercise of various gifting, so that “we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ,” (**Ephesians 4:12-13**)?

For the purpose of evangelism and discipleship, then, we can conclude that the HUP is biblical.

But things change once we commit ourselves to planting or developing a local church. We are not at liberty to intentionally create a congregation of exclusive, homogeneous, worshipers—that’s just not a biblical option. As we see in Acts 2, right from the very beginning, the Holy Spirit intends for the church to be multi-ethnic! Later in the book of Acts, Luke further affirms what McGavran insists; namely that “brotherhood and unity” should exist within the local church, beyond demographic distinctions, whenever and wherever possible:

- In **Acts 6:1-7**, where the Apostles validate and maintain the unity of the church by overcoming linguistic barriers;
- In **Acts 11:19-26**, where diverse men from Cyprus and Cyrene proclaim the gospel with intentionality to both Jews and Gentiles who are then enfolded, together as one, into the new church plant at Antioch;
- In **Acts 16:6-40**, where the testimonies of economically diverse individuals are chronicled including the story of a business-class professional; a poor woman who was being prostituted for her divination skills; and the middle-class jailer pulling the night shift in Philippi.

Beyond the book of Acts, even a cursory reading of the letters of Paul confirms his passion for the multi-ethnic church. The fact is, Paul gave his life not only to the proclamation of gospel salvation, but also to the proclamation of gospel implication; so that Gentiles, too, could be one with the Jews in the local church (on earth as it is in heaven) and (in the words of McGavran) apart from any exclusivity, arrogance, or racism. Indeed, it is because of this conviction that Paul is arrested in the Temple, rejected by his countrymen, and

ultimately martyred in Rome (see **Acts 22:21-22**).

To be sure, I’m not suggesting that those who have been called to extend the love of God (the gospel) to people with a similar background should not do so. As we have seen even the Apostle Paul did this whenever he evangelized the Jews, as a Jew, himself. Rather, I am stating that nowhere in the New Testament will you find Paul or anyone else encouraging you to plant or develop a homogeneous church, one solely focused on a “target group” of people.

Of course, pursuing a homogeneous church is something we more intuitively understand, and something much easier to do than multi-ethnic ministry. Yes, compared with the multi-ethnic church, homogeneous church work can be a much more comfortable experience for everyone involved. But we should ask: **Is effective, biblical church ministry really to be derived from that which makes us comfortable?** No; the Bible does not anywhere suggest “it’s about what we like.” **Or, Should the design or direction of a local church be based solely on the leader’s own sense of cultural superiority, culture-bound experience, individual personality or preferences?** May it never be!

The fact is, Christ commands us to align ourselves, and our churches, with his agenda; anything less than conformity to His plan and purposes is unacceptable. And one more thing: **Where in the Bible do we get a pass on obedience based on degree of difficulty? Why should we think that successful church planting is as simple as getting together with great numbers of people who already think, eat, look, talk, play, and pray like each other?**

With such questions in mind, I believe we will all need to grow increasingly comfortable with being uncomfortable in order to be more biblical as we seek to plant or develop local churches that reflect the love of God for all people—on earth as it is in heaven.

# Chapter 4 *Intended Exclusion*

## Chapter 4

### Intended Exclusion

Since its introduction to America, widespread misapplication of the HUP has led, unintentionally, to increased segregation in the local church along ethnic and economic lines. It is long-past time for reform.<sup>1</sup>

For many of you, what you've read so far has challenged your thinking not just about HUP, but about church growth and church segregation. And some of you have even begun rethinking what your church should do to reflect the missiological purpose of HUP while undoing the unintended consequence of creating and maintaining a homogeneous church. If this is you, you are probably asking: **How can my church biblically apply the HUP in the context of a local church committed to both unity and diversity for the sake for the gospel?** In response, let us consider three philosophical models; two that do not quite get us there (chapters four and five), and one (chapter six) that provides hope for the future of the local church, and the credibility of our message in an increasingly diverse and cynical society.

**Figure 1** represents the approach of well-meaning, English-speaking, congregations committed to the HUP and attempting to plant churches that address the spiritual needs of diverse people groups living in their community. For instance, an established English-speaking

