

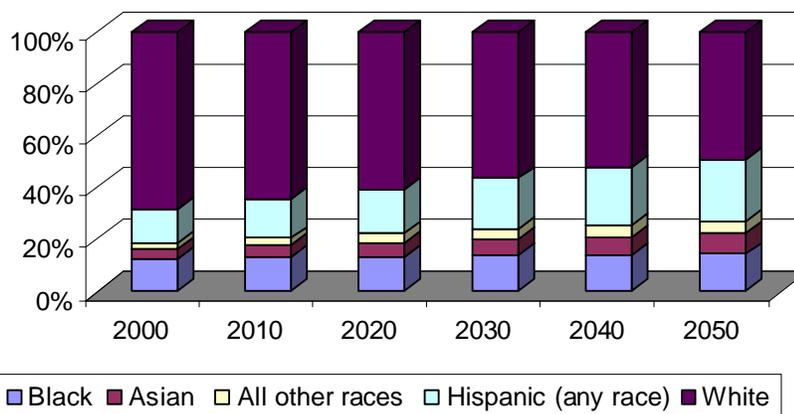
## A Biblical Missiology for North American People Groups

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In recent years, much has been written and said about the global mission field within North America (Escobar 2003; Carnes 2003; Pillai 2003; Pohl 2003). The recent flood of immigrants, international students, and guest workers has risen to high levels. For instance, Canada, with its supportive immigration policies, is now 18 percent foreign-born.<sup>i</sup> In fact, it is estimated that Canada's largest city, Toronto, contains over two million foreign-born residents—half of its population.<sup>ii</sup> The United States has also experienced substantial migration waves the past few decades. The percentage of foreign-born has risen from 4.7 percent in 1970 to 12.5 percent in 2005. As figure 1 demonstrates, the U.S. Census Bureau projects that half of the United States will be of a different race or ethnicity than non-Hispanic white by 2050. Ethnic groups expected to grow include Asians and Hispanics.<sup>iii</sup>

**Figure 1.**

### Race and Hispanic Origin Projections for the United States



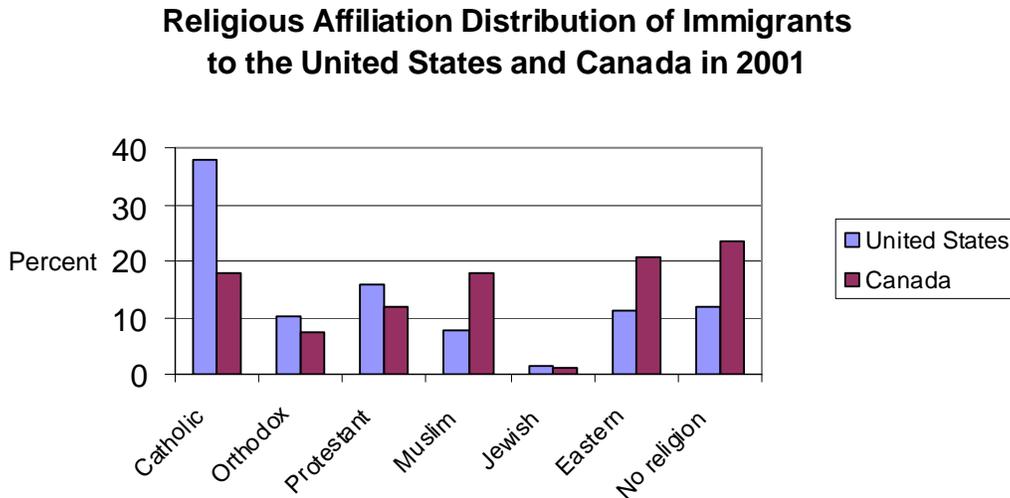
Source: US Census Bureau

Statistics demonstrate that an increasing proportion of the North American population is foreign-born; however, who are these immigrants? What cultures, nationalities, and religious backgrounds do they represent? Recent survey data among immigrant communities show that there has been a dramatic shift in the ethno-linguistic composition of immigrants to North America as compared to earlier migration waves. Several decades ago, most immigrants came from Europe. Now, the principal areas of migration to North America are Asia and Latin America. For example, in 1970, nearly 60 percent of the United States' foreign-born population originated from Europe.<sup>iv</sup> However, in 2004, European born residents represented only 14 percent of the total foreign-born population.<sup>v</sup> This change in immigrant composition has necessitated the emergence of the term “New Immigrants” by many demographers (Jasso et al 2003; Portes and Rumbault 1996).

