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ETHNIC CHURCH PLANTING

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Before entering fully into a discussion of the topic of ethnic church planting, it may be helpful to define some terms and establish some limits. Because we use different terminologies in our ecclesiastical fellowships, a few key terms will be defined. The word "church" will mean an established congregation which has assumed full responsibility for its functions. The term "sponsoring church" will mean the mother church.⁴² The word "mission" will signify a daughter congregation.⁴³ The term "ethnic" will be used in this presentation to denote persons belonging to a cultural/linguistic group which is different in varying degrees from that of the predominant society.⁴⁴ The term "Anglo" will be used to signify the

⁴²There is an implied assumption that new congregations are started by established congregations. In this paper this will be presented as the rule although other approaches (e.g., a group of churches starting a new congregation, or new congregations started without any connection with existing churches).

⁴³Some (e.g. Elmer Towns) use the term "mission" in connection with the concept of a "Mission Sunday School." See Elmer Towns, *Getting A Church Started* (Lynchburg, VA: Church Growth Institute, 1985), 67. The term "mission" will be used here to include Mission Sunday Schools as well as other approaches (e.g. Bible Study Groups, Worship Services in Homes) used to start a new congregation.

⁴⁴Richard A. Schermerhorn defines an ethnic group as "a collectivity within a larger group having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood." Among the symbolic elements he

white, English speaking population in this country. The term "predominant society" will also be used to refer to this group. Although some of the principles mentioned here may have application to African American congregations, there are certain dimensions relating to the starting of congregations in that context which will not be treated here.⁴⁵

Another clarification that perhaps needs to be made is that the "homogeneous unit" strategy will not be treated here.⁴⁶ It will simply be acknowledged that there is a tension between the desire of ethnic groups to establish congregations which reflect their own culture and the need to break down the wall of partition and promote Christian unity. Some of the models that will be discussed here perhaps deal with this tension more creatively than others.

I. RATIONALE FOR ETHNIC CHURCH PLANTING

Undoubtedly one of the first questions which comes to mind when we think about this subject is, "Why do we need to plant ethnic churches?" Several answers can be given. Permit me to mention three reasons: (1) a clear biblical mandate; (2) an urgent demographic necessity; and (3) an encouraging pattern of receptivity.

A. Biblical Mandate and Model

Scripture provides the mandate as well as the model for ethnic church planting. The "*panta ta ethne*" to which the Apostles are sent in

mentions religious affiliation, language, nationality, and phenotypical features. See *Comparative Ethnic Relations: A Framework for Theory and Research* (New York: Random House, 1969), p.12.

⁴⁵The history of relationships between the predominant society and African Americans and the fact that African American congregations are English-speaking requires that someone who has more expertise in this area than this writer treat this subject.

⁴⁶For a discussion of this see C. Peter Wagner, *Our Kind of People* (Atlanta: John Knox Press, 1979); Ebbie C. Smith, *Balanced Church Growth* (Nashville: Broadman Press, 1984).

Matthew 28 refers to the nationalities or people groups of the world.⁴⁷ Going from Jerusalem to Judea, Samaria, and to the ends of the earth involved more than crossing geographical barriers. Cultural, linguistic, and religious barriers were crossed as the Apostles went about implementing the commission to make disciples of all people groups. The Jerusalem Council (Acts 15) made it clear that affiliation with a particular cultural group was not a prerequisite for full membership in the body of Christ.⁴⁸ The churches that were established in Palestine, Asia Minor, and Europe reflected to a large extent the language and the culture of the local people. It can be said, therefore, that in Scripture one finds a mandate as well as models for ethnic church planting.

B. Demographic Necessity

An argument for ethnic church planting can also be made from the stand point of demographic necessity. There are literally millions of persons who speak a language other than English and whose culture is different from that of the predominant society. The Language Missions Division of the Southern Baptist Home Mission Board projections based on the 1980 Census indicate that by 1990 there will be 84 million ethnic

⁴⁷Lenski points out that the various dimensions of "race, color, location, climate, traits, and achievements are included in this command." See R.C.H. Lenski, *The Interpretation of St. Matthew's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1964), 1173. McGavran translates "*panta ta ethne*" as "all the peoples". See Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker Book House, 1983), 27. Tippett explains that "because the Great Commission was expressed in ethnic terms (Matt. 28:19), we look forward to the Great Consummation when the gospel is to be preached to every 'nation, kindred, and tongue' (Rev. 10: 11: 14:6)." See Alan R. Tippett, *Church Growth and the Word of God* (Grand Rapids, MI: William Eerdmans Publishing Co., 1970), 30.

⁴⁸See R.C.H. Lenski, *The Interpretation of The Acts of the Apostles* (Minneapolis, MN: Augsburg Publishing Co., 1964), 612-613.

persons in this country.⁴⁹ (See Appendix A) While it needs to be acknowledged that a number of these have perhaps experienced extensive cultural assimilation, literally millions of ethnic persons (more than the population of many countries) are not being reached by the existing Anglo churches.