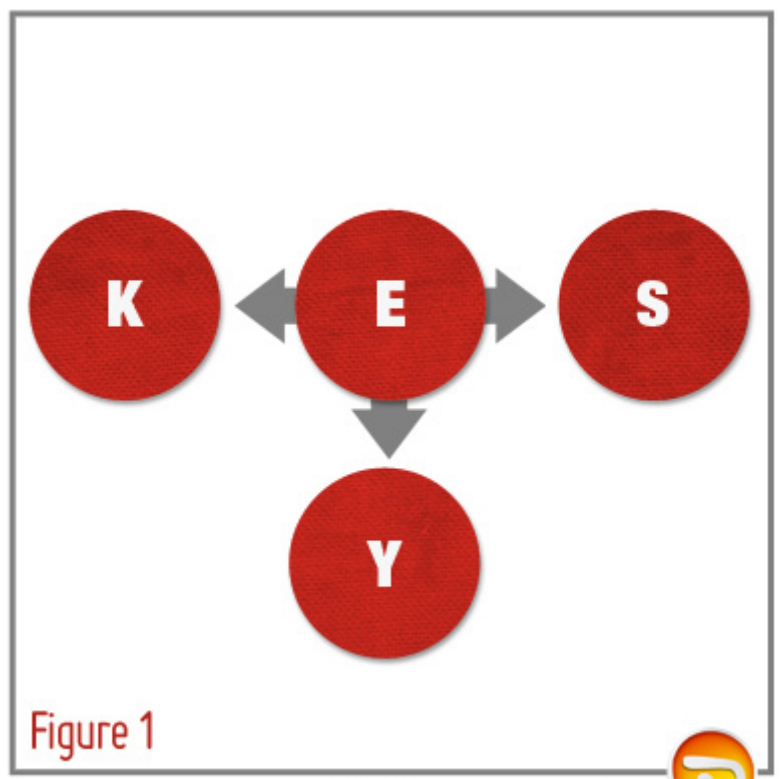


Figure 1

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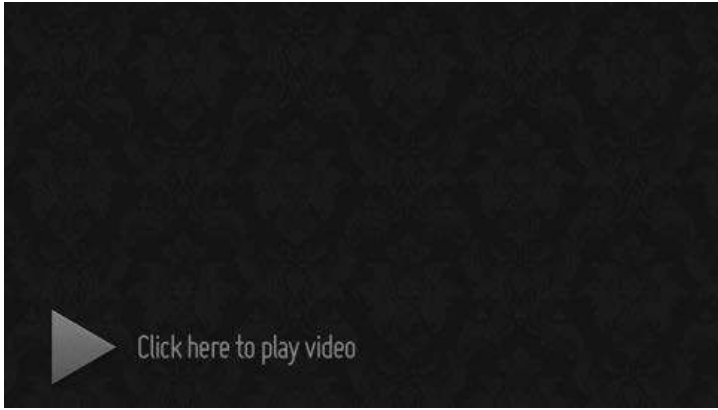
While we should applaud any church willing to address the needs of diverse believers, this approach creates an “us” and “them” situation. Such a situation will significantly limit or outright hinder the development of meaningful, gospel-infused relationships between the two (or more) groups of people who, according to Paul, “have been brought near (to God and to one another) by the blood of Christ,” being made into one new man, one body, “a holy temple in the Lord...built

## How can my church biblically apply the HUP in the context of a local church committed to both unity and diversity for the sake for the gospel?

congregation (E) might allow a fledgling Korean church (K) to meet in their facility on Sunday afternoons whether or not the two assemblies have any other relational or denominational connection. Or an existing English-speaking congregation might launch a Spanish-language church (S) on their own property or somewhere else in the city, even going so far as to hire a Latino pastor to lead the effort. Or an English-speaking congregation might decide to allow a prayer meeting to take place on Friday nights for Nigerians speaking in Yoruba (Y).

together into a dwelling of God in the Spirit,” ([Ephesians 2:14-22](#)). For while the two groups may politely smile at one another as they pass by each other on church property, those in the minority will likely see themselves as mere “strangers in the land.” But recall Paul’s words in [Ephesians 3:19](#), that those in the minority who are Christians are no longer “strangers and aliens, but...fellow citizens with the saints and are (all together) of God’s household.” From the outset, then, we saw this model as problematic and determined to do things differently at [Mosaic Church of Central Arkansas](#), the church that I founded and still pastor, albeit after a somewhat rocky start.

Among the first Hispanics to attend our church were two women who had come to us from a trailer park in Alexander, a small town just outside Little Rock. These women did not speak any English but came to Mosaic anyway, having heard of the church through a local Spanish-language publication in which we had run an advertisement. There to welcome them to Mosaic were our only other attending Hispanics at the time, a family who could speak English. The head of this home (I'll call him Julio) had experience as a preacher. Along with his wife, Julio was willing to preach to these women in



Spanish, to translate for them as needed, and to help in other ways to integrate them into the life of our congregation, beginning with the worship service. Concerning the service we decided to try remaining together for singing, prayer, and announcements and that following this, the Hispanics would be dismissed to hear a message, by Julio, in their own language.

**A brilliant idea, don't you agree?!**

And so we sang—well, actually, the English-speakers sang and the Spanish-speakers clapped their hands—and with the best of intentions that day, we dismissed the four of them just before the message. Together they rose from their seats, walked up the aisle and back out of the church while the rest of us in attendance looked on and tried to smile. Believe me, it was pitiful to watch, and it's still painful to remember! I can still see the entire church, every one of us painfully confused, watching helplessly as they walked by, not knowing what else to do. Later that week we all agreed there had to be a better way.

After prayer and further research, we concluded that the only way to fully integrate Hispanics and Latinos with the rest of us (predominately Blacks and Whites) in the worship service was to provide simultaneous translation of the message over headsets. The situation expanded our thinking, and led us to develop a second, alternative, approach to overcoming such obstacles in pursuit of the multi-ethnic vision.

Since its introduction to America, widespread misapplication of the HUP has led, unintentionally, to increased segregation in the local church along ethnic and economic lines.

# Chapter 5

## Unintended Exclusion

## Chapter 5

### Unintended Exclusion

Following our Sunday “fail” as described at the end of the previous chapter, **Figure 2** represents the resulting approach we embraced over the next five years of our ministry.<sup>1</sup> Looking back, I realize now that we were so determined to avoid **Intended Exclusion** (also discussed in the previous chapter) that we created an equally problematic solution that over time I have labeled **Unintended Exclusion**.

This approach produced its own share of problems, mainly in creating a viable path of assimilation only for those first-generation internationals (whom we sometimes refer to as 1.0s) that were enthusiastically devoted to more immediate integration. In other words, Hispanics and Latinos who were willing to wear headsets while listening to a message simultaneously translated from English were the ones who highly valued immersion in North American culture. Consequently, they were willing to embrace a good bit of personal discomfort to be part of the church. Whether driven by a flexible, gracious and persistent personality, by personal relationships, or by good old fashioned pragmatism, these folks were willing to sing songs in English (while reading Spanish lyrics italicized below each line), and to sing them in a musical style with which they were largely unfamiliar. They also encouraged their children to attend Mosaic’s English-