All the more important for missiological implications, the religious composition of the immigrant population has also changed substantially. Earlier waves of immigration created a three way religious division in North America—Protestant, Catholic, and Jews (Herberg 1960). Now, recent data as seen in figure 2, demonstrates how

additional religions – Islam and Eastern Religions (i.e., Hinduism, Buddhism, Sikhism)—have enlarged the religious tapestry of North America.

**Figure 2**



Sources: *New Immigrant Survey 2001, Longitudinal Survey of Immigrants to Canada 2002.*

So what ought to be the church’s response to this shifting population dynamic within North America? The Great Commission is clear that we are to make disciples of “all nations,” often understood as all “people groups”; but what does that mean for North American missions? What people groups reside in North America? What is the church’s responsibility for these “aliens” or “strangers” in our land? What ought to be the church’s response? This paper will first seek to answer these questions with an analysis of the Greek phrase, “panta ta ethne,” as it relates to the North American context. Then, our Convention’s current work among people groups in North America will be analyzed. At the center of this paper, a people group missiology specific to the North American context will be proposed. In conclusion, the paper will examine the world-wide impact such a missiology could have.

### **Defining people groups in North America**

Since the issuance of the Great Commission, there has been discussion within the church regarding its concrete meaning. In recent years, much discussion has centered around the phrase “all nations” or in the original Greek, “panta ta ethne.” There is common consensus among missiologists and theologians that the commandment to make disciples of all nations does not refer to geopolitical boundaries (McGavaran 1955; Piper 1996; Slack and Meyers 1999; Winter 1984); rather, the general premise is that it refers to ethnic divisions. Subsequently, the term “people groups” has become prevalent.

However, with the adoption of the term “people groups,” many have sought to make this an umbrella term for many more population groups than its original intent. Although it cannot be denied that many affinity groups and population segments within heterogeneous societies do exist (e.g., bikers, suburbanites), it is a stretch to say that each of these population groups constitutes an actual “people group” as defined in the original Greek text found in the Great Commission. Most scholars agree that the term “panta ta ethne” refers to an ethno-linguistic division of peoples (McGavaran 1955; Piper 1996; Slack and Meyers 1999; Winter 1984). In terms of mission strategy, the

division line that separates a particular population into a defined people group is the presence of significant barriers for understanding or acceptance of the gospel.

This ethno-linguistic understanding of “panta ta ethne” requires two parameters for people groups identification: first, an ethnic difference and second, a language distinction. Reflecting on the heterogeneous nature of North America, there is certainly a great diversity of ethnic groups. For example, the United States Census collects information for African American, Caucasian, Hispanic, Asian, and American Indian races. The US census also records data for ancestral heritage which can include anything from Afghani to Irish to Zimbabwean. At first glance, these racial divisions and ancestral divisions may seem adequate in describing people groups in North America; however, we must consider the second parameter for people groups division—language.

To have a precise understanding of people group divisions within North America, the primary language of any particular population group is fundamental. With English being the language of the majority in North America, this provides for a pathway in which the gospel can flow without encountering *significant* barriers. English is often used among a variety of ethnic groups in North America as their first language. This *lingua franca* substantially eliminates barriers that divide the majority of North Americans into people groups. In North America, the gospel often hits a wall of misunderstanding for non-English speakers. Although this wall is often cultural, it is more often a barrier of communication.

In reflecting on this further, the North American church must ask itself what are the distinct people groups living in North America? Based on the ethno-linguistic definition of people groups, the majority of people groups living in North America would be first generation immigrants, refugees, or international students.<sup>vi</sup> These newly-arrived residents or in some cases sojourners, represent a largely untouched element of North American society for the gospel and, as earlier quoted statistics indicate, this population group will continue to grow during the next few decades.