C. Pattern of Receptivity

We can find a great deal of encouragement in the fact that ethnic persons are responding to the gospel in unprecedented numbers and literally hundreds of congregations are being started among them every year. In the February, 1986 issue of *The United Methodist Reporter* Roy Howard Beck indicates that between 1974 and 1984, United Methodists started 200 ethnic congregations, the Assemblies of God started 500, and Southern Baptists started 3,000.⁵⁰ In the January issue the same editor reported that during the decade starting in 1975 ethnic-minority membership grew by 43% among American Baptists, by 43% among the Assemblies of God and by 70% among Southern Baptists.⁵¹ Last year Southern Baptists reported a total of 5,978 ethnic congregations with a membership of 297,370.⁵² These ethnic congregations collected more than 87 million dollars in their offerings and gave close to 7 million dollars to missionary causes.⁵³ The point that is made here is that ethnic

⁴⁹See Oscar Romo, "America's Ethnicity," unpublished paper, Language Missions Division, Baptist Home Mission Board, Atlanta, Georgia. Based on U.S. Census Publications: PC 80-S1-10; 12; PC-1-B1; PC 80-1-C53A; P-25, No. 952 and P-25, No. 995.

⁵⁰Roy Howard Beck, "Others Excel at Ethnic Church 'Planting,'" *The United Methodist Reporter*, 21 February 1986.

⁵¹Roy Howard Beck, "Baptists, Assemblies pass UMs in ethnic inclusiveness," *The United Methodist Reporter*, 14 January 1986, 3.

⁵²Ethnic Church Growth Reports, Language Church Extension Division, Home Mission Board, Southern Baptist Convention, 1989.

⁵³Ibid.

persons are responding to the Gospel and are establishing churches at a rapid pace.

II. PREPARATION FOR CHURCH PLANNING

Many of the steps that are followed in preparation for Anglo church planting apply to Ethnic church starting.⁵⁴ Rather than repeating these, I will make an effort to focus on some of the *added dimensions* that are needed in ethnic church planting. This involves such things as understanding the target group, preparing the sponsoring church, and determining the model of ethnic church that will be planted.

A. Understanding The Target Group

Understanding the target group is a vital step in ethnic church starting. Even if everything else appears to be in place (e.g., the right kind of motivation, sufficient resources, and a commitment to work hard) without an adequate understanding of the target group the entire effort is jeopardized. Two things that can help in gaining an understanding of a target group are a demographic analysis and a sociocultural analysis.

1. Demographic Analysis

As is true of Anglo church planting, a demographic analysis of the target area is indispensable (Appendix B). The standard information relating to population data (ethnic/cultural groups, age categories); economic data (employment groups, income groups); housing data (occupancy, type); and religious data (denominational affiliation) is most

⁵⁴Redford, for instance, outlines some of the steps as: (1) selecting a church missions committee, (2) selecting the area for new work, (3) preparing the sponsoring church, (4) cultivating the field, (5) beginning the mission fellowship, (6) organizing the mission chapel, and (7) constituting the church. See Jack Redford, *Planting New Churches* (Nashville: Broadman Press, 1978).
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helpful in constructing a profile of the target group.⁵⁵ This helps to determine the type of approaches that are needed to reach the target group.

2. Analyzing The Sociocultural Context

In addition to the standard demographic data, a sociocultural analysis is needed to understand inter-group as well as intra-group variations among ethnics.

Inter-group variations

There are significant differences between the 500 ethnic groups in this country.⁵⁶ Aside from what may be obvious linguistic⁵⁷ and phenotypical characteristics, such factors as mode of entry, socio-economic level, and cultural congruity (vis-a-vis the predominant society) account for significant differences between ethnic groups. The mode of entry has a great deal to do with the mind-set of the ethnic group as well as with the attitude of the predominant society. Was the mode of entry that of (1) Annexation (Mexican Americans and Puerto Ricans), (2) Forced Migration (African Americans), (3) Voluntary Migration (Refugees, Immigration, Migrants, Undocumented)?⁵⁸ Each of these types carries with it a cluster of historical, social, political, and economic factors which

⁵⁵This information (except for the religious data) is available from U.S. Census Bureau Publications. City and State planning commissions also have this information. For a modest fee organizations such as National Decisions Systems (W. 42nd and Broadway, New York, N.Y.) can provide this information by zip codes.

⁵⁶Oscar Romo, "Planting Ethnic Churches," *Missions USA*, November-December, 1989, 37.

⁵⁷Dr. Romo's article asserts that the 500 ethnic groups communicate in 636 languages. *Ibid.*, 37.

⁵⁸For a discussion of these types of migration see R. A. Schermerhorn, *Comparative Ethnic Relations* (New York: Random House, 1970).

affect the ethnic group's self-perception as well as the predominant society's attitude toward it. The major point that needs to be made here is that one cannot make generalizations for all of the ethnic groups.

The socioeconomic levels of ethnic groups at the point of entry also account for much of the diversity which is found among them. This has enormous implications for ethnic church planting. The rate of development and economic potential are different for ethnic groups which are composed of highly-trained professionals over against those which are made up of unskilled laborers. Both of these groups are precious in the sight of God. Church planting methodology, however, must be adapted to the needs of each group.

Intra-group variations

In addition to studying the differences between ethnic groups, it is necessary to understand the various sub-groupings within a given cultural/linguistic group. *Ethnic groups are not homogeneous entities.* The analysis of such social researchers as R. A. Schermerhorn,⁵⁹ Andrew Greeley,⁶⁰ Malcolm McFee⁶¹ and Milton Gordon⁶² show that within ethnic groups there are segments that are at different stages of assimilation vis-a-vis the predominant society. As can be observed in the "Taxonomy of Intra-Ethnic Variation" (Appendix C), Greeley and Schermerhorn outline the various stages of assimilation experienced by an ethnic group. Greeley presents this assimilation from the perspective of the ethnic group when

⁵⁹R. A. Schermerhorn, *Comparative Ethnic Relations: A Framework for Theory* (New York: Random House, 1970).