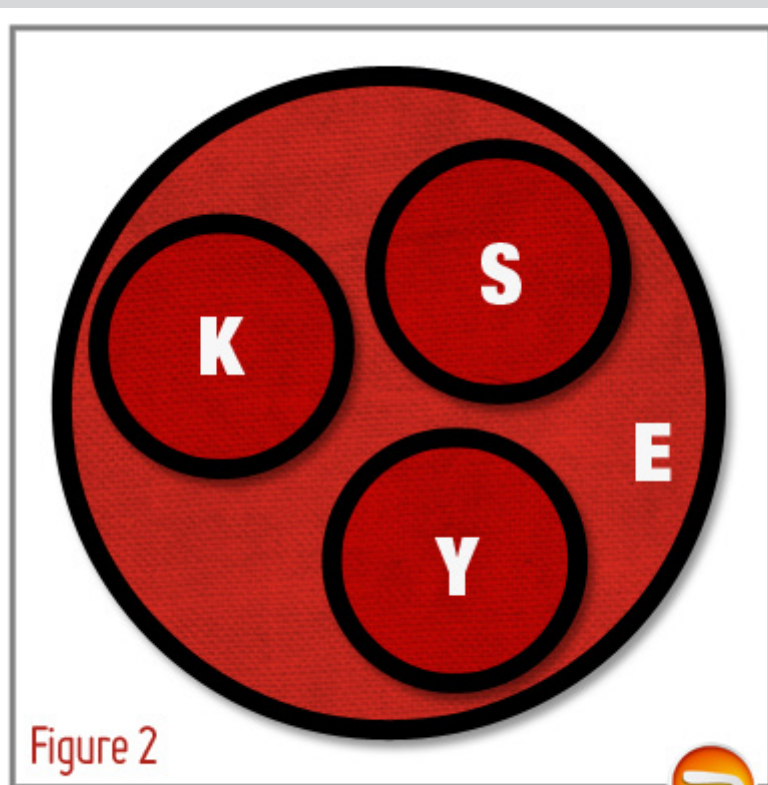


Figure 2

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would remain with us only for a few months. Over time a common refrain emerged whenever we would ask why these people were leaving our church: “We love the people and the heart of Mosaic,” they would say, “but it is just too difficult to worship in English.” The fact is, we were reluctant in those days to even allow a language-specific small group

**Unintended Exclusion creates a viable path of assimilation only for those first-generation internationals that are enthusiastically devoted to more immediate integration.**

speaking, age-appropriate ministries, as well. In the end, these Latinos were willing to endure initial difficulties and help us work through problems in pursuit of “brotherhood and unity” within the church. Indeed, these faithful and gracious brothers and sisters deserve much credit, for we would certainly not be the church we are today if they had not been willing to walk patiently with us on the journey.

In those early years, however, we found that we were experiencing the same troubling problem time after time. While many first-generation Hispanics and Latinos were being led to the Lord and coming into the church, most

(e.g., a Spanish-speaking group) to meet, fearing a slippery slope could develop and lead us to the very segregation we were determined to avoid. We had no idea how to adjust our principles or practices without violating the biblical mandate or our core commitments. So while many 1.0s came to us during those years, many of them left, with heartbreaking regularity, after only a few visits. And we were forced to accept it (or so we thought) as a reality of multi-ethnic ministry. But here’s the good news: we were wrong, and it is not!

[Endnotes Link](#)

# Chapter 6 *Graduated Inclusion*

## Chapter 6

### Graduated Inclusion

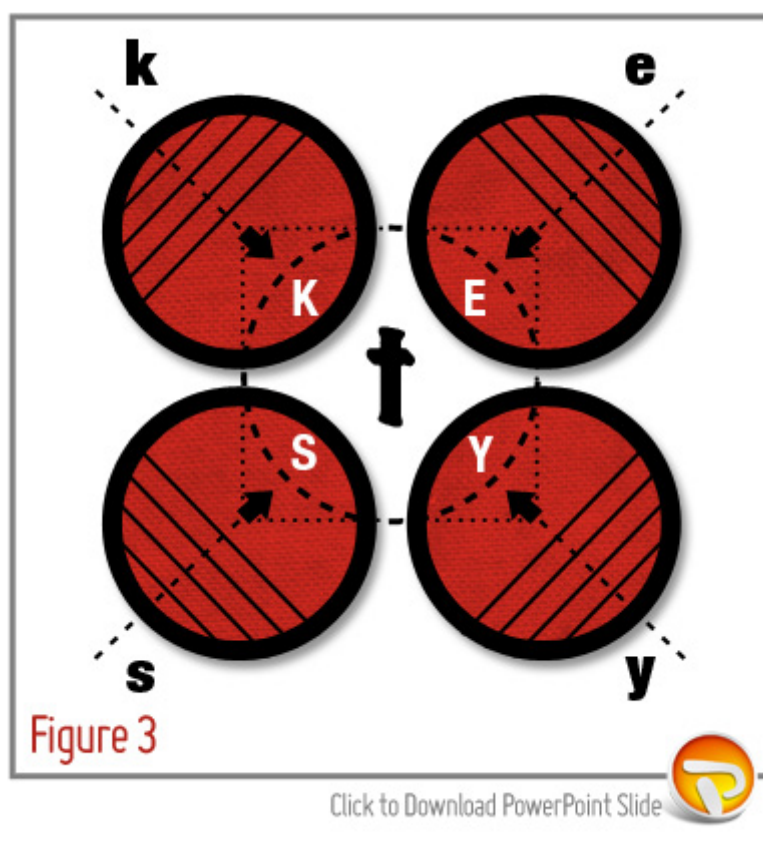
By 2006 we recognized our need to loosen up our approach to multi-ethnic ministry, and we began to make room for language-specific small groups that could meet at the church.<sup>1</sup> Still, things didn't really come together for us until April 2008.

**Figure 3** describes what we now recognize as the best of both worlds (HUP and multi-ethnic) and what we practice at Mosaic, a model we call **Graduated Inclusion**. As you will see, it is a both/and approach to 1.0 evangelism, discipleship, and leadership development pursued from within the context of a diverse church and with the future in mind. Let me show you what I mean.

The four outer (solid) circles represent various 1.0 groups and are overlapped by a connecting square and dotted circle closer to the middle. The small letters just outside the solid circles represent those from varying people groups: (**k**)orean, (**e**)nglish-speaking, (**s**)panish-speaking, and Nigerians speaking in (**y**)oruba, for example) who do not know Christ as Savior. The lines inside the solid circles represent HUP-driven ministries emanating from within a local church that target these varying people groups for the purpose of evangelism. This might include an evangelistically-focused worship service, English as a second language (ESL) classes, or any number of other programs or events done in a style and language that is the one most familiar to the target group.

