

NOTES

Introduction

1. Diane McWhorter, *Carry Me Home: Birmingham, Alabama, The Climactic Battle of the Civil Rights Revolution* (New York: Simon and Schuster, 2001), 337.

Chapter 1: Why We Can't Wait for Economic Justice

1. Clara Tear Williams, "Satisfied," 1875.

Chapter 2: Waiting for and Hastening the Day of Multiethnic Beauty

1. Stephen B. Oates, *Let the Trumpet Sound* (New York: A Mentor Book, 1982), 222.
2. Simon & Garfunkel, "I Am a Rock," Copyright ©1965, Sony Music Entertainment.
3. Guy Gugliotta, "New Estimate Raises Civil War Death Toll," *New York Times: Science*, 12 Apr. 2012, http://www.nytimes.com/2012/04/03/science/civil-war-toll-up-by-20-percent-in-new-estimate.html?pagewanted=all&_r=0 (cited on 10-31-2013).
4. Tashai Tafari, "The Rise and Fall of Jim Crow," Public Broadcasting Station Online, http://www.pbs.org/wnet/jimcrow/struggle_congress.html (cited 10-31-2013).
5. Carl Chancellor, "After Civil War, Blacks Fought for Rights for 100 Years," *USA Today*, 17 May 2011, http://usatoday30.usatoday.com/news/nation/2011-04-11-civil-war-civil-rights_N.htm (cited 10-31-2013). "The origin of the phrase 'Jim Crow' has often been attributed to 'Jump Jim Crow,' a song-and-dance caricature of blacks performed by white actor Thomas Rice in blackface which first surfaced in 1832 and was used to satirize Andrew Jackson's populist policies. As a result of Rice's fame, 'Jim Crow' had become a pejorative expression meaning 'Negro' by 1838. When southern legislatures passed laws of racial segregation—directed against blacks—at the end of the 19th century, these became known as Jim Crow laws." http://en.wikipedia.org/wiki/Jim_crow (cited 10-31-2013).
6. Chancellor, "After Civil War, Blacks Fought for Rights for 100 Years."
7. Marshall Frady, *Jesse: The Life and Pilgrimage of Jesse Jackson* (New York: Simon and Schuster, 2006), 82.
8. John Piper, *Bloodlines: Race, Cross, and the Christian* (Wheaton: Crossway Books, 2011). Some of the wording in this chapter is brought over from this book.

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9. Stephen B. Oates, *Let the Trumpet Sound* (New York: A Mentor Book, 1982), 210.
10. “A Call for Unity,” *Birmingham News*, April 12, 1963, http://en.wikipedia.org/wiki/A_Call_For_Unity (cited 12-1-2013).
11. Martin Luther King Jr., “Letter from a Birmingham Jail,” http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.
12. Ibid.
13. Ibid.
14. Bob Dylan, “Blowing in the Wind,” Copyright © 1962 by Warner Bros. Inc.; renewed 1990 by Special Rider Music. <http://www.bobdylan.com/us/songs/blowin-wind> (cited 10-31-2013).
15. Martin Luther King Jr., “Letter from a Birmingham Jail,” http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.
16. Carl Ellis Jr., *Free at Last: The Gospel in the African-American Experience* (Downers Grove, IL: InterVarsity Press, 1996), 23.
17. Ibid., 214. The term is carefully chosen and defined by Carl Ellis in *Free at Last*, 214, “This ugly term is most fitting because of its ugliness, to refer to the negative or unchristian religious practices expressed in the language of Christianity . . .”
18. Ibid., 154.
19. For one small example how we tried to obey this at Bethlehem Baptist Church, see the short article, “How and Why Bethlehem Pursues Ethnic Diversity,” at <http://www.desiringgod.org/resource-library/taste-see-articles/how-and-why-bethlehem-pursues-ethnic-diversity/print?lang=en>.

Chapter 5: Why We Can’t Wait for the Multiethnic Church

1. Taylor Branch, *Parting the Waters* (New York: Simon and Shuster, 1988), 207.

Chapter 6: Why Traditional Suburban Churches Can’t Wait

1. Michael Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000), 11–14.
2. Ibid.
3. Martin Luther King Jr., “Letter from a Birmingham City Jail,” in James M. Washington, ed., *Testament of Hope* (San Francisco: Harper, 1986), 289–302.
4. Local Rhodes College professor Dr. Stephen Haynes has documented these events in his *The Last Segregated Hour* (New York: Oxford Press), 2012.
5. See “Statement of Intention Regarding Race Relations at Second Presbyterian Church,” at www.2pc.org.
6. Martin Luther King Jr., “Non Violence and Racial Justice,” in James M. Washington, ed., *A Testament of Hope* (San Francisco: Harper, 1986), 9.