⁶⁰Andrew Greeley, "IS ETHNICITY UNAMERICAN?" *New Catholic World* May/June 1976.

⁶¹Malcolm McFee, "The 150% Man: The Product of Blackfeet Acculturation," *American Anthropologist* 70, 1096-1103. McFee's "Two-Culture Matrix Model" employs the terms: "Unacculturated, Bicultural, Marginal, and Acculturated."

⁶²Milton M. Gordon, *Assimilation In American Life* (New York: Oxford University Press, 1964).

he describes the various stages as: Nuclear, Fellow Traveler, Marginal, and Alienated Ethnic.⁶³ I prefer the terms Total and Median for the first two categories. I believe that they are a bit more precise in delineating the progression from one stage to another.

Total Ethnics theoretically are persons whose identity and social contacts are entirely within their own social/linguistic group. Median Ethnics have more of a tendency to be bilingual and to have social contacts outside their own group. Marginal Ethnics are more English dominant linguistically and have more social contacts outside their cultural group than within it. Alienated Ethnics theoretically have virtually no social contacts with their group of origin and do not speak the language of their ancestors. Schermerhorn outlines a similar process, the principal difference being that he views it from the perspective of the predominant society.⁶⁴ Schermerhorn introduces a category that is absent in Greeley's taxonomy and that is "Mobilized Centrifugal." I call it "Revitalized Ethnics," for it denotes persons who are seeking to move away from cultural assimilation and toward their cultural roots. To illustrate how ethnics might fit into these categories it could be stated that among Hispanics of Mexican ancestry, Total Ethnics have a tendency to call themselves "Mexican"; Median Ethnics may be more comfortable with the term "Mexican American"; Marginal Ethnics may be more prone to refer to themselves as "Americans of Mexican Heritage"; Alienated Ethnics may prefer the term "American"; while Revitalized Ethnics may call themselves "Chicanos."⁶⁵ These terms reflect to a large extent the identification of these persons with their culture of origin vis-a-vis the culture of the predominant society.

Gordon introduces yet another vital dimension to the study of the assimilation process when he distinguishes between "acculturation"

⁶³Greeley, op. cit., 106-112.

⁶⁴Greeley views the process as moving away from the ethnic collectivity of origin while Schermerhorn views it as moving toward the dominant society. See Schermerhorn, *Comparative Ethnic Relations*, 131.

⁶⁵For a discussion of the various terms that Hispanics of Mexican heritage use to refer to themselves, see Susan E. Keefe and Amado A. Padilla, *Chicano Ethnicity* (Albuquerque: University of New Mexico Press, 1987).
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(adoption of the cultural patterns of the dominant society) and "structural assimilation" (large scale entrance into the cliques, clubs, and institutions of the dominant society).⁶⁶ As can be observed here (Appendix C) there can be acculturation without structural assimilation. This means that ethnic persons can learn the language and customs of the predominant society (enough to function within it) and still not be a part of its institutions (including churches).

Now what is the significance of these sociocultural factors for ethnic church planting? In the first place, an understanding of the assimilation stage of a particular target group will help to determine the language that is needed in reaching and churching that group. As can be observed here (Appendix D) different language churches are needed to reach the various groups. Secondly, different pastoral leadership is needed for the various groups. A newly arrived immigrant minister may have difficulty reaching a community that is made up of American-born, Marginal Ethnics. Conversely, a highly acculturated (into the predominant society) pastor may have difficulty communicating with new immigrants even if they have the same cultural heritage. Thirdly, the fact that an ethnic group speaks English does not necessarily mean that an ethnic congregation is not needed in that community. Unless they have experienced significant structural assimilation into the predominant society, ethnic persons will not generally come *in large numbers* to existing English Speaking churches.⁶⁷ A sociocultural analysis, therefore, is needed for effective ethnic church planting.⁶⁸

B. Preparing The Sponsoring Church

⁶⁶See Milton Gordon, *op. cit.*, 71.

⁶⁷Exceptions to this are generally found where existing English speaking churches have made some cultural modifications in their organizational and fellowship patterns.

⁶⁸A helpful instrument for a sociocultural analysis is found in *New Catholic*
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An indispensable step in ethnic church planting is that of preparing the sponsoring church for this endeavor.⁶⁹ This may come under the category of "pre-natal care." This involves, among other things, creating a climate for ethnic church planting within the sponsoring church, defining the goal regarding the ethnic congregation, and determining the congregational model that will be employed.

1. Creating A Climate

One of the first things that needs to be done is that of creating an appropriate climate for church planting in the sponsoring church. Any church that is contemplating starting a daughter congregation needs to make preparations for its added responsibilities in such areas as finances, personnel, buildings, etc.⁷⁰ There is an additional dimension in the case of cross-cultural church planting. Time spent in learning about the target group's culture and developing an appreciation for it can yield many positive results and preempt many problems.⁷¹

2. Defining The Goal

Another matter to which the sponsoring church needs to give attention is the goal that it will set for the daughter congregation. Does it

⁶⁹My assumption here is that perhaps in the majority of the cases daughter congregations are started by sponsoring churches. Quite likely much of this information applies to other church starting entities (e.g., an Association of churches). See Elmer Towns, *Getting A Church Started*, 91-93.