Again, let me be clear: there are only two reasons why we have determined to provide such cross-cultural ministry as described in the lined section of each solid circle in the diagram. First, it is for the purpose of building relationships and evangelism—to share the gospel in a way that is most accessible to the 1.0s we are trying to reach; and second, to establish an initial level of comfort for internationals who are coming to Christ through our witness and into the church who are not yet fluent in the language or culture of the United States. For all involved, then, we do our best to clarify that we have no intention of creating an ethnic-specific church. Instead we have adopted the HUP as an evangelistic tool for ethnic-specific outreach and as part of a more comprehensive strategy for building one healthy multi-ethnic church.

Notice next the somewhat triangular zones that exist at the point where the solid circles intersect the dash-lined square. This area represents the reality that some who



embrace Christ as Savior will still need initial discipleship in forms and languages they understand. And once again, we gladly provide these opportunities to those who are perhaps still reluctant to engage or are wary of the larger body, as a way of helping them grow more comfortable at Mosaic over time.

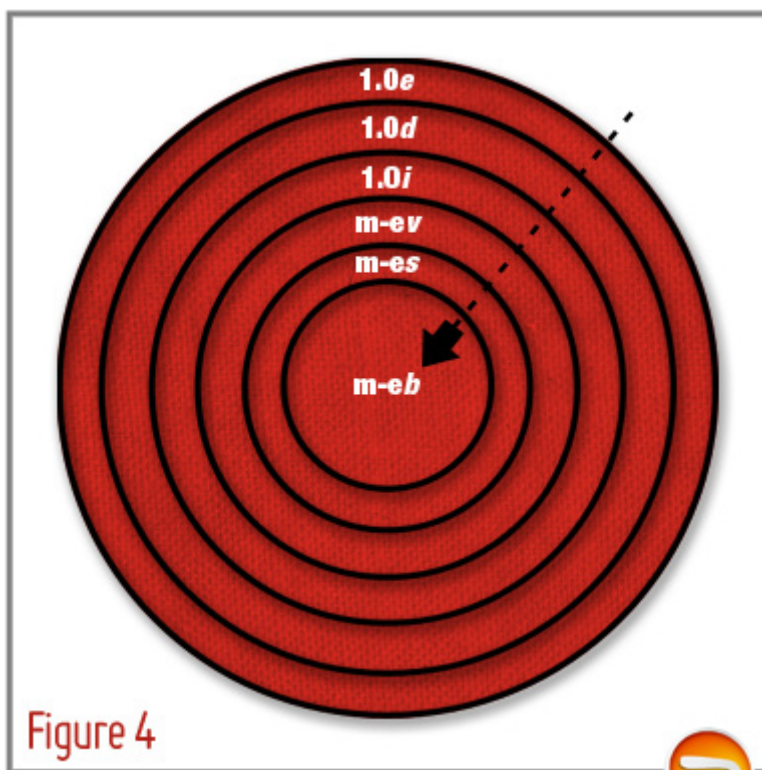
Finally, the circle inside the dash-lined square that overlaps and connects all the other circles represents 1.0s and English-speakers alike who are involved with the greater body of Mosaic, integrated and interacting with one another beyond their own people group(s). In our case this includes 1.0s that choose to attend a service that is simultaneously translated over headsets or who are actively serving in the church nursery, in children's or student ministries, with the worship team as a singer or musician, or in some other area of volunteer leadership, even though their English may still be limited. In fact for the past several years two Latina women have been responsible for setting up the communion table and elements for the entire church two times each month. And moving ever closer to the center of the church, into areas of greater influence and responsibility, there are 1.0 Hispanics and Latinos who serve as members of Mosaic's staff team and even on our governing board of elders.

**Figure 4** simply provides another way of looking at this model with the following key provided to guide your thinking:

- 1.0e — HUP-driven evangelism
- 1.0d — 1.0 discipleship
- 1.0i — 1.0 integration in greater body
- m-ev — multi-ethnic volunteer leaders
- m-es — multi-ethnic staff (vocational)
- m-eb — multi-ethnic governing board

Now, I recognize that the ultimate goal of a church is not merely to produce individuals who can govern the church responsibly. Nevertheless, this model of **Graduated Inclusion** helps to overcome the obstacles faced by 1.0 churches seeking not only to retain their children, but to maintain a healthy respect for their culture while battling the intrinsic problem of the first generation having “two feet in,” the second generation having “one foot in and one foot out,” and the third generation stepping “two feet out.” Most importantly, it provides for today with tomorrow in mind.

At Mosaic, we have found that the model of **Graduated Inclusion** provides an effective, progressive, strategy for seeing the first generation evangelized, equipped, and established in Christ **and** in a multi-ethnic church setting, all at the same time. Such individuals soon find that the inclusive environment becomes their own; that is, they no longer see themselves as strangers among us. Instead, we



**Figure 4**

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you can use to establish a healthy multi-ethnic church where diverse men and women walk, work and worship God together as one for the sake of the gospel. When rightly applied, **Graduated Inclusion** will lead to the development of true “brotherhood and unity” in the church, just as Donald McGavran encouraged and always believed was possible.

For those of us now planting or developing local churches in the United States of America, an increasingly diverse and

**Graduated Inclusion is a “best of both worlds” approach combining HUP-driven evangelism/discipleship with the multi-ethnic church.**

all see ourselves as one in Christ. And many go on to develop as leaders serving the entire church in one way or another, thereby validating the work among their own people group.

This is the vision, then, and the reality of a multi-ethnic, economically diverse, church applying the HUP in a biblical way for the purpose of cross-cultural evangelism and discipleship. Yes, **Graduated Inclusion** describes a both/and approach for church growth and development that

cynical society, there is no longer an excuse to avoid the pursuit of this dream. Indeed, the credibility of our message and our ministry in the future depends upon passionate individuals getting this right.

[Endnotes Link](#)

# CONCLUSION *The New Face of Christianity*

## Conclusion

### The New Face of Christianity

At one time on my nightstand was David T. Olson's book, *The American Church in Crisis* (Zondervan, 2008).<sup>1</sup> Olson is the director of the *American Church Research Project* and director of church planting for the *Evangelical Covenant Church*. Loaded with charts, graphs and sidebars, his research is based (as are his conclusions) on his study of a national database of some 200,000 churches.