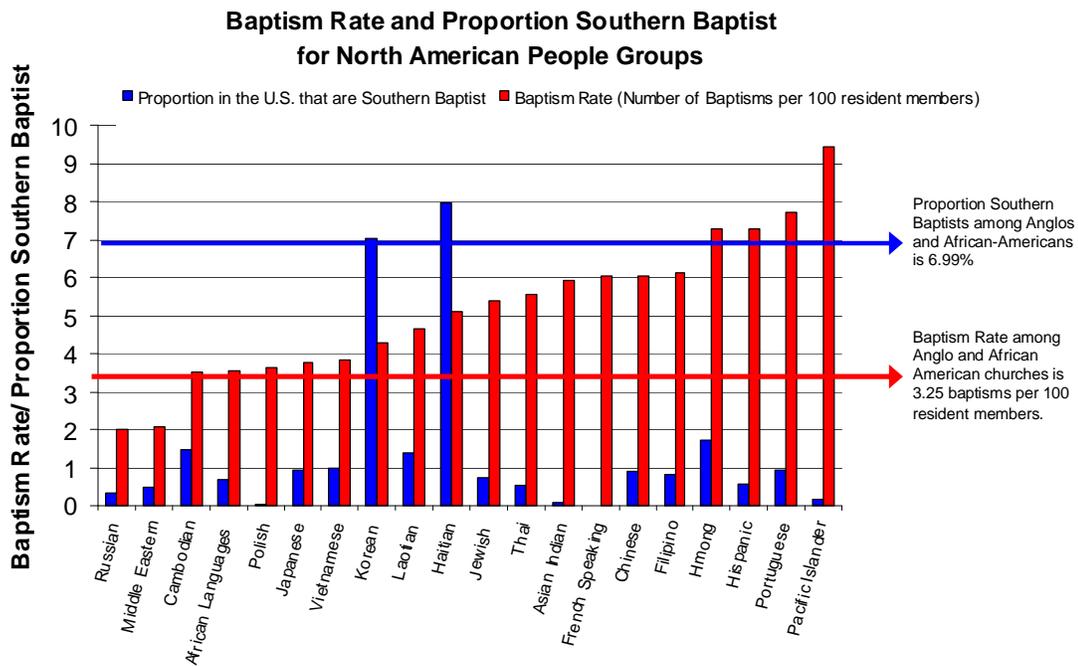
### **Southern Baptist work among people groups in North America**

As a convention, Southern Baptists have long been concerned with ethnic and language ministries among people groups in North America and have made great strides to include people groups within their mission strategies. Even at the Home Mission Board’s inception, there was a call to preach the gospel to people groups residing in North America:

In Covington and Newport, KY., in Louisville, St. Louis, Memphis, New Orleans, and in parts of Texas are large numbers of foreigners for whom we are doing nothing. They come to our shores educated for the most part in opposition to evangelical religion...missions ought to be maintained among them in all the places of which we have spoken. Nor can we afford longer to be idle (Home Mission Board Report 1882).

From the early mission initiatives among Hispanics by Loyd Corder during the early part of the twentieth century to the multilingual scope of Oscar I. Romo’s leadership at the Home Mission Board during the sixties and seventies to the present day work of literally thousands of ethnic pastors and missionaries, it cannot be denied that God has blessed the work among people groups of the Southern Baptist Convention mightily (Grijalva 1992). However, there are still so many people groups within North America who have barely heard in their own language the truth that brings life to all peoples.

Figure 3 demonstrates both the harvest among people groups in North America as well as the fields ripe for harvest. Among Korean and Haitian populations in the United States, the proportion that are Southern Baptist are relatively high (7 to 8%). Drastically lower proportions of Hispanic, Pacific Islander, Asian Indian, French, Polish, and Middle Easterner people groups are Southern Baptist. We can also see that the highest baptism rates (red columns), defined as the number of baptisms per 100 resident members, are predominately among the same groups that have low proportions of Southern Baptists.