⁷⁰For a discussion regarding the preparation of the sponsoring church for church planting see Donald J. MacNair, *The Birth, Care, and Feeding of a Local Church* (Grand Rapids: Baker Book House, 1971); Jack Redford, *Planting New Churches*, 46-51.

⁷¹Among the books that are helpful in this area are David J. Hesselgrave, *Communicating Christ Cross-culturally* (Grand Rapids: Zondervan, 1978); *Planting Churches Cross-culturally* (Grand Rapids: Baker Book House, 1980).

want the daughter congregation to become an autonomous⁷² church in the future? Does it perceive the daughter congregation as a satellite that will feed people into the sponsoring church?⁷³ Does it envision it as an established congregation that will remain under the guidance of the sponsoring church? Serious problems can arise when the goals of the sponsoring church and those of the daughter congregation are at variance with one another. This is especially true in cross-cultural church planting. Some congregations have been daughters for over twenty five years because the sponsoring churches do not believe that they are "mature enough" to become autonomous.⁷⁴ A modification of Winter's "Mission Church Relations," may be helpful in outlining the trajectory of a daughter congregation (Appendix E).

3. Determining The Model

A third dimension to which a sponsoring church needs to give attention is the model that it will employ in starting the daughter congregation. There are, of course, numerous models employed in church planting.⁷⁵ The models that I will treat here are those which in my

⁷²Due to the various forms of ecclesiastical structures found in the various denominations the word "autonomous" may have different applications. What is meant here is for the daughter congregation eventually to have as much autonomy as any established church in that denomination.

⁷³In some instances it may be better to call these "satellite units" instead of church planting efforts. In some cases the satellite unit may be a transitory stage toward the attainment of autonomy. In either case it may be helpful to determine the ultimate goal in advance.

⁷⁴There are situations in which a daughter congregation does not have a sufficiently strong foundation (economic, doctrinal, leadership) to become an autonomous church. However, if the goal is not set and plans are not made, the daughter congregation will never become autonomous.

⁷⁵For excellent discussions of models of church planting, see Elmer Towns, *Getting a Church Started*; John N. Vaughan, *The Large Church* (Grand Rapids: Baker Book House, 1985).

observation are employed most often in ethnic church planting. As can be observed here (Appendix F) one model is for an Ethnic Mission to be started within the building of an Anglo Church. In some instances this is a temporary phase until the Ethnic Mission is ready to become an autonomous church. Another model is for the Anglo Church to start an Ethnic Mission outside its building. Quite likely the sponsoring church has to provide the building for which the mission will assume responsibility in the future. A third model is for an Anglo Church and an Ethnic Church to team up to sponsor an Ethnic Mission. The right combination of resources and expertise can go a long way toward helping a daughter congregation to get a good start. A fourth model is for an Ethnic Church to sponsor a mission of the same culture. More of this is occurring now than previously. The Ethnic Sponsoring Church has the built-in advantage of knowing the culture of the daughter congregation. A fifth model is for an Ethnic Church to sponsor a mission of a different culture. A predominantly Cuban church in Rochester, New York sponsored a Vietnamese daughter congregation. The Cuban pastor did not know Vietnamese, however, he knew "what it was like to be a refugee." A sixth model is a multi-congregational multi-ethnic church with sponsors additional ethnic congregations. Quite obviously, different models are needed for different situations. It is important not to be locked in to one particular model when a situation may warrant the utilization of a different model.

III. METHODOLOGY FOR ETHNIC CHURCH PLANTING

A wide variety of methods are being used in ethnic church planting. Due to time and space limitations, we will confine our discussion to a few of the methods that are being used to discover, cultivate, and congregate prospects.

A. Discovering Prospects

Community surveys (house to house) that focus on discovering needs and responding to these produce better results among ethnics than the census type surveys which are geared mainly toward information gathering. Surveys with the questions such as the ones employed by Rick Warren have produced positive results among ethnics. These questions are: (1) What do you think the greatest need of the community is? (2) Why

do some people of this community not attend church? (3) What would you look for in a church?⁷⁶

Telephone surveys can be especially useful if the surnames of the target cultural group are identifiable. In a systematic fashion a person would focus on a certain prefix, select the surnames from a telephone directory, and conduct a survey. It will be an added advantage if the surveyors use the language of the target group.

Another approach for discovering prospects for ethnic church planting is that of getting Ethnic Christians to list the names of relatives and friends who need to be reached with the Gospel. Utilizing friendship and kinship ties for finding prospects among ethnic groups is usually one of the most productive approaches.

An approach which combines some of the methods mentioned above is the "Laser Thrust" developed by Dr. Oscar Romo of the Home Mission Board.⁷⁷ In this approach persons who know the language and culture of the target group(s) are brought in to "seek and penetrate the ethnic communities in a given area, to evaluate needs, define opportunities, discover potential leaders, identify possible meeting places, test responsiveness, and assist in establishing new language culture units."⁷⁸

The overriding factors in these approaches to finding prospects are the knowledge of the language and culture of the target group and the establishment of personal contacts. That personal touch is indispensable in the discovery of prospects among many ethnic persons.

B. Cultivating Prospects

Cultivation of prospects is an important step in ethnic church planting. It must be kept in mind that some ethnic persons do not only have a limited knowledge about Christianity but have a negative attitude

⁷⁶See Margaret McCommon, "Mail Order Church," *Missions USA* May/June 1981, 57.

⁷⁷See Oscar Romo, *Laser Thrust* (Atlanta: Baptist Home Mission Board, 1980).