And according to Olson's findings, there is cause for concern, of the kind once voiced by Donald McGavran.

For instance, Olson writes, "On any given Sunday, the vast majority of Americans are absent from church and if trends continue, by 2050, the percentage of Americans attending church will be half (of what it was in 1990)."<sup>2</sup> To avoid this dismal future, "the American church must engage with ... three critical transitions ... which have altered the relationship between American culture and the church."<sup>3</sup> What are the transitions to which Olson refers:

- The transition from a Christian to a post-Christian society;
- The transition from a modern to a post-modern society;
- The transition from a mono-ethnic to a multi-ethnic society.

For sometime, the first two transitions have been widely assumed among evangelicals. It's the third transition that is generating new interest among local church pastors and church planters, theologians, researchers and educators, alike. Indeed, increasing numbers of us are now recognizing that the multi-ethnic church is not only a pragmatic response to address these changing times, but more importantly, a biblical response for the sake of the gospel.

Olson writes, "In the mono-ethnic world, Christians, pastors and churches only had to understand their own culture. Ministering in a homogeneous culture is easier, but mono-ethnic Christianity can gradually become culture-bound. ... In the multi-ethnic world, pastors, churches and Christians need to operate under the rules of the early church's mission to the Gentiles."<sup>4</sup> And I really loved this statement: "As the power center of (global) Christianity moves south and east, the multi-ethnic church is becoming the normal and natural picture of the new face of Christianity."<sup>5</sup>

The desire to establish multi-ethnic churches, however, must not be rooted in the fact that Barack Obama is biracial and somehow representative of the changing face of America; or

for that matter, in Rodney King's emotional appeal, "People ... can we all get along?" Nor should we pursue the dream simply because the neighborhood is changing, because the increasing diversification of certain states has rendered them Majority-Minority, or because latest projections indicate the entire nation will be so declared by 2047.<sup>6</sup> This is all well and good, making conditions now favorable for our attempts.

Rather, the pursuit of the multi-ethnic church must be firmly rooted in God's Word. In other words, pursuing multi-ethnic churches is not about racial reconciliation; it's about reconciling men and women to God through faith in Jesus Christ and likewise, about reconciling a local church to the principles and practices of New Testament congregations of faith such as existed at Antioch and Ephesus. These early churches were multi-ethnic, where believing Jews and Gentiles gathered as one to tangibly express the peace, hope and love of Christ before a lost and dying world. In so doing, men and women of varying backgrounds came together to obey the great commandment, declare a great compassion and fulfill the great commission. Their unity of mind, heart and purpose resulted in a great expansion of the gospel and to accomplishing His will on earth as it is in heaven. Yes, they were one in Christ and in the local church **so that** the world would know God's love and believe (John 17:23).<sup>7</sup>

I pray your church will be so, as well.

**"As the power center of (global) Christianity moves south and east, the multi-ethnic church is becoming the normal and natural picture of the new face of Christianity."**

# Endnotes

## Quote by Fr. Richard Rohr

1. Radical Grace, April–May–June 2006, Vol.19, No. 2, as cited at [http://www.huffingtonpost.com/fr-richard-rohr/on-the-edge-of-the-inside\\_\\_b\\_\\_829253.html](http://www.huffingtonpost.com/fr-richard-rohr/on-the-edge-of-the-inside__b__829253.html), accessed 5 March, 2011.

## Introduction

1. This term (homogeneous church) describes a church in which 80 percent or more of the individuals who attend are of the same ethnicity or race.
2. See Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim, **United by Faith: The Multiracial Congregation as an Answer to the Problem of Race** (New York: Oxford Univ. Press, 2003). The authors cite Mark Chavez, “National Congregations Study” (Tucson, Ariz.: University of Arizona Department of Sociology, 1999). The remaining churches (7.5 percent) can be described as multi-ethnic or multiracial churches, in which there is a non-majority, collective population of at least 20 percent. By this definition, approximately 12 percent of Catholic churches, just less than 5 percent of evangelical churches, and about 2.5 percent of mainline Protestant churches can be described currently as multi-ethnic or multiracial.
3. Statistics presented by Dr. Michael O. Emerson at the National Multi-ethnic Church Conference in San Diego, CA, November 2–3, 2011. A complete video of his presentation is available to members of the Mosaix Global Network. See [www.mosaix.info/membership-benefits](http://www.mosaix.info/membership-benefits) for further details on how to join Mosaix and gain access the entire content of the conference online.
4. See <http://noticias.aollatino.com/2011/03/22/census-2010-results-hispanic-population>, accessed 25 March, 2011.
5. Emerson’s conclusions were cited by David T. Olsen in a presentation delivered at the National Multi-ethnic Church Conference in San Diego, CA, November 2–3, 2011. A complete video of his presentation is available to members of the Mosaix Global Network. See [www.mosaix.info/membership-benefits](http://www.mosaix.info/membership-benefits) for further details on how to join Mosaix and gain access the entire content of the conference online.
6. Statistics presented by David T. Olsen at the National Multi-ethnic Church Conference in San Diego, CA, November 2–3, 2011. A complete video of his presentation is available to members of the Mosaix Global Network. See [www.mosaix.info/membership-benefits](http://www.mosaix.info/membership-benefits) for further details on how to join Mosaix and gain access the entire content of the conference online.
7. Mark DeYmaz: **Building a Healthy Multi-ethnic Church** (San Francisco: Jossey-Bass/Leadership Network, 2007), p. 186, where the author states, “As to when and by whom this sentiment was first observed, religious scholar Martin Marty noted at the end of the nineteenth century, ‘White Protestants, however, did little to build bonds with [Black Protestant] churches, and racially there were at least two Americas or Christianities. Doctrinal and practical similarity counted for little. ...Critics noted that the Sunday Protestant worship hour was the most segregated time of the week. Indeed, the once righteous churches of the North, after proclaiming triumph over the evils of slavery and the South, came during the next century to adopt southern styles of regard for Blacks and their churches, and there was little positive contact even within denominational families’ (John McManners, ed. **The Oxford History of Christianity** [Oxford: Oxford University Press, 1990], 423).”
8. I am using the term as colloquially defined at [http://en.wikipedia.org/wiki/Institutional\\_racism](http://en.wikipedia.org/wiki/Institutional_racism), accessed 25 March, 2011, which reads, “Institutional racism (also called structural or systemic racism) describes any kind of system of inequality based on race. It can occur in institutions such as public government bodies, private business corporations (such as media outlets), and universities (public and private). The term was coined by Black Power activist Stokely Carmichael in the late 1960s. The definition given by William Macpherson within the report looking into the death of Stephen Lawrence was ‘the collective failure of an organization to provide an appropriate and professional service to people because of their color, culture, or ethnic origin,’ Jones, J. M. (1997) **Prejudice and Racism** (2nd ed.). New York: McGraw-Hill.”
9. Gary McIntosh, The Life and Ministry of Donald A. McGavran: A Short Overview. This article can be read for free online at <http://churchgrowthnetwork.com/free-resources/2010/05/25/the-life-and-ministry-of-donald-a-mcgavran>, accessed 25 March, 2011.
10. Mark DeYmaz: **Building a Healthy Multi-ethnic Church** (Jossey-Bass/Leadership Network, 2007), chapters