**Figure 3.**


Sources: American Community Survey 2004, U.S. Census Bureau, Annual Church Profile, 2004, LifeWay Christian Resources, Nashville, TN Compiled by Center for Missional Research, North American Mission Board, Alpharetta, GA

What can be assessed from these statistics? How have we performed as a denomination in including North American people groups into our ministries and missions strategy? First, we have been very effective in our ministry among people groups that have an evangelical history in their country of origin. For example, 15 percent of South Korea is estimated to be evangelical Christian (Johnstone and Mandryk 2001). Haiti is estimated to be 22 percent evangelical Christian (Johnstone and Mandryk 2001). It is no surprise then, when these people groups immigrate to North America that many are already Christians and churches are established. This provides cause for great rejoicing.

The second point of assessment is not so positive. We have yet to see a great number of churches among people groups within North America that originate from predominately under-evangelized regions (i.e., the Indian subcontinent, the Middle East, Eastern Asia, Eastern Europe, Latin America). The reasons for this are numerous and there is not ample space in this paper to address the specific challenges associated with reaching these people groups; however, what will be useful to the discussion is the development of a people group missiology specifically for the North American context. With this gathered information, deficiencies in our work among North American people groups can be addressed whereby strategic implementation can be developed by appropriate teams at the North American Mission Board (NAMB) and partner agencies.

### Working towards a biblical missiology for North American people groups

A people group missiology is crucial in order to develop strategies that reach the nations within our nation. Any people group missiology must be biblically based. The present situation that exists with North American people groups is akin to the Hebrew concept of “ger,” often translated as *alien*, *foreigner*, or *sojourner*. This concept, which also includes “foreigner” and “sojourner,” should not be confused with the Hebrew word “nokri”

which is similarly translated. The latter, “nokri,” is used within the Old Testament to denote the presence of a foreign population maintaining a relationship of aggression with the Israelites. Block explains:

In general, the “nokri” was viewed as the spiritual antithesis, as well as the ethnic opposite, of Israel. The “nokri” presented a serious threat to Hebrew life and worship (Zeph 1:8; Mal. 2:11), and in general the Mosaic legislation was much less sympathetic to him than to the “ger” (Block 1979:562).

The Hebraic concept of “ger” has a much different meaning. These people groups came in peace to live among the Israelites. Many served as laborers; others grew in economic status over time. As distinct people groups from the Israeli people, their objective was not invasion or cultural conquest, but to serve alongside the Israeli people as they carried out their daily life. Having been foreigners themselves in Canaan and Egypt, it should come as no surprise that God instructed the Israelites to treat foreigners equitably and fairly (Pohl 2003). Block explains further the concept of the “ger”:

Despite the typical oriental concern for hospitality to strangers, aliens were vulnerable in society, being frequently associated with other groups, subject to exploitation. Repeatedly, Israel was reminded that their own attitude toward the “gerim” was to be tempered by the memory of their own experience in Egypt. Indeed the juxtaposition of “ger” with “sons of Israel”, and [other] similar expressions clearly indicates that sojourners were to be treated for the most part just like ordinary Israelites (Block 1979: 561-562).

In her monograph of the alien status within the Pentateuchal laws, Van Houten (1989) acutely describes the legal place of the “ger” within Israelite society.<sup>vii</sup> Some themes that emerge from her detailed analysis include the following: **inclusion, compassion, justice, and proclamation**. God commanded that the “gerim” were to be a part of the daily life of Israel, including religious gatherings (Ex. 12:19,48; Lev. 17:8; Lev. 19:34; Num. 9:14; Num. 15:14; Deut. 16:11-14). Israel was to be compassionate in meeting their physical needs (Lev. 23:22; Lev. 25:35; Deut. 26:12). They were also to be treated justly with the same measure of the law as full citizens (Ex. 12:49; Ex. 20:10; Ex. 23:9; Lev. 24:22; Num. 35:15; Deut. 24:14-17). Furthermore, they were to hear the word of the Lord proclaimed and have the opportunity to join the covenantal community (Lev. 24:22; Deut. 31:12; Josh. 8:35). How can the themes of inclusion, compassion, justice, and proclamation become foundations of a missional strategy for reaching people groups in North America?