⁷⁸*Ibid.*, 3.

toward it. Engel's scale⁷⁹ (Appendix G) is instructive in that it points out graphically that there are different levels of understanding which people have of Christianity. A person at the -8 level has an awareness of a supreme being but no knowledge of the gospel. A person at the -6 level has a knowledge of the fundamentals of the gospel. There is a sense in which this scale combines cognitive and affective factors. A person at the -4 level, for instance, has a positive attitude toward the act of becoming a Christian. In my judgment, however, cognitive and affective factors need to be considered separately in gauging the receptivity of some ethnic groups to Christianity. As you can see from this overlay (Appendix H) some people may have a knowledge of the fundamentals of the Gospel (-4) and still have a negative attitude toward it.

The implication of this for church planting is that at times church planting has to begin with "church plowing." In other words, some groups have such a negative image of Christianity that the initial task of the church planter is that of removing the rock and softening up the soil. Here is where cultivation comes in. Cultivative activities such as films, festivals, musicals, and above all the establishment of personal relationships are often necessary before prospects get to the point where they will listen receptively to a presentation of the gospel.

Even after they show some receptivity to the Gospel, it must be kept in mind that for some ethnic persons making a decision to profess Christ publicly and to join a Christian church is a matter of enormous consequences. For many this type decision has social, economic, and vocational as well as religious implications. I have found Hesselgrave's description of the decision-making process⁸⁰ to be quite helpful in understanding what some persons go through as they make a decision to follow Christ (Appendix I). For people who grow up in evangelical homes, the decision to accept Christ may be viewed as a point. They make the decision and with a great deal of affirmation from those around them, they

⁷⁹See James F. Engel, *Contemporary Christian Communication* (New York: Thomas Nelson Publishers, 1976) 81.

⁸⁰See David J. Hesselgrave, *Communicating Christ Cross-culturally*, 447-457.

remain firm in that decision.⁸¹ Those who have not grown up in an evangelical home generally go through the stages outlined here by Hesselgrave. This is why the establishment of personal relationships and the utilization of cultivative activities are indispensable in ethnic church planting.

C. Congregating Prospects

Congregating prospects is one of the most important tasks of church planting. One of the most successful methods for congregating prospects has been that of Home Bible Study Fellowships. Whereas some ethnics would not attend an evangelical church, they are generally more receptive to studying the Bible in the home of friends or relatives. The Home Bible Study Fellowship, therefore, can be an excellent starting place for an ethnic church.

The mission fellowship is often a logical second step in ethnic church planting. While the mission fellowship faces many of the same challenges that any other church would encounter (e.g., finding a meeting place), two of the most crucial factors are pastoral leadership and style of worship.

Pastoral leadership will determine, to a large extent, the type of people that is reached as well as the growth potential for the new congregation. Some of the key factors in pastoral leadership in addition to the basic qualifications (e.g., commitment to the Lord) are language utilization, cultural assimilation level, and theological training. As we look at the assimilation model (Appendix D) we need to point out that if the pastor is a "total ethnic" who uses only his native language and the target group is made up of "marginal ethnics" who are more comfortable with the English language, the response is generally going to be minimal. On the other hand, a "marginal ethnic" pastor who makes no effort to learn the language and the culture of a "total ethnic" group will usually not be effective. The sociocultural characteristics of pastoral leadership are a crucial factor in church planting.

⁸¹Even for these, there may be a question as to the gradualness with which they learned about Christ over a period of time as they were growing up. There are usually periods of doubting, especially during the adolescent stages.

The theological training of church planting pastoral leadership is also a strategic factor. The rapid rate of ethnic church planting among Southern Baptists has been undergirded by a well organized program of theological education. Working with five seminaries, the Language Extension Division of the Home Mission Board has established 85 Ethnic Leadership Development Centers in which more than 1,500 students representing 20 different language groups are enrolled.⁸² The goal is to "place in their hands the basic tool for ministry."⁸³ Contextualized theological training is absolutely necessary if ethnic church planting is to be done on a large scale.

The style of worship of the new congregation is also a significant factor in its development. This includes such items as type of music, kinds of instruments, order of worship, and style of preaching. The more contextualized the worship experience the greater will be the response.

CONCLUSION

Ethnic church planting is one of the brightest spots in the American church growth scene today. The average growth rate of many ethnic churches is outstripping the population growth among their groups. For instance, the average growth rate of Chinese churches between 1980 and 1985 was 79.3 percent, more than two times the growth rate of the Chinese population.⁸⁴ The greatest growth in ethnic church planting is being experienced by denominations that give it a high priority, that are willing

⁸²See Joshua Grijalva, "A Hispanic Pastoral -- II, Redescubrimiento. Five Centuries of Hispanic Christianity." Unpublished paper presented at the Perkins School of Theology, Southern Methodist University, Dallas, Texas, 6-9 October 1989, 11.

⁸³Ibid. In this paper Dr. Grijalva explains that ethnic pastors are encouraged to get as much training as possible. Those who are able to do so are encouraged to obtain advanced degrees through the existing programs in the seminaries. The strategy therefore is to provide theological training at every level that is needed.

⁸⁴Wing Ning Pang, "Out of Chinatown and Back Again," *Christian Century*, March, 1989, 31.

to commit funds and personnel to this effort, that pay attention to sociocultural characteristics of the pastoral leadership as well as that of the target group, that allow for cultural variations in leadership and worship styles, and that provide contextualized theological training for ethnic pastors. We have not even begun to imagine the impact which ethnic church planting can make for Christianity in this country and throughout the world. May God grant us His grace and His guidance to meet this challenge. To Him be the glory.