# Endnotes

one through three.

## Chapter One

1. Gary McIntosh, **The Life and Ministry of Donald A. McGavran: A Short Overview**. This article can be read for free online at <http://churchgrowthnetwork.com/free-resources/2010/05/25/the-life-and-ministry-of-donald-a-mcgavran>, accessed 25 March, 2011.
2. Ibid. For example, Donald McGavran, the HUP's progenitor, was born in Damoh, India on December 15, 1897. As a third-generation missionary, his family totaled 279 years of service in India by 1954. When he, himself, went to India as a missionary in 1923, he worked primarily as an educator under appointment with the United Christian Missionary Society of the Christian Church (Disciples of Christ). In 1929 he became director of religious education for his mission before returning to the United States to work on his Ph.D. at Columbia University. After his return to India, he was elected field secretary in 1932 and placed in charge of administering the denomination's entire India mission. It was during the late 1920s and early 1930s that the stirrings of what would eventually become church growth thought began to develop in McGavran's mind.
3. From a message delivered by Dave Gibbons at the National Multi-ethnic Church Conference in San Diego, CA, November 2-3, 2011. A complete video of his presentation is available to members of the Mosaix Global Network. See [www.mosaix.info/membership-benefits](http://www.mosaix.info/membership-benefits) for further details on how to join Mosaix and gain access the entire content of the conference online.
4. As mentioned in the text, all but the final three paragraphs of the rest of this chapter have been excerpted with permission from Gary McIntosh, **The Life and Ministry of Donald A. McGavran: A Short Overview**. This article can be read for free online at <http://churchgrowthnetwork.com/free-resources/2010/05/25/the-life-and-ministry-of-donald-a-mcgavran>, accessed 25 March, 2011.
5. C. Peter Wagner, the author of numerous books in the field of Christian mission, served as a missionary to Bolivia for sixteen years. He became a professor of Church Growth and Latin American Studies at Fuller's School of World Mission and in 1981 replaced McGavran as the head of the school, continuing in that capacity until 1998.

6. C. Peter Wagner, **Leading Your Church to Growth** (Ventura, CA: Regal, 1984), p. 201.
7. C. Peter Wagner, **Your Church Can Grow** (Ventura, CA: Regal, 1976), p. 161.
8. My citation of Ken Silva is not at all meant to imply a tacit endorsement of his wide-ranging views concerning prominent pastors and/or the ministries that are so often the subject of his controversial critiques. On this point, however, I believe he gets it right. See <http://apprising.org/2010/07/10/fuller-theological-seminary-birtherd-church-growth-movement>, accessed 2 May, 2011.
9. This quote was taken from a Leadership Journal interview with Chuck Swindoll entitled, "The Problem with Pizzazz" (Spring 2011, p. 24)

## Chapter Two

1. Mark DeYmaz: **Building a Healthy Multi-ethnic Church** (Jossey-Bass/Leadership Network, 2007), p. 61.
2. Gary McIntosh, **The Life and Ministry of Donald A. McGavran: A Short Overview**. This article can be read for free online at <http://churchgrowthnetwork.com/free-resources/2010/05/25/the-life-and-ministry-of-donald-a-mcgavran>, accessed 25 March, 2011.
3. Ibid.
4. To be clear, this section entitled "An Evangelistic Principle" and the next section entitled "Advocate Full Brotherhood" have been excerpted with permission from Gary McIntosh, **The Life and Ministry of Donald A. McGavran: A Short Overview**. This article can be read for free online at <http://churchgrowthnetwork.com/free-resources/2010/05/25/the-life-and-ministry-of-donald-a-mcgavran>, accessed 25 March, 2011.
5. As noted in the Introduction, a multi-racial/multi-ethnic church can be numerically described as one in which a particular racial or ethnic group does not compromise more than eighty percent of the attending congregation; this according to leading sociologists in the field including Michael Emerson, Christian Smith and George Yancey, etc. Of course, in reality, there is much more involved in building and/or describing a healthy multi-ethnic church than mere numerical count. For a more thorough discussion, see Mark DeYmaz: **Building a Healthy Multi-ethnic Church** (Jossey-Bass/Leadership Network, 2007).

# Endnotes

## Chapter Four

1. Thoughts from this chapter first appeared in **Ethnic Blends: Mixing Diversity Into Your Local Church**, by Mark DeYmaz (Zondervan/Leadership Network, 2010), and are used by permission.

## Chapter Five

1. Thoughts from this chapter first appeared in **Ethnic Blends: Mixing Diversity Into Your Local Church**, by Mark DeYmaz (Zondervan/Leadership Network, 2010), and are used by permission.

## Chapter Six

1. Thoughts from this chapter first appeared in **Ethnic Blends: Mixing Diversity Into Your Local Church**, by Mark DeYmaz (Zondervan/Leadership Network, 2010), and are used by permission.