## **Inclusion**

When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt, I am the Lord your God. (Lev. 19:33-34)

As the people of God in North America, the preceding verse is convicting. The division between native-born and foreign-born is blurred from God’s perspective. His invitation to the banquet table is for all people groups, regardless of nationality. Old Testament scriptures indicate that the alien were to be included in religious festivals (Deut 16:14) including the most holy of festivals, the Passover (Num. 9:14). The alien were to subscribe to laws of cleanliness (Lev. 17) as well as ceremonial laws when presenting sacrifices before the Lord (Ex. 12:19). As the Lord decrees, “There shall be one standard for you; it shall be for the stranger as well as the native, for I am the Lord your God” (Lev. 24:22).

A recent survey among immigrants to Canada in 2001 states that 62 percent of Canadian immigrants only have friends that are of the same ethnic and/or cultural background as themselves.<sup>viii</sup> This demonstrates that the majority of people groups arriving to North America live isolated from their North American hosts. Sociologists have long attributed this to ethnic enclaves (Portes and Rumbault 1996) that separate the native-born from the foreign-born.

While ethnic isolation is certainly a challenge to ministry among people groups in North America, its very presence may also permit a God-given opportunity. Jesus was very clear in how *strangers*<sup>ix</sup> ought to be treated by

the people of God. In serving the least of these, we are in effect serving Christ himself (Matt. 25). Additionally, Paul admonished the Hebrew church to be careful to entertain strangers as they could be entertaining angels without knowing it (Heb. 13:2). Pohl (2003), who emphasizes this unique call for Christians among newcomers to North America, explains further:

The biblical focus on responsibility to resident aliens suggests that a concern for the physical, social, and spiritual well-being of migrants and refugees should be not be peripheral to Christian life, mission, and witness; instead, it should be central. In setting priorities, churches and mission organizations need to be much more attentive to these most vulnerable populations. . . Hospitality should be understood as a way of life rather than as a task or strategy. It is easy to slip into viewing hospitality as a strategy for reaching migrants and refugees. Hospitality is not a means to an end; it is a way of life infused by the gospel. (Pohl 2003: 9)

The inclusion of all people groups of North America within the daily activity of all levels of church and ministry life, regardless of ethnic or religious background, is foundational when expecting a people group harvest within North America. Many North American people groups originate from areas of the world where hospitality is highly valued. If the situation was to be reversed and we as North Americans were to settle in their country of origin, it would be culturally shameful for them to not welcome the newcomer. The church is called to host the nations, involving people groups in the daily life of our families, our gatherings, and our ministries. By offering hospitality, relationships with people groups can begin where the gospel can be demonstrated and shared.

### **Compassion**

Closely related to the element of inclusion is the concept of compassion for the felt needs of North American people groups. Israel was constantly instructed by the Lord to leave behind fruit and grain in the fields for aliens to glean (Lev. 19:10; Lev. 23:12). The biblical narrative of Ruth illustrates this tradition. As Psalm 146 declares, "The Lord protects the strangers; He supports the fatherless and the widow" (Ps. 146:9).

The church in North America has been quite active in assisting North American people groups with ministries of compassion. Not only are there countless ministries where the physical needs of immigrants are met (i.e., shelter, clothing, food, health), there are also many ministries that provide legal and counseling services. Additionally, many churches are engaged in teaching English as a second language (ESL) and providing child care for working, immigrant parents. All this work is to be congratulated. It is absolutely necessary in being obedient to the Lord's commands; however, there is so much more that needs to be done.

As figure 4 indicates, the needs among people groups go beyond simple food and bread to assistance in daily life tasks that native-born North Americans take for granted. Many require help in finding appropriate housing, education, and employment. This same Canadian study finds that only 6,000 immigrants of the total 250,000 immigrants (2.4%) who entered Canada in 2001, received help in these life areas from charitable organizations, of which the church is only one of many. The life stresses placed on the immigrant due to societal change make their new life in North America difficult and it can also deteriorate their physical and mental health (Portes and Rumbault 1996).