AMERICA'S ETHNICITY

<u>Ethnic Group</u>	<u>1980</u>	<u>1985</u>	<u>1990</u>	<u>2000</u>
Asian	3,466,421	3,760,477	4,063,894	4,663,167
Caribbean	687,254	745,554	805,709	924,522
European*	43,597,943	47,296,356	51,112,484	58,649,696
Hispanic (Including Puerto Rico)	17,805,193	20,571,311	23,254,836	28,761,893
North African & Middle Eastern	1,110,197	1,308,896	1,301,550	1,493,481
North American	2,429,363	2,635,445	2,848,087	3,268,076
Pacific Islanders	259,566	281,585	304,305	349,179
Subsahara African	329,379	357,320	386,151	443,094
TOTALS	69,355,937	76,956,944	84,077,016	98,553,108
U.S. (Including Puerto Rico)	229,742,325	242,022,000	253,024,479	271,493,439
% of U.S. Population Ethnic/Language Culture	30.2%	31.8%	33.2%	36.3%

*Excludes English, Welsh, Scottish, Irish and Multiple Ancestry. Note that some persons who are identified as European foreign born (4,074,401 in 1980) may have also indicated a single ancestry.

Source: U.S. Census Publications: PC 80-S1-10; PC 80-S1-12; PC 80-1-B1; PC 80-1-C5JA; P-25, No. 952 and P-25, No. 995. 1980 Compilation by Language Missions Division, HMB in consultation with Research Division, HMB. 1985, 1990 and 2000 projections by Language Missions Division, HMB.

APPENDIX B

AREA/COMMUNITY ANALYSIS FOR CHURCH EXTENSION



ASSOCIATIONAL PRIORITY NO _____
 STATE PRIORITY NO _____

THIS ANALYSIS SHOULD BE MADE IN PREPARATION
 FOR NEW CHURCH EXTENSION

CITY _____ STATE _____ COUNTY _____

AREA'S NAME (DESCRIPTION OF AREA IN ADJACENT MAP) _____

ASSOCIATION _____

NAME OF ASSOCIATIONAL DIRECTOR OF MISSIONS _____

NAME OF ASSOCIATIONAL MISSIONS COMMITTEE CHAIRPERSON _____

NAME OF PERSON COMPLETING THIS ANALYSIS _____

1. RELIGIOUS DATA (RESOURCE: PERSONAL INTERVIEWS, TELEPHONE
 YELLOW PAGES AND OBSERVATION)

(1) HOW MANY UNCHURCHED ARE THERE IN THIS AREA?

UNCHURCHED	NUMBER	PERCENT*
BAPTIST PREFERENCE?		
OTHER PREFERENCE?		
TOTAL		100%
NAMES AND ADDRESSES IN HAND		
HAVE EXPRESSED AN INTEREST		

*PERCENT IS CALCULATED BY DIVIDING THE TOTAL INTO THE NUMBER IN EACH ONE-UP

_____ MILES
 PASTE-UP OR SKETCH MAP OF TARGET AREA

(2) WHAT PERCENT OF THE PEOPLE IN THE AREA ATTEND RELIGIOUS SERVICES?

WEEKLY _____ MONTHLY _____ SELDOM _____

(3) DOES ANY SOUTHERN BAPTIST CHURCH ATTEMPT TO REACH THIS AREA NOW?
 HOW? _____

(4) IF PREVIOUS ATTEMPTS TO START A CHURCH IN THIS AREA FAILED, WHY?
 (5) NAME THE NEAREST SOUTHERN BAPTIST CHURCH

1) HOW MANY MILES IS IT FROM HERE?

2) IS THIS CHURCH COMPATIBLE WITH THE KIND OF CHURCH THAT NEEDS TO BE PLANTED IN THIS AREA?

(6) NAME THE SOUTHERN BAPTIST CHURCHES LOGICAL TO SPONSOR THIS NEW WORK

(7) DENOMINATIONS REPRESENTED IN THE AREA BY NAME AND MEMBERSHIP

	PRIMARY MEMBERS	NUMBER ATTENDANTS	NUMBER CHURCHES		NUMBER MEMBERS	NUMBER ATTENDANTS	NUMBER CHURCHES
SOUTHERN BAPTIST				EPISCOPAL			
OTHER BAPTIST				METHODIST			
CATHOLIC				PREBYTERIAN			
JEWISH				LUTHERAN			
OTHER NON-EVANGELICAL				ASSEMBLY OF GOD			
OTHER				NAZARENE			

APPENDIX B (CONTINUED)

1 POPULATION DATA (RESOURCE: 1990 CENSUS AND PLANNING COMMISSION)

(1) WHAT IS THE PRESENT POPULATION OF THE AREA BY THE RACIAL AND AGE GROUPS LISTED BELOW?