## Conclusion

1. Thoughts from this chapter first appeared in **Ethnic Blends: Mixing Diversity Into Your Local Church**, by Mark DeYmaz (Zondervan/Leadership Network, 2010), and are used by permission.
2. David T. Olson, **The American Church in Crisis** (Grand Rapids, MI: Zondervan, 2008), p. 16.
3. Ibid., p. 162
4. Ibid., pp. 169–170
5. Ibid., pp. 170–171.
6. Hope Yen, **White Americans' majority to end by mid-century** (Washington, DC: Associated Press, December 16, 2009). It is worth noting that more recent projections suggest that this will occur by 2042.
7. See Mark DeYmaz: **Building a Healthy Multi-ethnic Church** (Jossey-Bass/Leadership Network, 2007), p. 9–10. The words **so that** in verses 21 and 23 are translated from the Greek word, **hina**. This word, a preposition, is used linguistically to introduce what Greek scholars refer to as a “hina clause.” When used, the word points to the intended result or purpose of something and, in a broader sense, is used to introduce a “purpose clause.” According to H. E. Dana and J. R. Mantey, writing in *A Manual Grammar of the Greek New Testament* (p. 283), “The function of a ‘purpose clause’ is to express the aim of the action denoted by the main verb. This aim may be of a deliberate design...or merely of contemplated results.” In other words, a hina clause introduces an “if—then” propositional truth. In essence, the proposition can be stated as follows: If X occurs (though there’s no

guarantee that X will occur), if X does occur, then Y is the guaranteed result. With this in mind, we can paraphrase John 17:21–23 to read:

I also want to pray for those who, in time, will come to believe in Me through the witness of My disciples...I pray that those who come after them will be completely united as one. There is no guarantee that they will be one; but if they will, then two things will certainly result. First, men and women throughout the world will recognize that I am the promised Messiah. In addition, Father, men and women throughout the world will recognize that You love them. Consequently, they will respond to Your love and receive eternal life through faith in Me.

In other words, Christ prayed specifically that future generations of believers would be one so that the world would know God’s love and believe. In this way and by this means, Christ stated that his mission would be accomplished through others and, ultimately, his Father glorified. What Jesus intends for us (the local church), then, is clear: we have been called to be one for the sake of the Gospel. It may not be easy, but it is biblical, and it is right.

# Endorsements

**Justin S. Holcomb** Director, the Resurgence; pastor, Mars Hill Church (Seattle)

In this quick, hard hitting book, Mark DeYmaz tackles the issue of churches segregated by race and class. He clearly explains how the evangelical church's attempts to be culturally relevant have turned them into culturally and racially segregated units. Mark gives practical advice for how churches can avoid this and still engage the culture wisely.

**Trevin Wax** Editor of TGM (Theology, Gospel, Mission)

Our implicit acceptance of the idea that we worship with people who look just like us communicates to the outside world that something other than the cross of Jesus Christ (whether it be social class, ethnicity, musical style, or race) unites the church. Mark DeYmaz challenges the status quo in this thought-provoking and convicting book.

**Scott Williams** Author, Church Diversity – Sunday The Most Segregated Day Of The Week

Mark DeYmaz provides a Biblically based and practical understanding of the Homogeneous Unit Principle (HUP.) Mark challenges well-meaning proponents of the HUP to not allow trends and pragmatics to shape doctrine when it comes to church planting, growth and development. This quick, yet challenging read will foster new ways of thinking for the church and provide insights as to how we can have His will be done on earth as it is in heaven.

**Dr. Alejandro Mandes** Director of Hispanic Ministries, Evangelical Free Church of America

For too long, the HUP has been used as a cover and excuse for local churches not to reach out to their Samaritan neighbors, even as the population of the United States becomes increasingly diverse. More and more pastors, however, are recognizing a need and desiring to lead a diverse congregation of people pursuing Christ together as one. This book gives permission for them to do just that, with the conviction and hope that this biblical vision can be realized.

**Derwin L. Gray** Lead Pastor of Transformation Church (Ft. Mill, S.C.)

Pastors, church planters, denominational leaders...get this book! It will not only inform you, but I believe God will use it to transform your life, the work you lead and, potentially, the American Church. Mark DeYmaz skillfully beckons the local church back to its Gospel-centric roots and the ancient practices of New Testament, multi-ethnic churches of the first-century for the sake of the gospel. This book is like an immunization shot: it hurts, but it's for our good and the glory of Jesus.

**Josh Wilson** Executive Director of Mission: St. Louis

I am very thankful to have this book as a resource, and I believe the Church will be challenged and changed because of it. It provides a compelling reassessment of the HUP and offers a practical understanding of the biblical call to multi-ethnic churches.

**DJ Chuang** Network Developer at Worship Leader Magazine

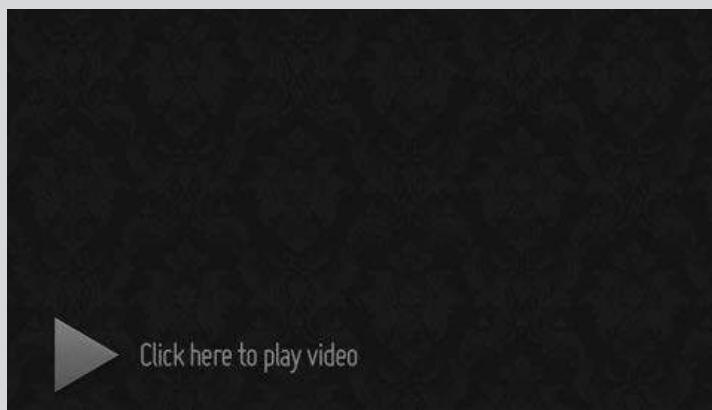
I love this meaty eBook for both its substance and its innovative format! For decades, the American Church has been tainted by the HUP and its influence around the world only adds to this hidden plague of unintentional systemic racism. We need more church leaders like Mark DeYmaz to dismantle the pragmatism of church growth so that local congregations can better reflect the powerful truth of God's love for all people, the Gospel, for all peoples in every neighborhood.