**Figure 4.**

### Percent of Immigrants to Canada Reporting Problems in Life tasks



*Source: Longitudinal Survey of Immigrants to Canada 2001.*

Not only do studies of immigrants in North America suggest that high levels of social support are beneficial to their general health (Oppedal et al 2004) but studies also demonstrate that it is often the church that has a pivotal role in providing these necessary services (Carnes 2003). Anecdotally, I am reminded of a conversation with a Christian café owner in downtown Montreal. I had read in a Christian newspaper that his ministry had witnessed several Muslims come to know the Lord. I made an appointment with the owner to inquire of his strategy. It was very simple:

Each evening a local bakery donates their day-old bread to our ministry. Eventually, word got out to the Muslim community that free bread was available at our café. Many Muslims came over a series of weeks to get free bread for their families. They were impressed by our kindness, our sincere love for them, and our desire to pray for their needs. As they saw the café staff pray for their needs, many of them began to join our prayer times. And, in a few months several had made the decision to follow Jesus Christ. <sup>x</sup>

Evangelistic successes among North American people groups are born out of Christians being available to help explain insurance claims, write a résumé, and provide used furniture for a bare apartment. Compassion for the daily needs, physical and emotional, are imperative for a missions strategy among the people groups of North America. Without compassion ministries for North American people groups, our words of eternal hope will smack of hypocrisy.

#### **Justice**

By far, the greatest quantity of scriptures in the Old Testament referring to the alien speak of justice extended to aliens living in Israel. The Sabbath was to be a day of rest for the alien (Ex. 20:10; Ex. 23:12; Lev. 16:29; Deut. 5:14), oppression of the alien was not permitted (Ex. 22:21; Ex. 23:9; Lev 19:33; Deut. 24:14,17; Jer. 7:6; Jer. 22:3; Mal 3:5), and the cities of refuge were extended to the alien (Num 35:15; Josh. 20:9). As mentioned earlier, aliens were vulnerable to abuse by ruling people groups. Israel identified with this through their alien status in Canaan and Egypt.

It could be argued that in North America, our Judeo-Christian rule of law already protects the rights of most people groups residing here, at least for those who are here legally. This is not entirely true. Injustice still occurs. For those immigrants seeking employment, many studies demonstrate discriminatory hiring practices (Model and Lin 2002; Yoshida and Smith 2005). For many North American people groups, attaining equal level of

employment for their degree of education is rare, and many are forced to work in jobs well below their level of education. Additionally, the pay for these service jobs has continued to drop as the pool of migrant workers grows (Raijman and Tienda 1999). Related to this, the labor abuses among illegal immigrants by the hands of independent business owners continue to escalate.

Injustices among North American people groups do not always involve labor issues but also access to housing, government bureaucracy, and violence within the ethnic community itself. Many North American people groups are fearful to report injustice due to the threat of deportation. Furthermore, many immigrants come from police states and do not report criminal activity out of misunderstanding of our police system or legitimate ethnic community reprisal.

There are many ways the church can be active in this life domain of North American people groups. The church can lobby governments in extending justice to North American people groups; however, this action alone does not address the immediate needs of so many. What else can be done? Christian business owners need to model the Old Testament directives regarding aliens in providing them with a Sabbath and not abusing their labor capacity. A rare number of local churches have begun worker brokerage programs where a pool of laborers can be hired by contractors who agree to certain work conditions and pay. Christians can also become personal advocates for individuals on a face to face basis. In many cases, immigrants require character references for immigration and naturalization purposes. Others need assistance from native-born people to work through legal red tape. Still others need physical and emotional support when their lives are in danger from people within their own ethnic community.

The legal complexities of offering justice to the nations within our nation are great; however, it is a God-given responsibility to first not oppress the alien and second, to be active in standing with them when things become tough. Similar to compassion and hospitality, this is another avenue in which the gospel can be lived in action. Present hope can become eternal hope.

## **Proclamation**

Returning to Jesus' command to make disciples among all peoples, the proclamation of God's word and the life that He offers to all ought to be our highest priority. God was about this activity long before the release of the Great Commission when he said to Abraham that he would be a blessing to all peoples (Gen 12). In those days of the patriarchs, Israel was commanded to proclaim the word of the Lord to all, including aliens (Deut. 31:12; Josh 8:35). Additionally, Israel was to include aliens in religious festivals (Deut 16:14; Num. 9:14).