ETHNIC/CULTURAL GROUPS

AGE GROUPS

TYPES	NUMBER	PERCENT	BY YEARS	
			NUMBER	PERCENT
WHITE			0-17 YEARS	
BLACK			18-34 YEARS	
HISPANIC			35-54 YEARS	
ASIAN			55-64 YEARS	
EUROPEAN			65 AND OVER	
OTHER			TOTAL	

(2) POPULATION	1980	1970	1960	1990 (PROJECTED)
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2 ECONOMIC DATA (RESOURCE: LOCAL OFFICE EMPLOYMENT AGENCY FOR STATE AND PLANNING COMMISSION)

(1) DESCRIBE THE ECONOMY OF THE AREA (AGRICULTURE, MANUFACTURING, MINING, GOVERNMENT INSTALLATIONS, AND INSTITUTIONS, MILITARY, COMMERCE, AND TRADE, TOURISM, RECREATION)

(2) WHAT ARE THE FIVE LARGEST JOB CLASSIFICATIONS REPRESENTED IN THE AREA? (MANUFACTURING, AGRICULTURE, CONSTRUCTION, TRANSPORTATION, TRADE, FINANCE, SERVICE, MINING AND GOVERNMENT)

(3) WHAT PERCENTAGE OF THE PEOPLE ARE IN EACH OF THE FOLLOWING CATEGORIES?

EMPLOYMENT GROUPS	PERCENT	INCOME GROUPS	PERCENT
EXECUTIVE, ADMINISTRATIVE AND MANAGERIAL		LESS THAN 10,000	
PROFESSIONAL SPECIALTY		10,000 - 14,999	
HEALTH TECHNOLOGISTS AND TECHNICIANS		15,000 - 19,999	
TECHNOLOGISTS AND TECHNICIANS, EXCEPT HEALTH		20,000 - 34,999	
SALES OCCUPATIONS		35,000 - 49,999	
CLERICAL AND ADMINISTRATIVE SUPPORT OCCUPATIONS		50,000 AND OVER	
SERVICE OCCUPATIONS			
FARMING, FORESTRY AND FISHING OCCUPATIONS			
PRODUCTION AND MAINTENANCE OCCUPATIONS			

(4) TYPE OF COMMUNITY

- INNER CITY NEW TOWN OPEN COUNTRY TRANSITIONAL
 SUBURBAN EXURBAN (RURAL URBAN) SMALL TOWN CITY

(5) WHAT ARE THE PRESENT HOUSING TRENDS IN THIS AREA?

OCCUPANCY	NUMBER	PERCENT	TYPE HOUSING	UNITS	PERCENT
OWNER			*SINGLE FAMILY		
RENTER			**MULTIFAMILY		
			MOBILE HOME		
TOTAL		100%	TOTAL		100%

(6) EDUCATIONAL ATTAINMENT (%)

ELEMENTARY SCH	HIGH SCHOOL	GRAD	*1 UNIT IN STRUCTURE	**2 OR MORE UNITS	PROF/TECH	COLLEGE
%	%	%	%	%	%	%

APPENDIX C

<u>STAGES</u>	<u>TYPE OF ADAPTATION</u>
TOTAL	ACCULTURATION (CULTURAL ASSIMILATION)
MEDIAN	STRUCTURAL ASSIMILATION
MARGINAL	IDENTIFICATIONAL BEHAVIOR-RECEPTIONAL
ALIENATED	CIVIC

APPENDIX D

ASSIMILATION STAGE TYPE OF CHURCH

TOTAL LANGUAGE CHURCH

MEDIAN BILINGUAL OR
DUAL-LINGUAL

MARGINAL

ALIENATED ENGLISH SPEAKING

REVITALIZED BILINGUAL

APPENDIX E

Sanchez: Ethnic Church Planting

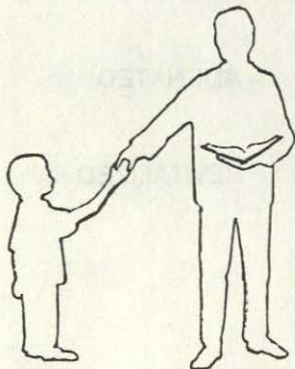
MISSION-CHURCH RELATIONS

STAGE I
PIONEER



SPONSORING CHURCH

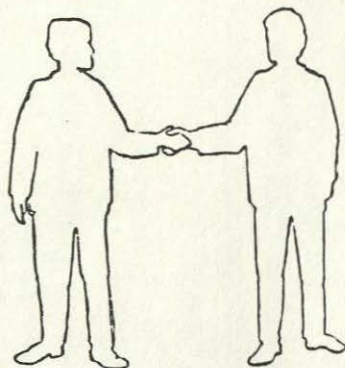
STAGE II
PARENT



ETHNIC MISSION

SPONSORING CHURCH

STAGE III
PARTNER

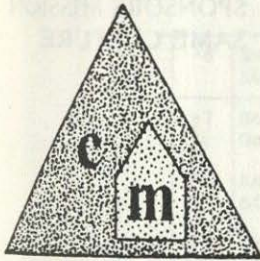


ETHNIC CHURCH

SPONSORING CHURCH

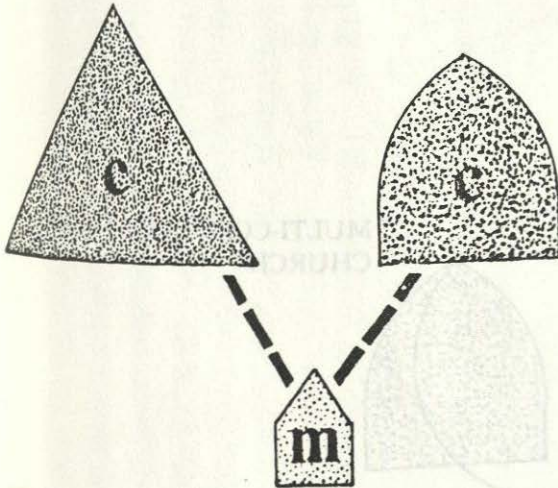
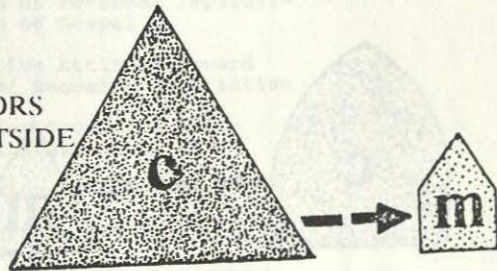
APPENDIX F