## ABOUT THE AUTHOR

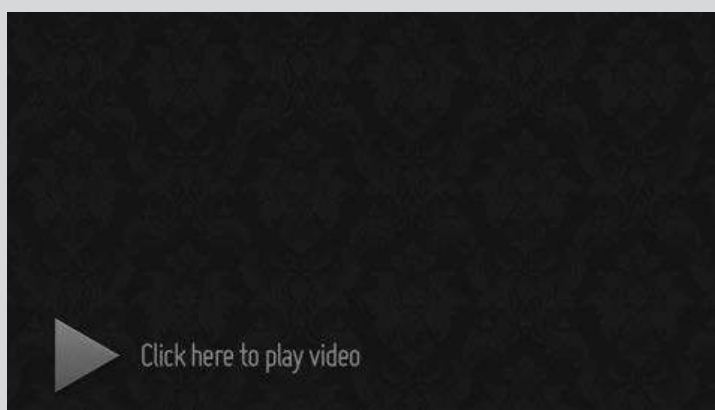


A former member of Little Rock's Racial and Cultural Diversity Commission, Mark is a contributing editor and columnist for **Outreach Magazine**, and a contributing editor for **Leadership Journal**. He posts occasionally on his blog, **Glue**.

Dr. Mark DeYmaz is the founding pastor of the **Mosaic Church of Central Arkansas** and Executive Director of the **Mosaix Global Network**. A recognized leader in the Multi-ethnic Church Movement his first book, **Building a Healthy Multi-ethnic Church** was chosen in 2008 as a finalist for a **Christianity Today Book of the Year Award** and for an **Outreach Magazine Resource of the Year Award** in the same year, in both cases a nominee in the Pastoral Leadership category. His most recent book, **Ethnic Blends: Mixing Diversity Into Your Local Church**, was nominated in 2010 for an **Outreach Magazine Resource of the Year Award**.



**Building a Healthy Multi-ethnic Church**

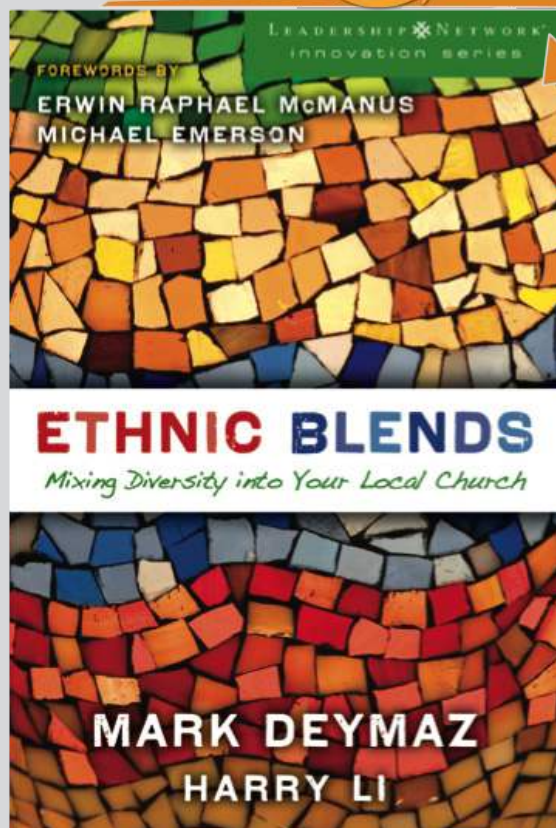


**Ethnic Blends: Mixing Diversity Into Your Local Church**

To bring Mark DeYmaz to your church, conference or event  
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Facebook: [www.facebook.com/markdeymaz](https://www.facebook.com/markdeymaz)

## OTHER BOOKS BY MARK DEYMAZ

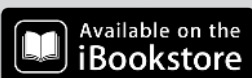
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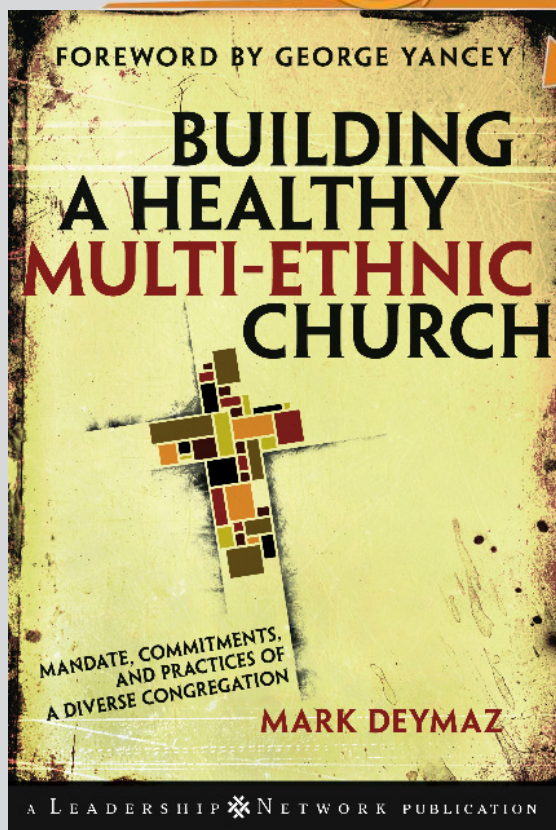
### Ethnic Blends

Discover the seven common challenges of a multi-ethnic church and how to overcome the obstacles in pursuit of the dream.

Published by Zondervan/Leadership Network, 2010



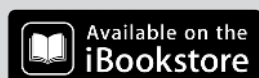
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### Building a Healthy Multi-ethnic Church

Discover the Biblical mandate of a multi-ethnic church and the seven core commitments required to bring it about.

Published by Jossey-Bass/Leadership Network, 2007



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The **Mosaix Global Network** is a relational network of local church pastors, church planters, pioneers, educators, researchers, and theologians alike catalyzing the growing movement toward multi-ethnic churches throughout North America and beyond by:

- 1) casting vision
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To aid you in pursuit of the multi-ethnic vision at your church, **become a member** of Mosaix today!