As earlier stated, much of Southern Baptist people group work has focused on already evangelized groups arriving in North America. It is challenging to reach out to those coming from under-evangelized countries, but it is possible that the act of migration itself lends the church an incredible opportunity as religion plays an important role in migration. The journey of uprooting one's life from one society and settling in another has been categorized as a "theologizing experience" in and of itself (Smith 1978). Not only is the sacred called upon in the migration process (Hagan and Ebaugh 2003), but the act of migration alone can result in increased religiosity for the migrant (Warner 1998). It has been statistically proven that non-Christian people groups are less likely to participate in their religion of origin when they reside outside of their ethnic community or in a geographical area where there are high levels of religious heterogeneity (Connor and Burgos 2006). These sociological conditions provide for a field that is ready for harvest. As already seen in figure 3, the highest baptism rates among language groups—and indeed in our entire Convention—are found among people groups who originate from predominately under-evangelized nations.

How can people groups in North America be evangelized and churches planted? Missiologist Ralph Winter (1999) describes three levels of evangelism, E-1, E-2, and E-3. E-1 is described as evangelism within a particular people group. An example of this would be a Hispanic church planting missionary reaching Spanish

speaking Latin Americans. Indigenous movements among people groups in North America are important and there must exist a constant encouragement and availability of resources for these evangelists and apostles. E-2 is evangelism that takes place between sister people groups. Carrying forth our previous example, this would result in Spanish speaking congregations planting churches among indigenous peoples from Latin America who speak little or no Spanish. They share a similar cultural identity but are distinctly different people groups because of ethnicity and language. This form of evangelism is mildly cross-cultural and often requires a vision enlargement among indigenous leadership as to the opportunities available. E-3 is total cross-cultural evangelism where one people group engages another people group that is entirely different from their own. Although the cross-cultural chasm in North America is narrower than when encountering the same people group in their country of origin, many of the same techniques used in E-3 evangelism are pertinent. Using our current example, an illustration of E-3 evangelism would be Anglo congregations reaching out to Mexicans living nearby where no Christian core group already exists. All three evangelism strategies (E-1, E-2, E-3) are important and necessary to reap the people group harvest in North America.

As Jesus said, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore to send out workers into his harvest field” (Matt. 9:37). Who will work among the North American people group harvest field? Certainly our current system of church planting missionaries and ethnic pastors must continue the great work they are doing. Additionally, the local church must be called upon to engage in this work. Since most of the proclamation work among people groups in North America in the local church setting would be cross-cultural, it is imperative that those engaged in this work are adequately trained and prepared. Modeled after Hesselgrave’s (2000) Pauline cycle, a cross-cultural evangelism and church planting strategy among North American people groups may include the following steps: 1) God-given vision and **passion** for a people group, 2) intercessory **prayer** for a people group, 3) **team** development and deployment, 4) **research** and cross-cultural **training** in engaging a people group, 5) **evangelism** among a people group, 6) **church planting** among new believers, 7) **discipleship** of new believers, 8) **leadership development** of indigenous leaders, and 9) **mobilization** for church reproduction. Although many resources already exist which walk evangelists and church planters through these steps among Anglo populations, the same principles will need to be culturally adjusted for each people group that is being engaged. However, there are commonalities among people groups in North America by nature of their alien status that could permit the development of resources focused on helping the local church engage North American people groups cross-culturally.

A word of caution as the gospel is proclaimed among people groups in North America: a North American people group proclamation strategy must move beyond the traditional North American church model into a biblical and culturally appropriate one. To see the resemblance of a church planting movement within each people group in North America, we must be aware of lessons learned from the past as outlined by missiologists Allen (1962), Brock (1994), and more recently Garrison (2004). It is often expected that communication of the gospel and worship is contextualized to each people group culture; but it is not so easily understood that church structure must also be contextual. It is possible, particularly among economically poor people groups and in instances where there are only a handful of believers, that our North American church structure (i.e., paid clergy, buildings, seminary trained pastors) can actually impede the active movement of God among North American people groups. This means we must critically analyze what elements of North American church culture are not biblically required and subsequently not demanded of churches among North American people groups. This not only needs to be spoken of but also modeled by those who are engaging people groups cross-culturally.