MODELS OF CHURCH STARTING



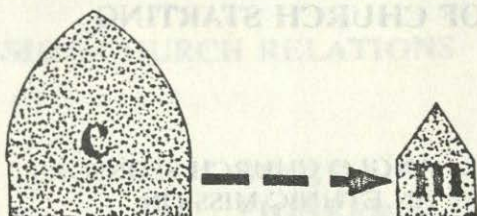
ANGLO CHURCH SPONSORS
AN ETHNIC MISSION
WITHIN ITS BUILDING

ANGLO CHURCH SPONSORS
AN ETHNIC MISSION OUTSIDE
ITS BUILDING

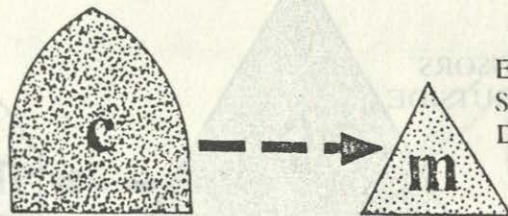


ANGLO CHURCH AND ETHNIC
CHURCH TEAM UP TO SPONSOR
ETHNIC MISSION

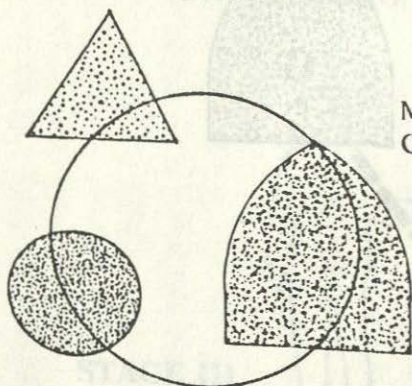
APPENDIX F (CONTINUED)



ETHNIC CHURCH
SPONSORS MISSION
SAME CULTURE



ETHNIC CHURCH
SPONSORS MISSION
DIFFERENT CULTURE



MULTI-CONGREGATIONAL
CHURCH

APPENDIX G

ENGEL'S SCALE

MAN'S RESPONSE	
-8	AWARENESS OF SUPREME BEING
-7	Some knowledge of Gospel
-6	Knowledge of Fundamentals of Gospel
-5	Grasp of Personal Implications of Gospel
-4	Positive Attitude Toward Act of Becoming A Christian
-3	Problem Recognition and Intention to Act
-2	Decision to Act
-1	Repentance and Faith in Christ

Source: James Engle, *Contemporary Christian Communication*

APPENDIX H

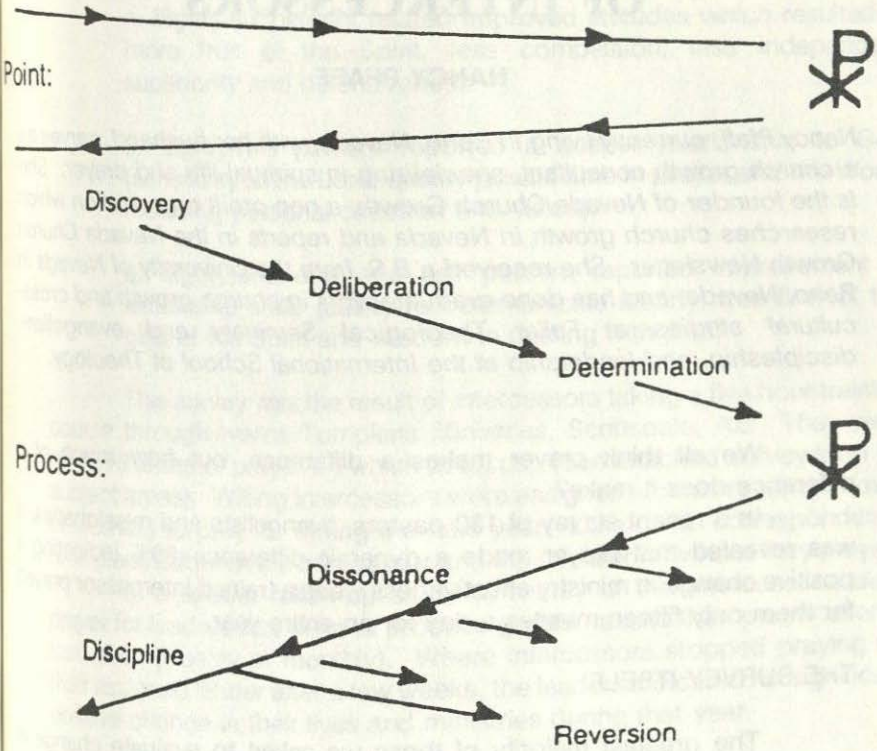
ENGEL'S SCALE WITH OVERLAY

ATTITUDE TO GOSPEL

NEGATIVE	INDIF- FERENT	POSITIVE

APPENDIX I

DECISION AS POINT AND PROCESS



Source: David Hesselgrave, *Communicating Christ Cross-culturally*.