Chapter 8: Why We Can't Wait for Christ-Exalting Diversity

1. According to Luke 1:3, Luke's gospel was commissioned by and written to the God-lover, Theophilus. How ironic it is that the white power structure of Birmingham was so steeply entrenched in Southern church ground.
2. King did not prefer the language of black church and white church. In chapter 6 of his book *Strength to Love*, he wrote "I say so-called Negro church because ideally there can be no Negro or white church. It is to their everlasting shame that white Christians developed a system of racial segregation within the church, and inflicted so many indignities upon its Negro worshippers that they had to organize their own churches."
3. Flip Shulke and Penelope McPhee, *King Remembered* (New York: Pocket Books, 1986), 118.
4. Mervyn A. Warren, *King Came Preaching: The Pulpit Power of Dr. Martin Luther King Jr.* (Downers Grove, IL: InterVarsity Academic Press, 2001).
5. Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Ada, MI: Baker Academic, 2002).
6. *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press). This dictionary is one of the most helpful sources toward understanding the semantic domain of the Greek word "reconciliation" and Paul's use of it. Reconciliation in Pauline writings consists of both making peace and killing hostility. It is a defining and final verdict on the evil compositions of church divisions.
7. This is the controlling subject of the long sentence that makes up Ephesians 2:14–16.
8. Martin L. King Jr., "Letter from a Birmingham Jail 1963," in *Testament of Hope* (New York: Harper Collins, 1986), 299.
9. *Ibid.*, 491–92.
10. *Ibid.*, 495.
11. *Ibid.*, 296.
12. *Ibid.*, 300.

Chapter 9: The Time Is Now for Multiethnic Churches and Movements

1. Martin Luther King Jr., "Letter from a Birmingham Jail," http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.
2. Matt Chandler, Eric Geiger, Josh Patterson, *Creature of the Word: The Jesus Centered Church* (Nashville: B&H Books, 2012).
3. Cornelius Plantinga, *Engaging God's World: A Christian Vision of Faith, Learning and Living* (Grand Rapids: Eerdmans, 2002).
4. Matt Perman, "What Is the Doctrine of the Trinity?" <http://www.desiringgod.org/resource-library/articles/what-is-the-doctrine-of-the-trinity>.

5. Adam Lancaster, *The Culture-Sharing Church*, <http://www.thevillagechurch.net/the-village-blog/author/adam-lancaster/>.
6. Chandler, Geiger, and Patterson, *Creature of the Word*.
7. John Piper, <http://www.desiringgod.org/resource-library/taste-see-articles/how-and-why-bethlehem-pursues-ethnic-diversity>.

Chapter 10: A More Biblical Sunday Morning

1. Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2006), 9.
2. Curtis J. Evans, "White Evangelical Protestants Responses to the Civil Rights Movement" *Harvard Theological Review* 102:2 (2009): 246–47.
3. Jennifer M. Ortman and Christine E. Guarneri, "United States Population Projections: 2000 to 2050," at <http://www.census.gov/population/www/projections/analytical-document09.pdf>.
4. R. Stephen Warner, "Religion and New (Post-1965) Immigrants," *American Studies* 41(2/3): 271.
5. R. Stephen Warner, "Coming to America," *Christian Century* 121(3): 20. See also R. Stephen Warner and Judith G. Wittner, eds., *Gatherings in Diaspora* (Philadelphia: Temple University Press, 1998).
6. Mark Chaves, *Continuity and Change* (Princeton, NJ: Princeton University Press, 2011), 24. See also Elaine Ecklund, *Korean American Evangelicals* (New York: Oxford University Press, 2006), and Ana Maria Diaz-Stevens and Anthony M. Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion* (Boulder, CO: Westview Press, 1998).
7. Curtiss DeYoung, Michael Emerson, George Yancey, and Karen Chai Kim, *United by Faith* (New York: Oxford University Press, 2003), 2. See also Michael Emerson with Rodney Woo, *People of the Dream* (Princeton, NJ: Princeton University Press, 2006) where Emerson asserts that "the number of stable racially mixed congregations is undoubtedly lower than the 7 percent estimated" (36–37).
8. Emerson with Woo, *People of the Dream*, 43–44.
9. *Ibid.*, 37, 40–41.
10. See Gary McIntosh, *Evaluating the Church Growth Movement* (Grand Rapids: Zondervan, 2004), Donald McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1970); and C. Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal Books, 1983).
11. See C. Peter Wagner, *Our Kind of People* (Atlanta: John Knox, 1979). The value of numerical growth was seen as more critical than the value of racial reconciliation. See Rah, *The Next Evangelicalism* (Downers Grove, IL: IVP Books, 2009), 91–107 for a more detailed critique.

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12. J. M. McPherson and L. Smith-Lovin, "Homophily in Voluntary Organizations," *American Sociological Review* 52:3 (1987): 416.
13. Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church* (Chicago: Moody Publishers, 2010), 27.
14. Melissa Barnhart, "LifeWay President Apologizes for Decade-Old 'Rickshaw Rally' VBS Curriculum @ Mosaix Conference," *Christian Post: Church and Ministry*, November 7, 2013, www.ChristianPost.com.
15. Sarah Pulliam Bailey, "Zondervan Issues Apology for Publishing 'Deadly Viper,'" *Christianity Today: Gleanings*, November 20, 2009, www.ChristianityToday.com.
16. Martin Luther King Jr. "Letter from a Birmingham Jail," http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.
17. Ibid.
18. Ibid.