## Conclusion

In Acts 2:9-11, there is a long list of people groups who witnessed the Holy Spirit’s arrival at Pentecost. Most theologians agree that the list of people groups represents most of the known world at that time and included ethnic Jews, proselytes to Judaism, as well as people uninterested in the Jewish faith (Kee 1995; Larkin 1995;

Polhill 1992:). It is unknown as to the global extent the gospel may have traveled that day via these sojourners. We do know, however, that Paul in his missionary trips constantly encountered believers, of which some could have been the result of this important day in Jerusalem.

Move ahead to the twenty-first century in North America. In many ways, North America has become a global crossroads of the people groups of the earth. Many of the world's largest unreached people groups have a representation here. The potential for world missions work is obviously enormous, even more so than in the days of the early church. Many sociologists have traced the transnational nature of North American people groups. In decades past, immigrants to North America would say goodbye to loved ones in their country of origin, not certain they would ever see them again. Today, with transportation and communication technology being as it is, North American people groups are extensively connected to their place of origin. Articles have examined how political action with the immigrant's country of origin is maintained and often birthed within North America (Guarnizo et al 2003; Kurien 2001). Other studies have focused on how family ties between host and home countries are actively maintained among the new immigrants to North America (Boyd 1989; Massey et al 1993; Portes and Borocz 1989; Schiller 1999:). It should come as no surprise, then, when numerous studies speak of how religion has become transnational (Ebaugh and Chavetz 2000; Levitt 2001; Min and Kim 2002:).

Therefore, discipleship of North American people groups is not only a domestic missions agenda but a global one. A biblical missiology that encompasses inclusion, compassion, justice, and proclamation is biblically mandated. If members of people groups are discipled here, many more individuals of unreached people groups can be discipled internationally. As Rajendra K. Pillai boldly states in his book, *Reaching the World in our own Backyard*:

People from other religions and cultures now live, study, and work among us. They are America's most overlooked mission field. We cannot make excuses anymore. The eternal destinies of millions are at stake. Remember: *If you are not fishing, you are not following*. (Pillai 2003:23)

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## Endnotes

<sup>i</sup> Statistics Canada at

<http://www12.statcan.ca/english/census01/products/highlight/Immigration/Page.cfm?Lang=E&Geo=PR&View=1&Table=1&StartRec=1&Sort=2&B1=Counts> as viewed on April 1, 2006.

<sup>ii</sup> Statistics Canada at

<http://www12.statcan.ca/english/census01/products/highlight/Immigration/Page.cfm?Lang=E&Geo=CMA&Code=35&View=2&Table=1&StartRec=26&Sort=2&B1=Counts> as viewed on April 1, 2006.

<sup>iii</sup> U.S. Census at <http://www.census.gov/ipc/www/usinterimproj/> as viewed on April 1, 2006.

<sup>iv</sup> U.S. Census at <http://www.infoplease.com/ipa/A0778579.html> as viewed on April 1, 2006.

<sup>v</sup> U.S. Census at [http://factfinder.census.gov/servlet/ADPTable?\\_bm=y&-geo\\_id=01000US&-qr\\_name=ACS\\_2004\\_EST\\_G00\\_DP2&-ds\\_name=ACS\\_2004\\_EST\\_G00\\_&-lang=en&-sse=on](http://factfinder.census.gov/servlet/ADPTable?_bm=y&-geo_id=01000US&-qr_name=ACS_2004_EST_G00_DP2&-ds_name=ACS_2004_EST_G00_&-lang=en&-sse=on) as viewed on April 1, 2006.

<sup>vi</sup> The exceptions to this would include American Indian or Aboriginal groups, some isolated ethnic enclaves where a language other than English predominates for several generations, and French speaking Canadians. A separate missiology for each of these groups need to be formulated.

<sup>vii</sup> In particular see Van Houten's conclusion, pp. 245-278.

<sup>viii</sup> <http://www.statcan.ca/english/freepub/89-614-XIE/2005001/tabfig.htm>

<sup>ix</sup> The Greek for stranger (xenos) is easily equated with the Hebrew concept of “ger”.

<sup>x</sup> Conversation with the owner of New Life Café in Montreal, QC, March 2002.